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CATALOGUE

OF

SYRIAC MANUSCRIPTS

IN

THE BRITISH MUSEUM,

ACQUIRED SINCE THE YEAR 1838.

BY

W. WRIGHT, LL.D.

ASSISTANT KEEPER OF THE MSS.

Brit. mus. Dept. of oriental printed books and MSS.

PART I.

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THIS volume is the first part of a Catalogue of the Syriac Manuscripts in the British Museum, in continuation of that compiled by Dr. F. ROSEN and the Rev. J. FORSHALL, and published by order of the Trustees in 1838. The whole work, which has been drawn up by Dr. W. WRIGHT, the Assistant Keeper of the Manuscripts, includes descriptions of the Nitrian Collection and a few other volumes acquired since that date. This first part comprises the classes of Biblical Manuscripts and Service-Books. The second part, containing the remaining classes, is already in the press. It will be accompanied by a Preface and Indices.

The publication of this volume has been considerably delayed, owing to the first impression having been destroyed by the fire at the premises of Mr. WATTS, the Printer, in Gray's Inn Road, on the 19th of March last.

CH. RIEU,

KEEPER OF THE ORIENTAL MSS.

15th December, 1870.

32332[illegible]

BIBLICAL MANUSCRIPTS.

OLD TESTAMENT.

I.

PAPER, 12 in. by 8, consisting of 376 leaves. The quires, 40 in number, are signed with letters (ס, fol. 372). Each page is divided into two columns of about 56 lines. The writing is small and inelegant, with occasional Syriac and Greek vowels and other points, of the xviith cent. Foll. 2, 199, 200, 201, and 373—376, are more modern than the rest. This volume contains—

The whole of the Scriptures of the Old Testament, according to the Pĕshīṭṭā version, with the Apocrypha. The running title takes different forms; e.g., fol. 3 *a*, ܟܬܒܐ ܩܕܝܫܐ ܟܠ (*πανδέκτης*) ܕܝܬܝܩܐ ܕܝܬܝܩܐ ܟܬܒܐ ܩܕܝܫܐ ܟܠ (*καθολική*); fol. 22 *b*, ܟܬܒܐ ܩܕܝܫܐ ܕܝܬܝܩܐ ܕܝܬܝܩܐ ܕܝܬܝܩܐ ܕܝܬܝܩܐ ܕܝܬܝܩܐ ܕܝܬܝܩܐ ܕܝܬܝܩܐ ܕܝܬܝܩܐ ; fol. 66 *b*, ܟܬܒܐ ܩܕܝܫܐ ܕܝܬܝܩܐ ܕܝܬܝܩܐ ܕܝܬܝܩܐ ܕܝܬܝܩܐ ; fol. 76 *b*, (*πραγματεία*) ܟܬܒܐ ܩܕܝܫܐ ܕܝܬܝܩܐ ܕܝܬܝܩܐ ܕܝܬܝܩܐ ܕܝܬܝܩܐ ܕܝܬܝܩܐ ܕܝܬܝܩܐ ܕܝܬܝܩܐ ܕܝܬܝܩ

14. The twelve minor Prophets. Fol. 219 *a*.

15. Jeremiah; including the Lamentations and the Prayer of Jeremiah. Fol. 234 *b*.

16. Ezekiel. Fol. 258 *b*.

17. Daniel; including the Song of the three holy Children, Bel, and the Dragon. Fol. 278 *a*.

18. The book of holy Women, ܟܬܒ ܢܫܐ ܩܕܝܫܬܐ ; viz.

a. Esther. Fol. 287 *a*.

b. Judith. Fol. 290 *a*.

19. Ezra and Nehemiah. Fol. 296 *a*.

20. The book of Jesus the son of Simeon, called the son of Sirach: ܟܬܒ ܝܫܘܥ ܒܪ ܫܝܡܥܘܢ ܕܐܬܩܪܐ ܒܪ ܣܝܪܐ . Fol. 306 *a*.

21. The three books of the Maccabees; viz.

a. 1st Maccabees. Fol. 320 *a*.

b. 2nd Maccabees. Fol. 334 *a*.

c. 3rd Maccabees. Fol. 346 *a*.

22. The discourse of Josephus (Josippus) on Eleazar, Shamūnī (Samona), and her seven sons (also called 4th Maccabees): ܡܐܡܪܐ ܕܝܘܣܦ ܥܠ ܐܠܥܙܪ ܫܡܘܢܝ ܘܒܢܝܗ ܫܒܥܐ . Fol. 351 *b*.

23. The first book of Esdras, translated from the Septuagint version: ܣܦܪ ܥܙܪܐ ܩܕܝܫܐ ܕܐܬܬܪܓܡ ܡܢ ܣܦܪ ܝܘܢܝ ܕܫܒܥܝܢ . Fol. 360 *a*. Subscription: ܫܠܡ . ܣܦܪ ܥܙܪܐ ܩܕܝܫܐ ܗܘܐ ܘܫܠܡ ܠܗ ܡܢ ܟܬܒ ܐܠܗܐ . ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ .

24. The book of Tobit, translated from the Septuagint version: ܟܬܒ ܬܒܝܬ ܕܐܬܬܪܓܡ ܡܢ ܣܦܪ ܝܘܢܝ ܕܫܒܥܝܢ . Fol. 368 *a*.

25. *a*. The first epistle of Baruch: ܐܓܪܬܐ ܩܕܝܫܬܐ ܕܒܪܘܟ . Fol. 373 *a*.

b. The second epistle of Baruch. Fol. 374 *a*.

To several of the books short notes are prefixed, giving some account of the writer, date, etc.*

The name of the scribe was Abraham bar Yeshūa', called ,ܒܓܐ from the village of Ḳoṣūr, near Māridīn; and he wrote the volume in the convent of S. Mary Deipara, called Beth Marcus, at Jerusalem. This appears from the following notes.

Fol. 47 *b*. ܫܠܡ ,ܐܡܝܢ ܠܐ ܐܬܒܛܠ ܡܢ ܟܬܒ ܐܠܗܐ ܩܕܝܫܐ ܕܥܠ ܐܝܠܝܐ ܒܪ ܐܒܐ ܕܒܓܐ ,ܒܓܐ ܡܢ ܩܘܨܘܪ ܕܥܠ ܡܝܪܕܝܢ ܒܫܢܬ ܐܠܦ ܘܫܒܥ ܡܐܐ ܘܫܬܝܢ ܠܫܛܪܐ ܒܕܝܪ ܡܪܝܡ ܕܒܝܬ ܡܪܩܘܣ ܒܐܘܪܫܠܡ .

Fol. 77 *a*. ܐܝܠܝܐ ܐܦ ܐܢܐ ܒܒܝܬ ܕܝ ܒܫܢܬ ܐܠܦ ܘܫܒܥ ܡܐܐ ܘܫܬܝܢ ܠܫܛܪܐ ܒܕܝܪ ܡܪܝܡ ܕܒܝܬ ܡܪܩܘܣ ܒܐܘܪܫܠܡ

Fol. 105 *a*. ܡܥܠ ܫܡܗ ܕܡܪܝ ܥܠ ܟܠ ܡܕܡ ܕܡܬܝ ܠܗ ܘܠܐ ܡܬܚܙܐ ܠܗ ܐܠܐ ܒܚܠܡ ܐܘ ܒܡܪܐܝܬܐ ܕܠܝܠܐ ܐܘ ܒܡܬܠܐ ܐܘ ܒܫܘܠܝܐ ܐܘ ܒܚܝܕܐ ܕܡܝܬ ܐܘ ܒܚܝܐ ܐܘ ܒܡܠܐܟ ܡܫܬܠܚ ܐܘ ܒܪܘܚ ܢܒܝܐ ܐܘ

Genesis. Fol. 1 *b*. Subscription: . ܥܠܪ ܣܦܪܐ . ܡܢܚܐ . ܕܒܪ .

Exodus. Fol. 60 *a*. Title: ܣܦܪ . ܫܡܘܬ ܕܒܪܝܫܝܬ ܡܝܬ. Subscription: ܥܠܪ ܫܡܘܬ ܣܦܪ ܕܒܪܝܫܝܬ ܡܝܬ .

Numbers. Fol. 116 *b*. Title (now almost effaced) ܕܒܪܝܫܝܬ ܒܬܪ ܣܦܪ ܒܡܕܒܪ . Subscription: ܥܠܪ ܒܡܕܒܪ ܣܦܪ ܕܒܪܝܫܝܬ .

Deuteronomy. Fol. 177 *a*. Title: ܕܒܪ ܬܘܫܒܬ ܣܦܪ ܕܒܪܝܫܝܬ .

Lessons have been marked here and there on the margin by a very modern hand; and on fol. 179 *a* three various readings are noted.

The following portions of the text are missing: after fol. 2, Gen. ii. 10—iii. 12; after fol. 89, Exod. xxiii. 9—31; after fol. 119, Num. ii. 34—iii. 25; and after fol. 230, Deut. xxxiv. 2 to the end.

As this is believed to be the oldest dated manuscript of any portion of the Bible now extant, it may be worth while to give a collation of some portions of the text with Lee's edition.*

Gen. xlix. v. 1. Omits ܠܡ; ܕܐܚܪܝܬ. —v. 2. ܠܝܥܩܘܒ, and so always.—v. 4. ܬܪܬܝ.—v. 5. Omits ܟܠܝ.—v. 6. ܒܥܝܢܟ; ܒܥܕܬܐ; ,ܬܘܪܣ.—v. 7. Omits ܐܦ.—v. 11. ܡܫܟܐ.—v. 13. ܟܕ.—v. 15. ܡܢܝܚ ܟܬܦ.—v. 16. ܕܢ ܐܠ ܕܢ.—v. 22. ܒܢ .—v. 24. ܬܪܥܐ; ܒܪ ܒܝ.—v. 25. ܕܒܪܝܟ: ܒܝ ܠܟ.—v. 26. ܥܕܟ ܕܒܪܝܟ ܓܒܥ.—v. 28. ܠܡ ܒܠܟ.—v. 30. ܟܠ; ܒܠܟ ܡܚܐ ܕܢ: ܒܢ ܟܢܟ ܟܢܐ ܒܝ; ܟܠ.

Exod. xv. 1—21. v. 4. ܒܚ ܣܣ; ܐܚܝ. —v. 5. ܟܥܟ.—v. 6. ܝܡܝܢܟ ܬܒܪܝ.—v. 7. ܒܓܝܐܘܬ ܬܫܒ ܬܒܥܝ ܕܡܬܩܘ. v. 14. ܬܪܥܐ ܟܬܠ.—v. 15. ܐܠܝܢ; ܕܒܪܝܟ.—v. 16. ܒܒ ܟܢ ܒܝ.—v. 19. ܠܐ; ܒܡܠ ܒܢ ܒܝ ܕܡܟ.—v. 20. ܒܡܠ ܒܢ; ܟܒܝ.

Exod. xx. 1—17. v. 2. ܕܒܪܝܟ.—v. 4. ܒܒ ܠܟ; ܠܐ ܠܟ ܠܐ.—v. 5. ܒܢ ܟܠ.—v. 6. ܠܡܢ ܠ ܟܠ ܕܒܪ (a modern hand has pointed ܟܠ and inserted ܡܝܬ).—v. 9. ܒܫܒ ܟܒܪ; ܒܒ ܠܐ.—v. 10. ܒܒ ܠܐ ܒܒ ; ܒܫܒܬܐ.—v. 11, ܬܪ ܠܐ; ܫܫܟ; ܡܒܪ ܟܒܪ ܟܐ ܒܢ ܒܝ.—v. 16. ܒܝ ܒܒ ;ܡܫ ܠ.—v. 17. ܐܒ ܠܐ ܡܬܪ.

Deut. xxxii. 1—43. v. 1. ܟܢ ܐܙܝܢ.—v. 2. ܠܠ ܒܝ; ܟܡܘܢ ܒܝ.—v. 4. ܟܒ ;ܬܪ ܐܡ ܟܐ.—v. 6. ܒܒ ܐܦ.—v. 8. ܒܢ ܠܐ; ܕܢ ; ܟܒ ;ܠܕ ,ܬܪܥܟ.—v. 9. ܠܐ.—v. 11. ܟܥ ܒܝ.—v. 12. ,ܒܕ ,ܠܟ.—v. 17. ܐܠ ܠ.—v. 20. ܠܐ.—v. 21. ,ܡܠܟ; ܒܕ ܠܟ.—v. 22. ܠܐ.—v. 24. ܕܢܚܬ.—v. 25. ;ܠܟ ; ܟܐ.—v. 26. ܬܟ.—v. 27. ;ܡ ;ܒܢ ,ܠܟ.—v. 33. ܟܥ.—v. 35. ܐܡ ,ܠ.—v. 36. ܒܬ.—v. 38. ܟܒ.—v. 39. ܬܠ ,ܠܟ.—v. 41. ,ܠܩ ܟܒ ܒܢ. v. 42. ܟܡ ܠܐ.

On fol. 115 *b*, after the subscription of the book of Exodus and the usual doxology, there is a note, part of which has been erased, and the rest retouched by a later

* On this and other manuscripts of the Old Testament in the Nitrian collection, see the memoir of Dr. Ceriani, "Le Edizioni e i Manoscritti delle Versioni Siriache del Vecchio Testamento," in the "Memorie del R. Istituto Lombardo di Scienze e Lettere," vol. xi, ii della Serie iii.

hand, as it would seem, not always correctly. It runs as follows.

ܫܠܡ ܠܥܒܕܐ ܡܟܝܟܐ ܕܐܬܩܪܝ ܡܪܝ ܠܚܒܝܒܗ ܘܠܪܚܡܗ ܘܠܟܗܢܐ ܩܕܝܫܐ ... ܕܥܒܕ ܘܟܬܒ ܗܠܝܢ ܣܦܪܐ ... ܘܠܟܢܫ ... ܠܥܠ ... ܕܐܠܗܐ ...]

"Who strengthened His humble servant, and he wrote these books for his beloved friend, the honoured and God-loving priest Mār ....., ... who used diligence and made and bought this volume, (i.e. paid for the writing of it,) for the holy church of ..... May the Messiah, through His grace," etc.

Then follows the date, the letters of which have also been slightly retouched.

ܒܫܢܬ ܬ ܘܥ ܘ ܫܢܝܢ ܒܡܕܝܢܬ ܐ ... ܒܝܘܡܝ ... ...

cases by later hands. This volume contains—

Part of the Pentateuch, according to the Pĕshīṭṭā version; viz.

Leviticus. Fol. 1 *a*. Subscription: . ܥܠܡ ܕܡܫܝܚܐ . ܩܕܝܫܐ . ܐܠܗܐ . ܣܦܪܐ . ܘܝܩܪܐ

Numbers. Fol. 28 *b*. Title: . ܣܦܪ . ܒܡܕܒܪ . ܕܡܫܝܚܐ . ܩܕܝܫܐ . Subscription: . ܥܠܡ ܕܡܫܝܚܐ . ܩܕܝܫܐ . ܣܦܪ . ܒܡܕܒܪ

Deuteronomy. Fol. 67 *b*. Title: . ܣܦܪ ܕܬܪܝܢ . ܕܡܫܝܚܐ . ܩܕܝܫܐ . ܣܦܪ . ܕܬܪܝܢ

The following portions of the text are wanting. At the beginning, besides the books of Genesis and Exodus, Levit. i. 1—iii. 6; after fol. 88, Deut. xxii. 19—xxvii. 19; after fol. 89, Deut. xxviii. 26—xxix. 13; and after fol. 95, Deut. xxxiv. 9 to the end.

[Add. 14,427.]

V.

Vellum, 8⅜ in. by 5½, consisting of 105 leaves, some of which are slightly stained and torn, especially near the beginning and end. Originally the book was made up of 13 quires, of which the sixth and the last are now wanting, and several others are imperfect, leaves being missing after foll. 2, 7, and 11. They have been twice signed with letters (see foll. 16, 46, and 56), but at neither time correctly. Each page contains from 20 to 25 lines. The character is a good, regular Estrangĕlā of the vith or viith cent. Vowels have sometimes been added by a later hand (ܐ, ܒ, ܗ, ܘ, ܙ, ܟ, ܠ). This manuscript contains—

The book of Genesis, according to the Pĕshīṭṭā version. Title, fol. 2 *b*: ܣܦܪ ܒܪܝܫܝܬ . ܕܡܫܝܚܐ ܕܡܬܪܓܡ ܣܦܪ

The lessons are marked in the text in the usual way; others have been added subsequently at the top of the page.

The following portions of the text are wanting: after fol. 2, ch. i. 7—18; after fol. 7, ch. iii. 13—22; after fol. 11, ch. v. 24—vi. 15; after fol. 45, a whole quire, containing ch. xxii. 11—xxv. 17; and after fol. 105, a quire, containing ch. xlvii. 13 to the end.

Foll. 1 and 2 *a* contain an index to the additional lessons mentioned above.

ܡ ܣܕܪܐ ܕܥܠ ܒܪܫܝܬ ܕ ܠ ܗ ܐ

ܡ ܣܕܪܐ ܕܥܠ ܒܪܫܝܬ ܒ ܕ ܗ ܕ

ܡ ܣܕܪܐ ܕܥܠ ܫܡܘܬ ܐܢ ܒܐ

ܡ ܣܕܪܐ ܕܥܠ : ܠ : ܡܢ ܒܐ ܕ ܗ . .

ܡ ܣܕܪܐ ܕܥܠ : ܐ : ܕ ܗ ܒ

and so on. Here ܡ stands for ܡܐܡܪܐ, كُرّاسة (quire), and ܗ for ܦܬܚܐ (opening).

With this volume was once bound up a work, (or more probably a series of extracts,) entitled ܡܬܢܝ ܕܬܠܡܝܕܐ ܩܕܝܫܐ, "Disquisitions of the holy Teachers," as appears from the note on the margin of fol. 2 *b*.

[Add. 14,426.]

VI.

Vellum, about 9 in. by 6, consisting of 24 leaves, some of which are much stained and torn, especially foll. 1, 2, 5—7, 14 and 15. The quires are signed with letters, but only ܐ is complete. Leaves are wanting after foll. 3, 7, 10 and 24. Each page has from 22 to 25 lines. This manuscript is written in a good, regular Estrangĕlā of the vith or viith cent. It contains—

Fragments of the book of Genesis, ܣܦܪ [ܕܡܫܝܚܐ] ܕܒܪܝܫܝܬ ܕܒܪܐ, according to the Pĕshīṭṭā version; viz. ch. i. 1—ii. 9, iii. 15—vi. 3, xix. 38—xxi. 29, and xxiii. 3—xxix. 10. Of the lessons, some are rubricated in the text, whilst others have been added on the margin by a much later hand.

[Add. 14,444, foll. 1—24.]

VII.

Vellum, about 9½ in. by 6⅜, consisting of 61 leaves (Add. 12,172, foll. 136—196).

The quires, six in number, are signed with letters. There are from 22 to 33 lines in each page. It is made up of parts of two manuscripts, the one of the ixth or xth cent., the other of the xth or xith cent. The former, foll. 136—164, is written in a good, regular hand, with many Syriac vowel-points and accents, and is apparently of Nestorian origin. The latter is in an ordinary current hand, and rather carelessly written. The contents are—

1. The book of Genesis, according to the Pĕshīṭṭā version. Fol. 136 *b*. The text, from the beginning to ch. xxxii. 28 (fol. 164 *b*), is divided into 22 sections, marked on the margin.

2. The story of Eleazar, Shamūnī and her seven sons, extracted from the second book of the Maccabees, ch. vi. 18—ch. vii. 42. Fol. 188 *b*. Beginning: ܡܢ ܟܬܒܐ ܕܡܩܒܝܢ ܣܦܪ ܐܘܠ ܒܪ ܫܡܥܘܢ ... ܐܠܦܪ ܘܫܒܥ ܒܢܝܗ ... ܐܠܦܪ ܒܪ ܫܡܥܘܢ ... ܘܫܒܥ ܒܢܝܗ : ܐܠܦܪ ܒܪ ܫܡܥܘܢ : ܘܫܒܥ ܒܢܝܗ ... ܐܠܦܪ ... ܘܫܒܥ ... ܐܠܦܪ ... ܘܫܒܥ ... ܐܠܦܪ ... ܘܫܒܥ

A note in the same handwriting, on fol. 108 *a*, states that the manuscript was written for the monks of the convent of Nāṭphā,* near Māridīn, at the expense of the priest Julian ܝܘܠܝܢ, and of the deacons George and Dādā, visitors (ܦܪܝܫܐ, περιοδευτής) of the said convent. ܟܬܒܗ ܕܟܬܒ ܐܦ ܫܡܗ ܒܥܠ ܡܢ ܕܥܒܕ ܠܗ ܘܠܡܢ ܕܫܠܡ ܠܗ ܐܓܪܗ ܒܫܠܡܐ ܕܝܘܠܝܢ ܩܫܝܫܐ ܘܒܫܠܡܐ ܕܓܘܪܓܝ ܘܕܕܐ ܫܡܫܢܐ ܕܐܬܘ ܠܗ ܠܡܢܝܚܐ ܒܗ ܒܫܠܡ ܥܡ ܟܠ ܐܚܝܗ ܕܒܝܬ ܢܛܦܐ ܕܒܛܘܪ ܡܪܝܕܝܢ ܕܒܫܠܡ ܐܬܪ ܕܫܡ ܩܕܝܫ ܡܪܝ ܕܝܪܬܐ ܕܣܟܝܛ ܕܒܫܢܬ ܐܠܦ ܘܬܫܥ ܡܐܐ ܘܬܠܬܝܢ ܘܬܪܬܝܢ ܠܡܪܝܐ ܕܟܠ ܡܢ ܕܢܫܬܡܫ ܒܗ ܘܢܩܪܐ ܒܫܡܗ ܘܢܬܦܠܓ ܒܐܓܪܗ ܘܒܨܠܘܬܗ ܢܗܘܐ ܥܡ ܟܠ ܩܕܝܫܝ ܐܬܪܐ ܕܫܡ ܩܕܝܫ ܡܪܝ ܕܝܪܬܐ ܕܣܟܝܛ ܐܡܝܢ ܘܐܡܝܢ ܘܐܡܝܢ ܣܠܐ ܘܫܠܝܡ

XI.

Vellum, about 9⅞ in. by 6½, consisting of 89 leaves, the last of which is much torn. The quires, originally ten in number, are signed with letters; but of the first only a single leaf remains. Each page has from 20 to 22 lines. This manuscript is written in a beautiful, regular Estrangĕlā, by the deacon Sābā of Rās'ain, about A.D. 724. It contains—

The book of Numbers, according to the Pĕshīṭṭā version, commencing with ch. iii. 14. Subscription, fol. 89 *a*: ܫܠܡ ܡܢ ܟܬܒ ܣܦܪܐ ܗܕܐ ܣܒܐ ܟܬܝܒ ܪܫܝܫܐ ܕܒܝܬ ܪܫ̈ܐ.

The subscription is followed by a doxology: ... ܠܐܠܗܐ ܡܪܝ ܚܢ. ܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ.

After this we read in smaller letters: ܐܝܬ ܠܗ ܣܒܐ ܕܟܬܒ ܣܦܪܐ ... ܠܐ ܟܬܒ ܒܗ ܬܘ ܕܚܝܪ ... ܠܐ ܡܚܘ ܠܗ ܚܛ[ܗ].

"Jesus God, have mercy on Sābā the scribe of Rās'ain, who wrote this book, and did not write in it a blotted *tau*." See Add. 12,135, part first, and Add. 14,430, where we have the dates A.D. 726 and 724.

On fol. 89 *b* there are two notes in a small and neat hand, but much stained, so that a few words are barely legible. The first runs as follows.

ܡܢ ... ܠܡܫܝܚܐ ... ܠܥܒܕ ... ܕܐܠ ... ܕܟܬܒ ... ܕܒܪ ... ܕܒܪ ... ܕܐܠ ... ܕܒܪ ... ܕܐܠ ... ܕܒܪ ... ܕܐܠ

small and modern hand: ... "The wretched Abraham, who is in name a monk, from Beth-Severīna,* from the convent of Mār Gabriel, fell in with this book in the year 1794 (A.D. 1483). Let him who reads," etc. [Add. 14,428.]

XII.

Vellum, about 9⅛ in. by 5¾, consisting of 49 leaves, many of which are much stained and torn, especially foll. 1—3, 6, 13, 15—18, 27, 28, 38, and 42. The quires are signed with both letters and arithmetical figures (*e.g.* fol. 18, ; fol. 28,). Leaves are wanting after foll. 2, 3, 5, 13, 17, 39, 43, 47, and 49. Each page has from 24 to 26 lines. This manuscript is written in a fine, regular Estrangĕlā of the vi^th^ cent. and contains—

The book of Deuteronomy, according to the Pĕshīṭṭā version, ... The following portions of the text are missing: ch. i. 21—36, 41—43, ii. 3—19, iii. 10—iv. 5, vii. 5—ix. 10, xi. 11—xii. 17, xxv. 4—xxviii. 26, xxix. 14—24, xxxi. 23—xxxii. 6, and xxxii. 41 to the end. The lessons are rubricated in the text.

On fol. 1 *a* there is written, in a later hand, the commencement of the hymn *Gloria in excelsis*, ... arranged so as to form a cross, in connection with the words ... Below, within an ornamental nimbus, coloured with black, red, green and yellow, are these words from the Psalms: ... (sic). ... [Add. 14,438, foll. 1—49.]

* See Assemani, Bibl. Or., t. i. p. 216.

XIII.

Two vellum leaves, about 10 in. by 7½, both slightly stained and torn, written in double columns of 25 or 26 lines. The writing is a fine, large Estrangĕlā of the vi^th^ cent. They contain Deuteronomy, ch. xxxii. 51 — xxxiv. 7, according to the Pĕshīṭṭā version. [Add. 14,669, foll. 23, 24.]

XIV.

Three vellum leaves, about 9¾ in. by 6¾, one of which is much torn. They are written in a good, regular hand of the ix^th^ cent., with occasional Syriac vowels. There are from 28 to 32 lines in each page. These are fragments of a Nestorian manuscript of the book of Deuteronomy, according to the Pĕshīṭṭā version; viz. fol. 1, ch. xii. 11 — 31; fol. 2 *a*, ch. xv. 8 — 14; fol. 2 *b*, ch. xv. 18 —xvi. 2; and fol. 3, ch. xxvi. 2—xxvii. 9. [Add. 14,668, foll. 1—3.]

XV.

A vellum leaf, about 10½ in. by 6⅝, much torn. It contains Deuteronomy, ch. iii. 21 —iv. 17, according to the Pĕshīṭṭā version, written in a good, regular hand of the xth cent. [Add. 14,669, fol. 22.]

XVI.

Vellum, about 9¾ in. by 7, consisting of 325 leaves, many of which are much stained and a few slightly torn (especially foll. 68,

76, 77, 79, 86, 87, 89—193, and 318—325). The quires, 34 in number, are signed with letters; ح, ل and لد are incomplete, leaves being missing after foll. 185, 312, 313, 319, and 325. The number of lines in each page varies from 18 to 23. This manuscript is written in a good, regular hand of the xth or xith cent., with numerous Syriac vowels and diacritical marks. It contains—

Those books of the Old Testament which constitute, according to the Nestorian division, the ܬܒܐ ܬܫܥܝܬܐ (see Add. 12,138, foll. 74 *a*, 303 *b*, and Add. 7150). The text is that of the Pĕshīṭṭā version. They are—

1. The book of Joshua, ܟܬܒ ܝܫܘܥ ܒܪ ܢܘܢ. Fol. 1 *b*.

2. The book of Judges, ܟܬܒ ܫܦܛܝܢ ܕܐܝܬ ܒܗ ܫܦܛ ܘܓܒܝܪ. Fol. 36 *b*.

3. The two books of Samuel (undivided), ܟܬܒ ܫܡܘܐܝܠ. Fol. 70 *a*.

4. The two books of Kings (undivided), ܟܬܒ ܡܠܟܐ ܕܐܝܬ ܒܗ. Fol. 147 *a*. The subscription however is: ܫܠܡ ܣܦܪܐ ܕܟܬܒ ܗܢ ܡܠܟܐ ܕܐܬܟܬܒ ܒܫܢܐ.

5. The Proverbs of Solomon, ܟܬܒ ܡܬܠ ܕܫܠܡܘܢ ܒܪ ܕܘܝܕ. Fol. 225 *b*.

6. The Proverbs of Jesus the son of Sirach, or Ecclesiasticus, ܟܬܒ ܒܪ ܣܝܪܐ. Fol. 250 *b*.

7. The book of Ecclesiastes or Ḳoheleth, ܟܬܒ ܩܗܠܬ ܒܪ ܕܘܝܕ. Fol. 289 *b*.

8. The book of Ruth, ܟܬܒ ܪܘܬ. Fol. 297 *b*.

9. The Song of Songs, ܫܝܪ ܫܝܪܝܢ ܕܫܠܡܘܢ ܗܘ ,ܐܡܪ. Fol. 301 *b*.

10. The book of Job, ܟܬܒ ܐܝܘܒ ܗܘ ܕܐܡܪ. Fol. 305 *b*.

The following portions of the text are missing: 1 Kings, xxii. 8—27; Job, xii. 9—xiv. 5, xv. 29—xvii. 14, xxviii. 24—xxxiii. 9, and xlii. 11 to the end.

Each book is divided into sections, which are numbered on the margin, and a second numeration is carried through the entire volume, giving 164 sections in the whole ܟܠ ܬܒܐ ܬܫܥܝܬܐ (see fol. 324 *b*, and Add. 12,138, fol. 303 *b*).

[Add. 14,440.]

XVII.

Vellum, about 9⅛ in. by 5⅝, consisting of 60 leaves, the first of which is slightly stained and soiled. The quires, seven in number (of which the first is missing), were originally signed with arithmetical figures (see fol. 52, ܟܒ), but are now numbered with letters. There are from 19 to 23 lines in each page. This volume is written in a beautiful, regular Estrangĕlā, and dated A. Gr. 910, A.D. 599. Greek vowels have been added by a later hand (Α ο ε ο α). It contains—

The book of Joshua, according to the Pĕshīṭṭā version, commencing with ch. iv. 7. Subscription: ܫܠܡ ܟܬܒ ܝܫܘܥ ܒܪ ܢܘܢ.

Some of the lessons are rubricated in the text, the end of each being indicated by the letter ܥ; others are marked on the margins by references to an index, ܟܢܝܢ ܡܢ ܟܐ, which is now lost.

On fol. 60 *a* there is a long note, stating that this manuscript was written in the year 910, and collated with another copy of the school of the Armenians. The names of the man at whose expense it was transcribed, and of the convent to which he gave it, were altered by the hand of a person from the village of Kĕphar-Darīn, who added a few lines, informing us that the manuscript was incorporated with the library of the convent of Mār Daniel at Kĕphar-Bīl ܒܝܬ ܡܫܡܫ (?), near Antioch, when Thomas was abbat, the priest Simeon his deputy, and the priest Moses librarian. The name of this man has in turn been erased by one Yazdīn bar Dūmā (?).

ܐ ܡܢ ܕ)] ܗܘ ܟܬܒ ܠܗ ܒܝܕ ܡܪܝ ܫܡܫܐ ܘܐܒܪܗܡ ܕܡ ܬܓܪܝܬ . . . ܕܐܬܘ ܘܐܬܝ ܠܗ ܒܫܠܡܐ ܐܡܝܢ : ܐܬܐ ܕܠܐ ܢܗܘܐ ܠܗ ܣܦܪ ܘܠܐ ܢܗܘܐ ܠܗ ܫܘܒܚܐ ܘܠܐ ܬܫܒܚܬܐ ܘܠܐ ܬܘܕܝܬܐ ܘܠܐ ܬܫܒܘܚܬܐ ܘܠܐ ܬܫܒܘܚܬܐ ܕܠܐ ܢܗܘܐ ܠܗ ܡܢ ܕܝܢ ܘܠܐ ܡܢ ܕܠܥܠ ܡܢ ܕܠܬܚܬ ܘܠܐ ܡܢ ܕܒܝܡܝܢ ܘܠܐ ܡܢ ܕܒܣܡܐܠ ܐܠܐ ܐܦ ܠܐ ܢܗܘܐ ܠܗ ܫܘܒܚܐ ܘ

now missing: ch. iii. 6—15, iv. 6—x. 25, x. 33—42, xiii. 12—23, xiii. 32—xiv. 8, xv. 19—xvi. 3, xxi. 44—xxii. 16, and xxiv. 9 to the end.

A note on fol. 197 *a* informs us that this volume belonged to the convent of S. Mary Deipara: ܡܫܚܐ ,ܕܝܪܐ ܕܝܠܕܬ ܐܠܗܐ ܕܥܡ ܕܝܪ ܕܡܪ ܡܪܝܡ . ܣ̈ܕ .

[Add. 12,172, foll. 197—234.]

XIX.

Vellum, about 9⅛ in. by 7, consisting of 69 leaves, many of which are much stained and torn, especially foll. 1, 2, 19—22, 33, 35, and 69. The quires, originally 14 in number, are signed with both letters and arithmetical figures; *e.g.* fol. 5, ܗ̈ ; fol. 34, ; fol. 48, ; fol. 56, ; fol. 64, . Leaves are wanting at the beginning and end, as well as after foll. 4, 12, 18, 20, 21, 28, 29, 31, 33, 34 and 40. Each page is divided into two columns, of from 18 to 22 lines. This manuscript is written in a large Estrangĕlā of the vith or viith cent. A later hand has added Greek vowels here and there (*a*, *ε*, *η* or *ī*, foll. 9 *b*, 10 *a*, *ο* or *ω*, foll. 10 *a*, 13 *b*, 16 *a*, *ογ*), and also Syriac vowel-points (for example, on foll. 17 *a*, 24 *a* and *b*, 25 *a*). The contents are—

1. The book of Joshua, according to the Pĕshīṭṭā version. Fol. 1 *a*. Subscription: ✣ ܥܠܡ . ܡܥܡܕ . ܕܝܪܐ . ܕܝܢܐ ✣

2. The book of Judges, according to the Pĕshīṭṭā version. Fol. 29 *b*. Title: ܣܦܪ ܕܝܢܐ ܕܒܪ ܡܫܐ ܕܝܫܘܥ . ܕܝܪܐ . ܕܝܢܐ . ܕܒܪ ✣ ܥܠܡ

The following portions of the text are missing: Joshua, ch. i. 1—6, iii. 9—iv. 11, viii. 4—x. 33, xiii. 17—xv. 3 (with the exception of a small portion of ch. xiv. and xv., fol. 19) xv. 13—xvii. 2, xvii. 11—xviii. 13, xxi. 28—xxiv. 23; Judges, i. 1—14, ii. 2—15, iii. 15—vi. 28, vi. 39—vii. 8, ix. 16—28, and xxi. 19 to the end.

A modern hand (perhaps the same that added the vowels) has marked the lessons on the margins, and also appended a few notes, either referring to the text of the LXX., or explanatory of proper names and other words. For example: fol. 31 *b*, ܡܥܠܡ (Judg. i. 35), marg. ܣ̈ ; fol. 36 *a*, ܡܠܐܟ ܕܝܢܐ ܠܓܢܒ ܐܝܬ ܠܗ (Judg. vii. 18), marg. ܣ̈ ; fol. 38 *a*, ܡܡ ܕܡܫܚܐ ܒܝܬ (Judg. viii. 18), marg. ; fol. 43 *a*, ܒܝܬ ܕܝܢܐ ܕܫܟ (Judg. ix. 53), marg. ; fol. 48 *b*, ܒܢ ܕܝܦܬܚ (Judg. xii. 5), marg. ; fol. 55 *b*, ; (Judg. xvi. 5), marg. . In one place a Greek word is written on the margin by the same hand, viz. fol. 18 *b*, *κγρος* (ܩܝܢܐ, Josh. xiii. 11).

[Add. 14,439.]

XX.

A vellum leaf, torn and soiled, containing Joshua, ch. xxi. 10—25, according to the Pĕshīṭṭā version, written in a small, regular Estrangĕlā of the vith or viith cent. Syriac vowels and diacritical points have been added by a later hand.

[Add. 14,666, fol. 3.]

XXI.

Vellum, about 9⅛ in. by 5¾, consisting of 52 leaves, (Add. 14,438, foll. 50—101). The quires are now signed with letters from ܐ to ܕ. Each page has from 23 to 26 lines. The character is a fine, regular

Estrangĕlā, of the vith cent. This manuscript contains—

The book of Judges, according to the Pĕshīṭṭā version, ; margin, in an old Arabic hand, كتاب سفر القضاة المدعوا بالعبرانيه شافطا .

On the fly-leaves, foll. 50 *a*—52 *a*, there are written, in a less elegant Estrangĕlā of about the same date, some hymns of Ephraim for the season of Lent; viz.

1. Beginning, fol. 50 *a*: .

2. Beginning, fol. 50 *b*: .

3. Beginning, fol. 52 *a*: .

Of this last there is only one stanza, but the words show that the remainder was written on the fly-leaves at the end, which are now lost.

On the margin of fol. 100 *b* there is a note, in a modern hand, stating that this book belonged to a deacon named Abraham, (sic) (sic) ; and on that of fol. 54 *b*, another, apparently in the same handwriting, saying that it was presented to the writer by the deacon John of Rās'ain (?), .

[Add. 14,438, foll. 50—101.]

XXII.

Vellum, $8\frac{3}{8}$ in. by 5, consisting of 158 leaves, some of which are slightly stained and torn. The quires, 16 in number, seem originally to have been left unsigned; at a much later period they have been signed with letters, in some cases incorrectly. Leaves are wanting after foll. 3 and 109. Each page has from 20 to 25 lines. This volume is written in a fine, regular Estrangĕlā, not later than A. Gr. 856, A.D. 545; but fol. 147 is more modern. Greek vowels have been added here and there by a later hand (α, ϵ, ε, o, ω or η). It contains—

The two books of Samuel, , according to the Pĕshīṭṭā version, the second book commencing on fol. 83 *b*. The missing portions of the text are: 1 Sam., ch. i. 26—ch. ii. 19, and 2 Sam., ch. xi. 11—20. Some lessons have been marked on the margins by later hands, and in a few instances the commencement of the or sections (e.g. foll. 114 *a* and 119 *a*).

On fol. 157 *a*, after the doxology, there is a note, mentioning the name of the scribe Sergūnā: ; and after it, in a more current hand of the same period, another note, stating that the manuscript was collated in the year 856, A.D. 545, by one George (=), according to the alphabet of Bar-daiṣān*): (sic) .

* On the alphabet of Bardesanes, or , see Add. 7202, fol. 1 *a*; the Journal of Sacred Literature, vol. vi. (new series), January 1865, p. 465; and Land's Anecdota, t. ii. p. 13.

ܫܢܐ ܕܐ . ܫܒܚ ܕܡܪܝ ܕܥܒܕ ܡܢ ܫܢܐ ܕܫܡ ܐܒܪܗܡ ܘܬܐܘܕܘܪܘܣ ܕܐܚܘܗܝ ܕܥܒܕ ܠܗ ܫܠܡ ܐܡܝܢ .

A note on fol. 157 *b* informs us that this book was presented to the convent of S. Mary Deipara by Yaḳīrā bar 'Abbās of Tagrīt; and an addition, in a different hand, written over an erasure, adds that he did so through the brothers Matthew and Abraham, monks of Tagrīt (see Add. 17,102, fol. 59 *b*): ܕܐܬ ܫܢܐ ܕܥܒܕ ܠܫܢܐ ܕܐ ܫܒܚ ܕܡܪܝ ܕܥܒܕ ܠܗ ܫܠܡ ܐܡܝܢ : ܫܢܐ ܕܐ ܫܒܚ ܕܡܪܝ ܕܥܒܕ ܠܗ ܫܠܡ ܐܡܝܢ . ܒܐ ܕܐ ܫܒܚ ܕܡܪܝ ܕܥܒܕ ܠܗ ܫܠܡ ܐܡܝܢ . ܒܐ ܕܐ ܫܒܚ ܕܡܪܝ ܕܥܒܕ ܠܗ ܫܠܡ ܐܡܝܢ . ܒ̄ ܫܢ

way, and an index of them is prefixed to the volume, fol. 1 *b*.

On fol. 73 *a*, after the subscription, stands the following note, giving the name of the scribe, with his usual boast that he "never made a blotted *tau*."

ܚܠ ܫܢܐ ܚܕܟ ܫܠܡ . ܢܟܐ

to 21 lines in each page. The writing is a small, regular Estrangĕlā of the vith cent. Numerous Greek vowels have been added by a later hand (α, ε, η, ω, ŏ and αυ; e.g. ܐܰ̈ܒ̈ܪ̈ܗ̈ܡ̈, ܒ̈ܪ̈ܫ̈ܝ̈ܬ̈, ܒ̈ܪ̈ܐ̈ܫ̈ܝ̈ܬ̈, ܒ̈ܪ̈ܐ̈, ܐ̈ܠ̈ܦ̈). This manuscript contains—

The two books of Chronicles, according to the Pĕshīṭṭā version; viz.

1 Chronicles. Fol. 1 *b*. Title: ܕܒ̈ܪ̈ܝ̈ ܗ̈ܝ̈ܡ̈ܝ̈ܢ̈ ܩ̈ܕ̈ܡ̈ܝ̈ܐ̈ ܣ̈ܦ̈ܪ̈ܐ̈ (דִּבְרֵי הַיָּמִים) ܕܒ̈ܪ̈ܝ̈ ܗ̈ܝ̈ܡ̈ܝ̈ܢ̈. The missing portions are: ch. xiv. 12—xvii. 27, and xxii. 8 to the end.

2 Chronicles. Fol. 49 *b*. Title: ܣ̈ܦ̈ܪ̈ܐ̈ ܕ̈ܬ̈ܪ̈ܝ̈ܢ̈ ܕ̈ܒ̈ܪ̈ܝ̈ ܗ̈ܝ̈ܡ̈ܝ̈ܢ̈. It commences with ch. vi. 1 of the Hebrew text. The missing portions are: ch. xviii. 19—29, xx. 24—32, and ch. xxix. 5 to the end.

The same hand that added the vowel-points has divided the books into sections, marked by Greek letters on the margins. The last of these in 1 Chronicles is ϊθ (ch. xxii. 2), fol. 48 *a*; and in 2 Chronicles (commencing with Δ) ΚΓ (ch. xxix. 1), fol. 104 *b*.

There are also a few marginal notes and glosses; e.g. fol. 3 *a*, ܐ̈ܒ̈ܪ̈ܗ̈ܡ̈, marg. ηαμ; fol. 11 *b*, .ܫ̈ܡ̈ܘ̈, marg. CKω; fol. 30 *a*, ܒ̈ܢ̈ܝ̈ ܚ̈ܒ̈ܪ̈ܘ̈ܢ̈, marg. KABCHA; ܣ̈ܦ̈ܪ̈ܐ̈ ܕ̈ܒ̈ܪ̈ܝ̈ܬ̈, marg. ܫ̈ܩ̈ܦ̈; fol. 36 *a*, .ܒ̈ܬ̈ܠ̈ ܒ̈ܢ̈ܝ̈ ܒ̈ܢ̈ܝ̈ܐ̈ (1 Chron. xii. 40), marg. ܒ̈ܢ̈ܝ̈ ܒ̈ܢ̈ܝ̈ܐ̈ ܥ̈ܠ̈ ܐ̈ܪ̈ܥ̈ ܒ̈ܢ̈ܝ̈ ܒ̈ܢ̈ܝ̈ and ܒ̈ܢ̈ܝ̈ ܒ̈ܢ̈ܝ̈.

[Add. 17,104.]

XXVI.

Vellum, about 8½ in. by 5¼, consisting of 34 leaves, some of which are much stained and torn, especially foll. 2, 3, 5—8, 18, 19, 23, 28, 29 and 34. It does not now appear how the quires were signed, if at all. Leaves are wanting at the beginning, as well as after foll. 1, 3 and 18. Each page has from 20 to 22 lines. The writing is a good, regular Estrangĕlā of the vith cent., with vowels added by a later hand (ʌ ∽ η ο α). This manuscript contains—

The book of Job, according to the Pĕshīṭṭā version. The missing portions of the text are: ch. i. 1 — ii. 11, iii. 9 — v. 16, vi. 26—ix. 22, and xx. 1—xxxiii. 20. Subscription, fol. 34 *a*, ܐ̈ܠ̈ܦ̈ ܒ̈ܬ̈ ܒ̈ܢ̈ܝ̈ ܒ̈ܢ̈ܝ̈ܐ̈. The lessons are rubricated in the text; one has been noted by a later hand on the margin of fol. 30 *a*.

On fol. 34 *b*, after the doxology, there stands a note in a later hand, now so erased as to be in great part illegible. It begins: ,ܐ̈ܠ̈ܦ̈ ܒ̈ܬ̈ ܒ̈ܢ̈ܝ̈ ܒ̈ܢ̈ܝ̈ܐ̈ ܥ̈ܠ̈ ܒ̈ܢ̈ܝ̈ ܒ̈ܢ̈ܝ̈ . . . . . ܐ̈ܠ̈ܦ̈ ܒ̈ܬ̈

[Add. 14,443, foll. 1—34.]

XXVII.

A vellum leaf, much torn, containing on one side, Job, ch. xli. 8—14, and, on the other, ch. xli. 18—xlii. 2, according to the Pĕshīṭṭā version, written in a regular Estrangĕlā of the viiith cent.

[Add. 14,666, fol. 2.]

XXVIII.

A vellum leaf, 7¼ in. by 4⅞, containing Job, ch. i. 5—14, according to the Pĕshīṭṭā version, written in a current hand of the xth or xith cent.

[Add. 14,666, fol. 1.]*

* For manuscripts of the Psalms, see the liturgical portion of this Catalogue, no. clxviii., etc.

XXIX.

Vellum, about 10⅛ in. by 7¾, consisting of 39 leaves, two of which, foll. 3 and 4, are slightly stained and torn. The quires, six in number, seem to have been originally signed with letters (see fol. 26). Several leaves are wanting at the beginning, and one leaf after fol. 10. Each page is divided into two columns, of from 19 to 22 lines. The writing is a fine, clear Eṣtrangĕlā of the vith cent. This manuscript contains—

The Proverbs of Solomon, according to the Pĕshīṭṭā version. Running title, ܡܫܠܐ. Subscription, fol. 39 *a*, ܡܫܠܐ ܕܫܠܡܘܢ ܒܪ ܕܘܝܕ ܡܠܟܐ ܕܝܣܪܝܠ. The missing portions are: ch. i. 1—v. 9 and ch. xii. 13—xiii. 4.

Of the lessons, some are rubricated in the text, whilst others have been noted on the margins by a later hand.

[Add. 17,108.]

XXX.

Vellum, about 8½ in. by 5¼, consisting of 37 leaves (Add. 14,443, foll. 35—71), some of which are much stained and slightly torn, especially foll. 38, 39, 50, 51, 66, 67, and 69. It does not appear how the quires were originally signed, but they have been marked at a later period with Coptic ciphers (ⲁ 2, ⲃ 3, ⲇ 4, ⲉ 5, ⲋ 6), and also, though incorrectly, with Syriac letters. Leaves are wanting at the beginning and end. Each page has from 21 to 24 lines. The writing is a fine, regular Eṣtrangĕlā of the vith or viith cent., without vowels. This manuscript contains—

The Proverbs of Solomon, according to the Pĕshīṭṭā version, from ch. v. 20 to ch. xxxi. 29. Running title, e.g. fol. 38 *b*, ܡܫܠܐ. The lessons are rubricated in the text.

[Add. 14,443, foll. 35—71.]

XXXI.

Vellum, about 8½ in. by 5⅛, consisting of 27 leaves (Add. 14,443, foll. 72—98). The quires were originally signed with arithmetical figures (e.g. fol. 78, ܟܗ), but at later periods with Coptic ciphers (e.g. foll. 84 and 96) and Syriac letters, both incorrectly. Leaves are wanting at the beginning and end, as well as after foll. 77, 78, 79, 81, 82, 83, 87 and 97. Each page has 19 or 20 lines. This manuscript is written in a beautiful Eṣtrangĕlā of the vith or viith cent. and contains—

1. The book of Ḳoheleth or Ecclesiastes (running title, e.g. fol. 74 *b*, ܩܘܗܠܬ), according to the Pĕshīṭṭā version. Fol. 72 *a*. The missing portions of the text are: ch. i. 1—17, iv. 16—v. 7, v. 18—viii. 17, ix. 8—xi. 3, and xii. 14 to the end. One lesson has been marked on the margin by a later hand, fol. 80 *b*.

2. The book of Wisdom (running title, e.g. fol. 85 *b*, ܚܟܡܬ ܫܠܡܘܢ).* Fol. 82 *a*. The missing portions of the text are: ch. i. 1—v. 7, v. 17—vii. 13, vii. 23—viii. 21, x. 21—xi. 21, xv. 3—xvi. 26, and xvii. 6 to the end.

Some writing at the foot of foll. 88 *a* and 95 *a* has been carefully erased.

[Add. 14,443, foll. 72—98.]

XXXII.

Paper, about 10⅜ in. by 7¾, consisting of 255 leaves, some of which are more or less injured by water, especially at the end. The quires, signed with letters, are 26 in number. There is a lacuna after fol. 245, and several leaves have been lost at the end.

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* This manuscript has been used by de Lagarde in editing the text of the book of Wisdom. See his Libri vet. Test. apocryphi Syriace, 1861.

Each page is divided into two columns, of from 18 to as many as 43 lines. This volume is written in a good hand of the xiith cent., with numerous Greek (ʏ, ̃, ×, ̊, ̇ or ̈) and Syriac vowels and other marks. Foll. 2—10, 101, 106, and 107, are of later date, probably of the xivth cent.; and foll. 1, 99, 108, 128, and 237, are still more recent, probably of the xviith cent. The contents are as follow.

1. The book of Isaiah. Fol. 1 *b*.

2. The twelve minor Prophets, in the usual order. Fol. 42 *b*.

3. The book of Jeremiah. Fol. 87 *a*.

4. The Lamentations of Jeremiah. Fol. 150 *b*.

5. The book of Ezekiel. Fol. 155 *b*.

The above are all according to the Pĕshiṭṭā version.

6. The book of Daniel, according to the Pĕshiṭṭā version, with glosses in red ink, explanatory of the various kingdoms, etc. Fol. 213 *a*. To this book are appended—

a. The history of Bel, ܬܫܒܘܚܬܐ ܕܒܝܠ ܘܬܢܝܢ. Fol. 235 *b*.

b. The history of the Dragon, ܬܫܒܘܚܬܐ ܕܡܪܝܡ. Fol. 237 *a*.

c. The history of Susanna and the elders, ܬܫܒܘܚܬܐ ܕܣܘܣܢܐ ܘܩܫܝܫܐ. Fol. 238 *a*.

d. ܡܠܐ ܕܐܡܪ ܠܗ ܠܕܢܝܐܝܠ ܒܪ ܚܝܐ ܒܫܢܬ ܣܝܒ, "of Daniel the youth, concerning our Lord and the end of the world." Fol. 239 *b*. Beginning: ܐܡܪ ܕܢܝܐܝܠ ܒܪ ܚܝܐ ... ...

ܡ̈ . ܐܡܪ ܠܗ ܡܫܝܚܐ ܕܐܬܐ ܗܘ ܒܥܠ ܒܝܬܐ : ܡܦܬܚ : ܡܦܬܚ : ܡܦܬܚ : ܡܦܬܚ : ܡܦܬܚ : ܡܦܬܚ : ܡܦܬܚ : ܡ̈ .

12. Rules for the Division of Inheritances among the members of a family: ܟܬܒ ܕܝܢ ܕܡܬܩܫܡ ܒܝܢ ܐܚܐ ܠܐܚܘܗܝ. Fol. 249 *b*.

13. The book of Tobit, according to the Septuagint version: ܣܦܪ ܛܘܒܝܐ ܕܐܬܬܪܓܡ [ܒܐܓܪܐ ܕܫܒܥܝܢ] ܠ̈ܥ. Fol. 253 *b*. Beginning: ܒܫܢܬ ܫܬ ܠܡܠܟܘܬܗ ܕܐܣܪܚܕܘܢ ܡ̈ . ܒܫܢܬ ܫܢܝܐ ܡ̈ . ܒܫܢܬ ܫܠܝܬܝܐ ܡ̈ ܕܐܙܠ ܠܡܕܝܐ . ܘܐܙܠ ܠܐܟܡܛܢܐ . ܘܐܬܐ ܠܒܝܬ ܐܒܘܗܝ ܡ̈ .

The text end with the words ܘܐܡܪ ܠܗ ܡܠܐܟ ܗܘ ܕܐܬܐ ܠܡܐܣܪ ܠܝ ܠܐܪܥܐ ܕܡܕܝܐ, ch. v. 14.

This manuscript seems, as stated above, to be of the xiith cent. However, on fol. 155 *b*, at the end of the Lamentations of Jeremiah, there is added, in a much later hand, the date A. Gr. 1097, A.D. 786 (!): ܥܒܝܕ ܐܢܐ ܡܫܥܘܢ ܡܫܬܝ ܒܝܬ ܐܠܗ ܒܥܝܪ ܡܕܝܢܬܐ ; and again, on fol. 235 *b*, at the end of the book of Daniel, in the same handwriting: ܥܒܝܕ ܐܢܐ ܡܫܥܘܢ ܡܫܬܝ ܒܝܬ ܐܠܗ ܒܥܝܪ ܡ̈ ܕܫܢܐ ܡ̈ ܕ .

The name of the scribe appears to have been Bar-ṣaumā. At least, on the lower margin of fol. 39 *a*, there is written in the same ink as the text:

تخريب القلم برصوم الخاطى

ܚܒܪ ܠܡܠܐܟ ܕܝܘܡܐ ܠܡܠܐܟ

On the margin of fol. 120 *b* there is an ancient note, in which occurs the name of one Rabban Thomas: سلام الله تعلى ورحمته وبركاته وجوده واحسانه على رمان لمار توما ربان الشماس .

On the margin of fol. 138 *a* occurs the name of another reader, Jacob: ܫܠܡ ܠܟ ܡ̈ ܕܐܢܐ ܝܥܩܘܒ ܥܒܕ ܠܟ ܫ̈ .

On the margins of foll. 61 *a* and 163 *a*, one of the renovators of the volume, by name Peter the deacon, has written: ܚܢܢ ܡ̈ ܐܢܐ ܦܛܪܘܣ ܫܡܫܐ (sic) ܠܡܢ ܕܐܬܐ ܥܠ ܝܕ ܡ̈ ܕ ܒܥܝ ܡ̈ ܕ ܠܡ̈ ܕ ܐܠܗ ܠܡ̈ ܕ .

On fol. 1 *a* we find the following note, which states that this manuscript was purchased by Khwājā 'Abd al-Aḥad, and his brother, the priest 'Abd al-Khāliḳ, for a certain church (name erased), in the year 2000, A.D. 1689. ܫܢܝܢ ܒܝ ܡ̈ ܕ ܐܬܝ ܠܝ ܡ̈ ܕ ܠܡ̈ ܕ ܐܢܐ

3—22, fol. 20 *b*; ch. xlv. 7—xlvii. 11, fol. 21; ch. lxi. 9—lxiv. 11, fol. 22.

Hosea; ch. v. 11—ix. 2. Fol. 23.

Joel; ch. iii. 2 to the end. Fol. 24 *a*.

Amos; ch. i. 1—ii. 4. Fol. 24 *b*.

Jeremiah; ch. xxxv. 16—xxxvi. 27. Fol. 25.

Fol. 20 has been used as a fly-leaf for another manuscript, and across it is written a note in one of the usual forms: ,ܡܐܕܪ ... ܕܐ ܕܐ ܕܐ ... ܕ ... ܕ ... ܕ

XXXV.

A vellum leaf, about 10 in. by 7½, much torn, containing Isaiah, ch. xxxvii. 30—xxxviii. 15, according to the Pĕshīṭṭā version, written in double columns of 27 or 28 lines, in a good, regular Estrangĕlā of the viith cent.

[Add. 14,669, fol. 25.]

XXXVI.

Vellum, about 11⅛ in. by 8¾, consisting of 130 leaves, a few of which are much stained and torn, especially foll. 1, 10, 127 and 130. The quires are 14 in number, the last being imperfect, and are now signed with letters. Each page is divided into two columns, of from 21 to 24 lines. The writing is an elegant Estrangĕlā of the vith cent. Greek vowels have been not unfrequently added by a later hand (ا, ـ, ـِ, ـُ; ـٔ, e.g. ܒ̈ܫ̈ܡ̈ܐ, but also ـٰ and ـٖ; ـٕ, e.g. ܟ̈ܬ̈ܒ̈ܐ); the points *rukkākh* and *ḳushshāi* very rarely (e.g. fol. 98 *a*). This manuscript contains—

1. The book of Jeremiah, ܣܦܪ ܝܪܡܝܐ, fol. 1 *b*, including the Lamentations, ܝܪܡܝܐ ܣܦܪ ܩܝܢܐ, fol. 108 *a*, and the Prayer of Jeremiah, ܝܪܡܝܐ ܣܦܪ ܨܠܘ (Lament. ch. v.), fol. 115 *a*, according to the Pĕshīṭṭā version. Subscription, fol. 115 *b*, ܫܠܡ ܠܣܦܪ ܝܪܡܝܐ ܣܦܪ ܩܝܢܐ ܕܝܪܡܝܐ. ٥ : ٥ .

2. The two epistles of Baruch;* viz.

The first epistle. Fol. 116 *a*. Title: ܣܦܪ ܒܪܘܟ ܒܪ ܢܝܪܝܐ ܟܬܒ ܒܐܓܪܬܗ ܠܓܠܘܬܐ . Subscription: ܫܠܡ ܣܦܪ ܒܪܘܟ ܒܪ ܢܝܪܝܐ ܟܬܒ ܒܐܓܪܬܗ ܠܓܠܘܬܐ . ٥ : ٥ .

The second epistle, ending with ch. v. 2. Fol. 121 *b*. Title: ܐܓܪܬܐ ܕܒܪܘܟ.

Of the lessons, some are rubricated in the text, whilst others have been noted on the margins by different hands. The same reader who added the vowels has divided the Prophecies into 33 sections (fol. 102 *b*, ܠܝܠܐ).

There are a very few marginal notes in Arabic; e.g. fol. 12 *a*, ܒܚܒܠܐ, marg. القَفْص (القفص); fol. 44 *b*, ܒܩܕܪ ܐܪܙ, marg. كبير العزيز (كبير العزيز). On fol. 18 *a*, at the foot of the page, the Syriac word ܨܚܠ is represented in Greek letters by *σεγλω*.

On fol. 1 *a* there is a note stating that this book belonged to the brothers Matthew, Abraham and Theodore of Tagrīt: ,ܡܬܝ ܐܒܪܗܡ ܘܬܐܘܕܘܪ ܐܚܘܗܝ ܕܒܪ [ܟ]ܘ ܕܟܘܪ ܬܓܪܝܬ ܕܡܕܝܢܬܐ ܕܐܫܘܪ ܕܒ ܥܝܪ ܕܢܝܢܘܐ . ܟܠ ܡܢ ܕܠܫ ܒܥܐ ܠܡܗܘ ܡܢ ܟܘܪ ܕܐ . ܠܐ ܢܫܠܡ ܠܗ ܡܢ ܟܘܪ ܕܐ [ܘ]ܠܐ (sic) ܢܫܠܡ ܠܗ ܡܢ ܫܘܪ ܕܐ ܕܬܚܬ ܟܠ ܢܝܢܘܐ . ٥ .....

Above this is written in cursive Greek characters the single word *ερεμιασ*.

Fol. 130 does not, apparently, belong to this volume. It contains, on the recto, two notes, the one stating that a certain book belonged to the convent of S. Mary Deipara, the other that it was brought thither by the abbat Moses of Nisibis. The latter, so far as it is legible, runs as follows:

ܟܬܒ ܐܓܪܬܐ ܕܡܪ ܐܒܗ ܕܡܪ ܝܘܚܢܢ ܡܪܝ ܕܒܝܬ ܡܕܪܫܐ ܠܟ ܡܢ ܕܢܣܒ ܠܗ ܡܢ ܒܝܬ ܡܕܪܫܐ ܕܡܪ ܝܘܚܢܢ ܡܪܝ ܕܒܝܬ ܡܕܪܫܐ ܕܡܪ ܝܘܚܢܢ ܡܪܝ ܕܒܝܬ ܡܕܪܫܐ ..... ܐܬ ܕܒܝܬ ..... ܟܬܒ ܐܓܪܬܐ ܕܫܠܝܚܘܬ ..... ܐܬ .

On the verso there is another note, in an

* This manuscript has been used by de Lagarde in his edition of the Apocrypha, Libri vet. Test. apocryphi Syriace, 1861.

old hand, now much mutilated, apparently recording that the book was presented by the monk Ephraim, of Maraḳ,* to the convent of S. Mary Deipara.

ܟ[ܬܒ ܗܢܐ ܕ]ܐܦ̈ܪܝܡ ܡ̈ܢ ܡܪܥ . . . . . .
ܕܥܠ ܡܪܝ ܕ̈ܥ . . . . . .
ܐ̈ܡܝܢ . . . . . .
ܕܐܬܕ̈ܒ[ܪ] ܒ[ܫ]ܘ̈ܡ ܐ̈ܠܗ [ܐ]ܡ̈ܝܢ ܒ
ܡ̈ܢ ܡܪܥ ܢ̈ܫܘ̈ܥ ܠ̈ܥ̈ܡ ܕ̈ܥ
ܕ̈ܝܪ ܕ̈ܥ ✠ ܡ̈ܪܝ ܐ̈ܡ

[Add. 17,105.]

XXXVII.

Vellum, about 9¼ in. by 5, consisting of 73 leaves, of which the first three and the last three are slightly stained and torn. The quires are signed with both letters and arithmetical figures (e. g. fol. 3, ; fol. 13, ; fol. 23,). Leaves are wanting at the beginning and end, as well as after foll. 1 and 71. Each page has from 18 to 21 lines. The writing is a fine, regular Estrangĕlā of the vith or viith cent. This manuscript contains—

The book of Jeremiah, according to the Pĕshīṭṭā version. The missing portions are: ch. i. 1 — iii. 9, iii. 17 — vi. 6, xxxi. 6 — 21, and xxxi. 37 to the end. The lessons are rubricated in the text.

[Add. 17,106, foll. 1—73.]

XXXVIII.

Vellum, about 10⅛ in. by 7⅞, consisting of 70 leaves. The quires, nine in number, are signed with letters. Each page is divided into two columns, of from 22 to 27 lines. The writing is a good, regular Estrangĕlā. A few Greek and Syriac vowels have been added by later hands. This manuscript is dated A. Gr. 852, A.D. 541, and contains—

The book of Ezekiel, ܫ̈ܡ̈ܗ̈ ܕ̈ܝ̈ܚ̈ܙ̈ܩ̈ܐ̈ܝ̈ܠ, according to the Pĕshīṭṭā version. Fol. 2 *b*. Subscription, fol. 68 *a*, ܫ̈ܡ̈ܗ̈ ܕ̈ܝ̈ܚ̈ܙ̈ܩ̈ܐ̈ܝ̈ܠ ܕ̈ܥ̈ܠ ܒ̈ܫ̈ܢ̈ܬ̈ ܫ̈ܒ̈ܥ̈ ܡ̈ܐ̈ܐ̈ ܘ̈ܫ̈ܬ̈ܝ̈ܢ̈ ܫ̈ܢ̈ܐ̈. The lessons are rubricated in the text.

On fol. 68 *b*, we find the following note, in a current hand, stating that this volume was written at Edessa, A. Gr. 852, and purchased by Sergius and Abraham, the sons of Malkā, from the town of Ḥadathā (الحَدِيثَة), for the use of the convent to which they belonged.

ܐ̈ܡ̈ܝ̈ܢ ܕ̈ܥ̈ܠ ܡ̈ܪ̈ ܕ̈ܥ̈ ܒ̈ܫ̈ ܕ̈ܝ̈ܚ̈ ܕ̈ܥ̈ ܕ̈ܥ̈
ܕ̈ܥ̈ ܕ̈ܝ̈ ܕ̈ܥ̈ ܕ̈ܥ̈ ܕ̈ܥ̈ ܕ̈ܥ̈ ܕ̈ܥ̈ ܕ̈ܥ̈
ܕ̈ܥ̈ ܕ̈ܥ̈ ܕ̈ܥ̈ ܕ̈ܥ̈ ܕ̈ܥ̈ ܕ̈ܥ̈ ܕ̈ܥ̈ ܕ̈ܥ̈
ܕ̈ܥ̈ ܕ̈ܥ̈ ܕ̈ܥ̈ ܕ̈ܥ̈ ܕ̈ܥ̈ ܕ̈ܥ̈ ܕ̈ܥ̈ ܕ̈ܥ̈
ܕ̈ܥ̈ (sic) ܕ̈ܥ̈ ܕ̈ܥ̈ ܕ̈ܥ̈ (sic) ܕ̈ܥ̈ ܕ̈ܥ̈
ܕ̈ܥ̈ ܕ̈ܥ̈ ܕ̈ܥ̈ ܕ̈ܥ̈ ܕ̈ܥ̈ ܕ̈ܥ̈ ܕ̈ܥ̈ ܕ̈ܥ̈
ܕ̈ܥ̈ ܕ̈ܥ̈ ܕ̈ܥ̈ ܕ̈ܥ̈ ܕ̈ܥ̈ ܕ̈ܥ̈ ܕ̈ܥ̈ ܕ̈ܥ̈
ܕ̈ܥ̈ ,ܕ̈ܥ̈ ܕ̈ܥ̈ ,ܕ̈ܥ̈ ,ܕ̈ܥ̈ ,ܕ̈ܥ̈ ,ܕ̈ܥ̈ ,ܕ̈ܥ̈
ܕ̈ܥ̈ ,ܕ̈ܥ̈ ,ܕ̈ܥ̈ ,ܕ̈ܥ̈ ,ܕ̈ܥ̈ ,ܕ̈ܥ̈ ,ܕ̈ܥ̈ ,ܕ̈ܥ̈

On the same page, in a hand of not much later date, there is an inventory of the altar-cloths, napkins, etc., left in the said convent, after one John had taken what he required. This inventory was made out by the priest Luke.

✠ ܕ̈ܥ̈ ,ܕ̈ܥ̈ ,ܕ̈ܥ̈ ,ܕ̈ܥ̈ ,ܕ̈ܥ̈ ,ܕ̈ܥ̈ ,ܕ̈ܥ̈

ܐܝܟ ܕܐܢ ܐ[ܢ]ܬ ܒܥܐ ܠܡܫܟܚ ܡܕܡ ܕܒܟ ..

On foll. 1 *b*, 2 *a*, 69, and 70, there are hymns and prayers, rather rudely written, and now so much stained and effaced as to be read in some places with difficulty.

With this volume there was at one time bound up a collection of Demonstrations from the Fathers, for on the margin of fol. 3 *a* we read: ܡܐܡܪ ܕܡܪ ܝܥ ܒܪ ܫܘܡܢ ܩܕܫܐ. [Add. 17,107.]

XXXIX.

Vellum, about $9\frac{3}{8}$ in. by 6, consisting of 100 leaves, of which foll. 1, 29, 30, and 100, are more or less mutilated. The quires, originally 13 in number, are signed with letters. Leaves are wanting after foll. 28, 29, 30, and 38. Each page has from 23 to 25 lines. The writing is a fine, regular Estrangĕlā of the viith cent. Vowels have occasionally been added in faint characters by a later hand. This manuscript contains—

The book of Ezekiel, ܦܫܝܛܬܐ ܕܚܙܩܝܠ, according to the Pĕshīṭtā version. A later hand has indicated a marginal division into 24 sections (ܟ=ܣܝܡܢ). The following portions of the text are missing: ch. xiv. 14 — xvi. 17, xvi. 32 — 53, xvii. 3 — xxii. 2, and xxiv. 18 — xxv. 3. The lessons are rubricated in the text, the end of each being usually indicated by the letter ܥ (ܥܠܡ). To these there is an index on fol. 1 *a*. ܫܘܝܐ ܡܢܝܢ ܫܡܗܬܐ ܕܟܬܒ ܒܟܬܒܐ ܕܐܝܟ ܕܡܐ ܩܕܡ ܕܬܫܟܚ ܡܠܬܐ ܕܒܥܝܬ ܠܟ ܡܢ ܒܝܢ ܐܠܝܢ ܕܟܬܒܢ ܠܥܠ.

ܐ ܕܒܪ	ܐ ܕܟܬܒ	ܕܒܪ ܥܠ
ܟ ܕܒܪ	ܟ ܕܟܬܒ	ܕܒܪ ܣ
ܠ ܕܒܪ	ܟ ܕܟܬܒ	ܕܒܪ ܥܡ
ܡ ܕܒܪ	ܟ ܕܟܬܒ	ܕܒܪ ܦ
ܢ ܕܒܪ	ܟ ܕܟܬܒ	ܕܒܪ ܨ
ܣ ܕܒܪ	ܟ ܕܟܬܒ	ܕܒܪ ܩ
ܥ ܕܒܪ	ܟ ܕܟܬܒ	ܕܒܪ ܪ
ܦ ܕܒܪ	ܟ ܕܟܬܒ	ܕܒܪ ܫ
ܨ ܕܒܪ	ܟ ܕܟܬܒ	ܕܒܪ ܬ

and so on; at the end of which we read: ܗܫܐ ܠܟ ܣܝܡܐ ܒܪܫ ܟܠ ܚܕ ܡܢ ܐܠܝܢ ܕܟܬܒܢ ܠܥܠ. ܐܝ ܕܡܨܐ ܐܢܬ ܡܫܟܚ ܡܕܡ ܕܒܥܐ ܐܢܬ ܠܗ ܒܫܘܪܝܐ ܕܟܬܒ ܠܟ ܠܥܠ, "I have put a mark for thee at the commencement of each quire, that thou mayest find without delay the lesson which thou seekest among those written above." By ܦܬܐ is meant a single leaf of the manuscript.

On fol. 100 *b* is the colophon: ܫܠܡ ܣܦܪܐ ܕܬܫܥܝܐ ܕܚܙܩܝܠ ܢܒܝܐ, followed by the usual doxology, and by two lines of writing in a more cursive character, which are now only partially legible, but may be supplied as follows: ܒܫ ܥܡ ܒܥܘ ܕ[ܐܠܗܐ ܠܟ ܡܪܝ] ܟܠ ܕܟܬ[ܒ ܠܟ ܡܪ]ܝ ܒܥܘ ܕܐ[ܠܗܐ ..

Under this, there is a note in a much later hand, part of which is torn away and the rest almost obliterated. The words ,ܩܕܡܝ, ,ܠܫ, and ,ܫܢ, are still legible, from which it is evident that it contained one of the customary anathemas.

At the foot of foll. 86 *b*, 93 *b*, and 99 *b*, there are drawings, of a later date than the manuscript, representing a peacock, and birds feeding their young in the nest.

According to the note on fol. 1 *b*, ,ܡܐ ܡܐܡܪ ܕܐܬܢܣܝܘܣ ܥܠ ܬܓܣܡܐ ,ܩܕܡܝ, the treatise of Athanasius *de incarnatione Dei Verbi* must at one time have been bound up with this copy of Ezekiel. [Add. 12,136.]

XL.

Vellum, about 10 in. by $6\frac{3}{4}$, consisting of 43 leaves. The quires, five in number, are signed with letters. There are from 23 to 27 lines in each page. This manuscript is written in a beautiful, regular Estrangĕlā, dated A. Gr. 1037, A.D. 726, and contains—

The book of Ezekiel, part second, viz. from ch. xxvi. 1 to the end, according to the Pĕshīṭtā version. Title, fol. 1 *b*, ܦܫܝܛܬܐ (sic) ܕܚܙܩܝܠ ܢܒܝܐ. The lessons for particular occasions are rubricated in the

text. Subscription, fol. 42 *a*, ✠ ...

On fol. 42 *b* are the following notes, similar to those in Add. 14,428 and 14,430.

...

"This book of Ezekiel and all its companion volumes, for it was the last of the whole Testament, were finished in the holy convent of the Specula (*or* Watchtower), which is near the city of Rās'ain, on the 1st of Nīsān, in the year 1037 (A.D. 726), during the time of office and administration of Mār Constantine, the bishop, of that convent, and of Mār Simeon the abbat, and of Mār Theodosius the steward; through whose prayers may the sinner Sābā obtain mercy, the deacon (and) scribe of Rās'ain, who wrote, and did not make a single blotted *tau* in the whole Testament. Amen and Amen."

...

"The pious Mār Constantine, bishop of Māridīn, who is of the same convent of the Watchtower, used diligence and made this Testament (*i.e.* paid for the writing of it), for the preservation of his living (kindred)," etc.

...

Then in red letters: ...

"O Lord, that hast compassion on all, have mercy on the abbat Mār Constantine, who ..... * to the writer, on the completion of his Testament. Amen and Amen."

On fol. 43 *a*, still in the handwriting of Sābā, stands the following anathema: ...

After this we read: ...

"And upon Sergius and Ṣarrai (?) and Romanus, disciples of my lord the abbat, who used diligence in (the matter of) this Testament (*i.e.* contributed towards the payment for it), may there be mercy at the day of judgment."

Below there is written in a different hand, doubtless that of one of the persons named: ...

* The meaning of the words ... is not clear.

ܕܝܪ ܚܙܝܐ ܕܒܝܬ ܡܫܘܚܐ ܕܥܠ ܬܠ ܟܡܬܪܐ ܘܬܐܘܕܘܣܝܘܣ ܕܬܠܐ ܫܘܠܡ ܠܗܠܝܢ ܣܦܪܐ ܒܬܫܒܘܚܬܐ ܘܒܥܡܠܐ ܣܓܝܐ ++ ܡܢ ܟܠ ܕܩܪܐ ܢܐܡܪ

"The abbat Mār Simeon, of the convent of the Watchtower, from the village of Tell-Kummathrā (تَلّ كُمّثْرَا), and Theodosius of Tellā, collated this book, and its companion volumes, with great care and pains. Let every one who reads," etc.

A marginal note on fol. 1 *b*, informs us that the Thesaurus of Cyril was bound up with this book, which is still the fact: ܗܕܐ ܡܫܬܟܚ ܥܡ ܗܕܐ ܣܦܪܐ ✣ ܕܩܘܪܠܘܣ.

[Add. 12,135, foll. 1—43.]

XLI.

Vellum, about 10 in. by 7¾, consisting of 48 leaves, the last of which is slightly stained and torn. The quires, six in number, seem to have been originally signed with both letters and arithmetical figures (see fol. 26), but a more modern hand has marked them with letters from ܐ to ܘ. Leaves are wanting after foll. 1, 34 and 37. Each page is divided into two columns, of from 20 to 22 lines. The writing is a large, regular Estrangĕlā. This manuscript is dated A. Gr. 843, A.D. 532, and contains—

The book of Daniel, ܕܢܒܝܐ ܕܕܢܝܐܝܠ, according to the Pĕshīṭṭā version, fol. 3 *b*, including all the apocryphal portions; viz. the Song of the three holy Children, ܫܒܚܬܐ ܕܬܠܬܐ ܛܠܝܐ, fol. 12 *a*; Bel, ܒܝܠ, fol. 38 *a*; the Dragon, ܬܢܝܢ, fol. 39 *b*; and Susannah, ܣܘܣܢܐ ܒܪܬ ܚܠܩܝܐ, fol. 41 *b*. Subscription, fol. 48 *a*, ܫܠܡ ܐܬܟܬܒ ܗܢܐ ܣܦܪܐ ܒܫܢܬ ܫܡ ܬܪܝܢ ܡܐܐ ܘܬܠܬܝܢ ܘܐܪܒܥ ܠܣܝܘܪܝ ܣܪܓ ܘܠܐ ܐܬܝ ܠܗ ܚܠܦ. The missing portions of the text are: Daniel, ch. x. 11—xi. 1; Daniel, xi. 40—Bel, 4. Of the lessons some are rubricated in the text, and many others have been noted on the margins by later hands, all carefully numbered and the end of each marked with ܟ.*

On fol. 48 *a* there is the following note, in the handwriting of the scribe, saying that the manuscript was written in the year 843, A.D. 532, and collated with care in the convent of the Orientals (at Edessa?). Part of it has been intentionally erased. ܗܢܐ ܕܟܬܒ ܐܢܐ ܒܥܕ ܡܫܝܚܐ ܥܠ ܚܛ[ܗ]ܝ ܘܥ[ܒ]ܕ ܐ[ܢ]ܐ ...] ܕܒܝܬ ܡܕܒܪܢܐ ܕܡܕܝܢܬ ܐܘܪܗܝ ܒܫܢܬ ...] ܒܝܘ ܕܝ ܒܫܢܬ ...] ܘܒܥܕ ܐ[ܢ]ܐ ...] ܕܒܝܬ ...] ܘܒܥܕ ...] ܕܒܝܬ ...] ܘܒܥܕ ...] ܕܒܝܬ ...] ܘܒܥܕ

convent of St. Mary Deipara by the abbat Moses of Nisibis, in the year 1243, A.D. 932.

[Add. 14,445.]

XLII.

Vellum, about 8½ in. by 5¼, consisting of 46 leaves (Add. 14,443, foll. 99 — 144), of which foll. 120—122 are much stained. The quires, 11 in number, were originally signed with arithmetical figures (fol. 109, ܚܪ; fol. 119, ܚܪ; fol. 129,); but have been marked at later periods with Coptic ciphers and Syriac letters, both incorrectly. No less than five quires are wanting at the commencement. Each page has from 21 to 25 lines. The writing is a fine, regular Estrangĕlā of the vith cent. This manuscript once contained—

The twelve minor Prophets, according to the Pĕshīṭṭā version. Those remaining are—

Nahum. Fol. 99 *a*. The text begins with the words ܠܐ ܡܫܟܚ, ch. i. 4.

Habakkuk. Fol. 102 *b*.

Zephaniah. Fol. 107 *b*.

Haggai. Fol. 113 *a*.

Zechariah. Fol. 117 *a*.

Malachi. Fol. 137 *a*.

One lesson is rubricated in the text, fol. 128 *b*, ; others are marked on the margins, some of them by later hands.

On fol. 144 *a* there is the colophon: ܥܠܡ ܠܡܚܡܕ ܕܚܕ ܕܡ ܕܚܕ ܕܚܕ ܕܚܕ ܕܚܕ ܕܚܕ ܕܚܕ, which is followed by the usual doxology.

[Add. 14,443, foll. 99—144.]

XLIII.

Nine vellum leaves, about 9⅛ in. by 5⅞, of which the first is much mutilated (Add. 14,666, foll. 38 — 46). There are 19 or 20 lines in each page. The writing is an elegant Estrangĕlā of the vith or viith cent. They contain—

Fragments of the twelve minor Prophets, according to the Pĕshīṭṭā version; viz.

Haggai, ch. i. 1—11. Fol. 38 *a*.

Zechariah, ch. i. 6—iii. 2, v. 9—vi. 9, and xiii. 3 to the end. Fol. 39 *a*.

Malachi, ch. i. 1—4. Fol. 46 *b*.

[Add. 14,666, foll. 38—46.]

XLIV.

Eight vellum leaves, about 10¼ in. by 6¾, the first and last of which are much torn (Add. 14,668, foll. 12—19). There are two columns in each page, of from 25 to 29 lines. The writing is a good, regular, Nestorian Estrangĕlā of the viith cent. The Syriac vowels seem to have been added by a somewhat later hand. They are—

Part of a manuscript of the twelve minor Prophets, according to the Pĕshīṭṭā version, and contain—

Hosea, ch. vii. 13, 14, viii. 2—4, fol. 12 *a*; ch. viii. 7, 12, 13, fol. 12 *b*.

Amos, ch. iii. 6 to the end. Fol. 13 *a*.

Obadiah, v. 1—20. Fol. 18 *a*.

Habakkuk, ch. ii. 18 to the end. Fol. 19 *a*.

Zephaniah, ch. i. 1—6. Fol. 19 *b*.

[Add. 14,668, foll. 12—19.]

XLV.

A single vellum leaf, 8⅝ in. by 5¼, slightly torn. There are 19 lines in each page. The writing is an elegant Estrangĕlā of the vith or viith cent. Some Greek vowels have been added by a later hand. It contains—

Hosea, ch. x. 14 — xi. 8, according to the Pĕshīṭṭā version.

[Add. 14,666, fol. 37.]

XLVI.

A single vellum leaf, 12¼ in. by 9, slightly torn. The pages are divided into two columns, of 26 lines. The writing is a large Estrangĕlā of about the xith cent. It contains—

Zechariah, ch. v. 3 — vi. 14, according to the Pĕshīṭṭā version. One lesson is rubricated in the text, and another marked between the columns.

[Add. 17,213, fol. 3.]

XLVII.

Vellum, about 8¾ in. by 5, consisting of 14 leaves (Add. 17,106, foll. 74—87), several of which are much stained and torn, especially foll. 74—76, 86, and 87. There are 26 lines in each page. This manuscript is written in a small, elegant hand, apparently of the viith cent., and contains—

Part of the book of Isaiah, translated from the Septuagint version. The text, however, does not agree with that of Paul of Tellā, nor has it been followed in his revision by Jacob of Edessa, as the following passage (ch. xxviii. 14, 15, fol. 74 *b*) compared with Middeldorpf, Codex Syriaco-hexaplaris, p. 104, and Add. 14,441, fol. 26 *a*, suffices to show.

ܗܘ ܕܐܡܪ ܠܟܘܢ ܓܒܪܐ ܕܠܝܥܓ ܒܝܪܘܫܠܡ ܗܕܐ ܕܫܡܥܘ ܕܒܪ ܡܠܟܐ ܕܝܗܘܕ ܗܕܐ ܕܫܡܥܘ ܕܒܪ ܡܠܟܐ ܕܝܗܘܕ ܗܘ ܕܐܡܪ ܠܟܘܢ ܓܒܪܐ ܕܠܝܥܓ ܒܝܪܘܫܠܡ ܗܕܐ ܕܫܡܥܘ ܕܒܪ ܡܠܟܐ ܕܝܗܘܕ ܗܕܐ ܕܫܡܥܘ ܕܒܪ ܡܠܟܐ ܕܝܗܘܕ

The text of Jacob of Edessa is as follows:

ܗܘ ܕܐܡܪ ܠܟܘܢ ܓܒܪܐ ܕܠܝܥܓ ܒܝܪܘܫܠܡ ܗܕܐ ܕܫܡܥܘ ܕܒܪ ܡܠܟܐ ܕܝܗܘܕ ܗܕܐ ܕܫܡܥܘ ܕܒܪ ܡܠܟܐ ܕܝܗܘܕ ܗܘ ܕܐܡܪ ܠܟܘܢ ܓܒܪܐ ܕܠܝܥܓ ܒܝܪܘܫܠܡ ܗܕܐ ܕܫܡܥܘ ܕܒܪ ܡܠܟܐ ܕܝܗܘܕ ܗܕܐ ܕܫܡܥܘ ܕܒܪ ܡܠܟܐ ܕܝܗܘܕ

The portions that remain are: ch. xxviii. 3—17, xlii. 17—xlix. 18, and lxvi. 11—23.*

This manuscript exhibits but few of the critical marks of the Hexapla, and there are no marginal variants or annotations. A much later hand has noted some lessons on the margins, and added a few Greek vowels and other points on foll. 82 *b* and 83 *a*.

[Add. 17,106, foll. 74—87.]

XLVIII.

Vellum, about 8¾ in. by 5⅜, consisting of 46 leaves, many of which are much stained and torn, especially foll. 3 — 6, 9, 10, 17 — 21, 35, and 46. The quires, signed with letters, were originally 13 in number, but several are now lost, and only ـܐ, ـܒ, and ـܕ, are complete. Leaves are wanting after foll. 2, 6, 8, 18, 19, 20, 21, 33, and 45. Each page has from 22 to 28 lines. This manuscript is written in a good, regular Estrangĕlā of the viith cent., and contains—

The book of Genesis, translated from the Septuagint by Paul, bishop of Tellā or Constantina.† Fol. 9 *a*. A summary of

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* These fragments have been edited by Dr. Ceriani, with the corresponding portions of the text of Jacob, in the Monumenta Sacra et Profana opera Collegii Doctorum Bibl. Ambros., t. v. fasc. i., pp. 1—40. He shows that they are probably a remnant of the *Philoxenian* version. See also his memoir, "Le Edizioni e i Manoscritti delle Versioni Siriache del Vecchio Testamento," p. 17.

† See Monumenta Sacra et Profana opera Collegii Doctorum Bibl. Ambros., tom. i. fasc. i. Prolegomena in editionem versionis Syriacæ ex textu LXX., p. iii. "Paulus Episcopus Monophysita Telæ Mauslath, aliorum fortasse opera adjutus, jussu Athanasii Patriarchæ Monophysitæ Antiocheni vertit LXX. in Syriacum annis 616-7 Chr.,

the contents, ܩܦܠܐ ܕܦܣܘܩܐ, is prefixed, fol. 2 *a*.* Several portions of these capitula are missing, as also the following passages of the text: ch. i. 1—iv. 8, ix. 24—xvi. 2, xvi. 12 — xx. 1, xx. 13 — xxxi. 53, xxxii. 12 — xxxvi. 2, xl. 18 — xliii. 1, and xlvii. 16 — l. 17. Subscription, fol. 46 *b*: ܫܠܡ ܗܕܐ ܣܦܪܐ ܕܦܣܘܩܐ. ܒܝܕ ܝܥܩܘܒ ܟܬܒ ܠܗ ܒܥܕ ܡܪܝܡ. The lessons are rubricated in the text, the end of each being indicated by ܥ. In the ܩܦܠܐ they are noted on the margins. The text exhibits the critical marks of the Hexapla of Origen; and the margins contain the various readings of Aquila (ܐ), Symmachus (ܣ), and Theodotion (ܬ); glosses upon some words (e.g. foll. 24 *a*, 25 *a*, 27 *b*, 29 *a*, 30 *a*, etc.); and a good many Greek vocables, written in not inelegant characters. The tetragrammaton is expressed by ܝܗܘ.

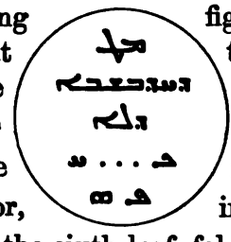
The fly-leaf, fol. 1, has on the one side the word ܗܠܠܘܝܐ in large open letters; and on the other side, a rudely drawn portrait of a saint, with some almost effaced lines of modern writing beneath.

[Add. 14,442, foll. 1—46.]

XLIX.

Vellum, about 10¼ in. by 6¾, consisting of 134 leaves, one of which (fol. 6) is much torn. The quires, 14 in number, are signed with letters, but the first is imperfect, leaves being missing after foll. 1, 5, and 6. The number of lines in each page varies from 20 to 22. The writing is a fine, regular Estrangĕlā. This manuscript is dated A. Gr. 1008, A.D. 697, and contains—

The book of Exodus, ܦ . ܫ . ܣܦܪ ܫܡܘܬ, translated from the Septuagint by Paul of Tellā. Fol. 8 *b*. The text is divided into ten capitula (ܩܦܠܐ), a summary of the contents of which is prefixed, fol. 2 *b*.* There are also other marginal sub-divisions into 42 (ܦܨ) sections, and upwards of 3300 versicles (fol. 132 *a*, ܣܟܘܡ ܩܛܥܐ ܕܟܠܗ ܣܦܪܐ ܥ . ܐ). The lessons are rubricated in the text, and the end of each is usually marked by the letter ܥ. An index to these lessons was once prefixed to the volume, but the greater part of it is lost, only one page (fol. 2 *a*) being left. This page contains 18 circles, arranged in three columns of 6 each, and surrounded by a double border of green and red. Each circle contains the indication of one lesson, as in the accompanying figure; which means that the lesson specified is to be found in the eighth quire (ܫܬܐ, كُرَّاسَة), at the fifth opening (ܚܡܫܐ), or, in this case, on the recto of the sixth leaf, fol. 72.†



The text is that of the Hexapla of Origen, with the critical marks and the various readings of Aquila, Symmachus and Theodotion, respectively indicated by ܐ, ܣ, ܬ, or, in cases where they coincide, by ܫ (e.g. fol. 8 *b*, marg. ܫܒܥܐ . ܫ; fol. 69 *a*, line 5, ܫܠܡ ※) or ܫ ܣܠܡ (e.g. fol. 99 *a*, margin). The additional passages of the Samaritan codex (ܫܒܥܬܐ, ܫ, ܣܦܪ ܫܡܘܬ ܣܦܪ ܒܪܝܫܝܬ ܣܦܪ ܕܒܥܬܐ,

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fortasse etiam sequentibus, in urbe Alexandriæ." Most of the books of this version have already been edited by Norberg, Bugati, Middeldorpf, and Rördam; and an edition of the whole is now being printed by Dr. Ceriani of Milan in the work cited above. He has given a minute description of this manuscript of the book of Genesis in tom. ii. fasc. ii. p. xvii., etc. See also his memoir, Le Edizioni e i Manoscritti etc., p. 19.

* See Chrysostom, Synopsis Scripturæ Sacræ; Opera, ed. 1834-8, t. vi. p. 373; Migne, Patrol. Gr., t. lvi., col. 317, and Ceriani in the work cited above, t. ii. fasc. i. p. xiii.

* See Chrysostom, Synopsis Scripturæ Sacræ; Opera, t. vi., p. 382; Migne, Patrol. Gr., t. lvi. col. 325.

† See the edition of Ceriani; Monumenta, t. ii. fasc. ii. p. 114, etc.

or ܫܘܝܐ ܫܘܝܐ) are also given; e.g. foll. 27 *a* and *b*, 29 *b*, 31 *a*, 33 *a*, 35 *a*, 39 *a*, 61 *b*, 66 *a* and *b*, and 84 *b*. The tetragrammaton is denoted by ܝܗܘ on the margin. Many notes and glosses, and numerous Greek words, are written on the margins by the same hand that wrote the text; for all which see the edition of Ceriani.

At the end of the book, fol. 132 *b*, is the following colophon—

ܫܦܪ ܕܐܓܪܬܐ ܕܝܬ ܒܗ ܐܬܬܪܓܡ ܡܢ ܣܦܪ ܐܘܣܛܘܣ ܠܐ ܡܬܬܩܢ ܐܠܐ ܒܫܘܠܡ ܐܝܟ ܕܐܬ ܡܫܟܚ ܠܡܕܥ ܕܐܬ ܒܗ ܐܬܬܪܓܡ ܡܢ ܣܦܪ ܐܘܣܛܘܣ

Some comparatively modern writing on fol. 8 *a* has been almost wholly effaced.

[Add. 12,134.]

L.

Vellum, about 10⅛ in. by 6⅝, consisting of 46 leaves, several of which are much stained and torn, especially foll. 7, 8, 38, and 39. The writing has been purposely effaced on foll. 45 *a* and *b*, and 46 *b*. The quires, now eight in number, are signed with letters, but only ܐ, ܒ and ܓ are complete. Leaves are wanting both at the beginning and end, as well as after foll. 2, 4, 6, 7, 21, and 23. The number of lines in each page varies from 24 to 29. This manuscript is written in a fine, regular Estrangĕlā, of the viii[th] cent., and contains—

The book of Numbers, translated from the Septuagint by Paul of Tellā, commencing with ch. i. 33, and ending with ch. xxvi. 39. The following portions of the text are also missing: ch. ii. 2—15, iii. 9—22, iii. 47—vii. 19, vii. 36—x. 6, xv. 28—xvi. 2, and xvi. 29—41. The ܩܠܥ are marked on the margins, as well as the number of versicles; e. g. fol. 35 *b*, ܣ ; fol. 42 *b*, ܕ : ܗ : ܩܠܥ : ܩ . Some lessons are rubricated in the text, the end of each being usually denoted by the letter ܕ . The margins contain the various readings of Aquila, Symmachus, Theodotion (ܐ, ܣ, ܬ, ܣܠܝ or ܬܝܕ), and the Hebrew text (ܥܒ, fol. 22 *a*); the additional passages of the Samaritan codex (ܫܡ ܕܥܒܪ or ܥܒܪ ܥܒ, foll. 8 *b*, 14 *a*, 16 *b*, 19 *b*, 31 *a*, 33 *b*, 34 *a* and *b*); and brief notes, which occasionally explain Greek words; e. g. fol. 10 *b*: ܐܝܟ ܕܣܡ ܒܐ ܕܐ ܡܢ ܕ ܐ ܕ ܐ ܕ ܐ

ܠ) sections and upwards of 2000 versicles (ܟܘܠܦ ܕ, fol. 168 *b*). The following portions of the capitula and text are missing: capp. 1, 2, 3, and part of 4 (as far as the words *πετρίναις περιτέμνει τοὺς Ἰουδαίους*); ch. i. 11—ii. 1, ii. 11—iii. 16, vi. 16—25, vii. 6—15, and x. 2—11. The text is that of the Hexapla of Origen, with all the critical marks; the various readings of Aquila, Symmachus, and Theodotion; and a few explanatory notes. The tetragrammaton is indicated on the margin by ܝܗ.

On fol. 169 *b* we have the following colophon. ܥܠ ܡܥܕ ܕܝܢ ܕܡ ܫܘ ܫܘܒ ܫܡܐ ܕܝܗ ܫܘ ܕܡ ܫܘ ܫܘ ܫܘ

The margins contain the chapters, sections and versicles (e.g. fol. 61 *a*, ܚܛ ܫܠܫ ܕ ܗ), but no various readings. There are a few notes and corrections, made by a reader named Zākhē; e.g. foll. 17 *a*, 21 *a*, 51 *a*, and 65 *b* (Ruth ii. 14. ܚܠܐ, marg. ܫܠܫ ܡ ܚܠܐ . ܚܠܐ . ܐܦ).

On fol. 70 *b* there is a note, in the handwriting of the scribe, but in a more cursive character, informing us that this manuscript (like the second portion of Add. 14,437) belonged to the convent of Mār Cyriacus at Tellā Hăphīkhā.

ܒܫܢ ܫܢܬ ܫܢܝܐ ܫܐ ܫܒܥ ,ܡܒܪܟ ܐܢ ܡܢܝܢ ܫܠܡ ܫܒܥ . ܚܠ ܝܡ ܫܥܠ ܠܗ ܫܒܥ ܫܐ . ܡ ܫܢܝ ܫܐ ܫܒܥ ܠܗ ܫܒܥ . ܡܠܐ ܫܒܥ ܠܗ ܫܒܥ . ܡܫ ܫܒܥ ܐܢ . ܡܫ ܠܫܒܥ ܫܒܥ ܒܥܕ ܫܐ ܫܒܥ ܫܒܥ ܫܒܥ ,ܡܒܪܟ ܫܠܐ ܫܒܥ ,ܡܒܪܟ ܫܒܥ ,ܡܒܪܟ ܫܒܥ ,ܡܒܪܟ

"The manuscript, according to which the book in hands was translated from Greek into Syriac, was taken from a copy of the Hexapla among those in the library of Cæsarea in Palestine, collated with that exemplar in which was written as follows: 'I Eusebius have corrected carefully to the best of my ability.' The translation from the Greek tongue into the Syriac was made in the month of Shĕbāṭ, A. Gr. 927 (A.D. 616), fourth indiction, at the Enaton * of Alexandria, in the holy convent of the Antonine monks."

On fol. 122 *b* there is a note, in the handwriting of the scribe, but in a more cursive character, stating that this manuscript belonged to the convent of Mār Cyriacus at Tellā Hăphīkhā (see Add. 17,103): ,ܡܐܕܟ ܕܗܢ ܕܟܬܒ ܡܫܥ ܕܟܬ ܕܗܢ ܕܒ ܐ[ܒܝ]ܐ ܒܝܬ ܐܠܗ ܩܕܝܫ . ܐܠ ܕܡ ܐܟ . ܕܥܒܕ ܠܗ ܠܐܚܕ ܕܡ ܕܗܢ ܕܟܬ ܕܒ ... ܕܒܐܚܕ ܕܡ . ܐܟ ܕܒܫܒܪ ܕܡ .

Below this there is another note, in a very inelegant hand of the xth cent., informing us that the book was presented to the convent of S. Mary Deipara by the sons of one Dūmā Shaṭīr, of Tagrīt and Callinicus: ... ܕܟܬ ܕܗܢ ܕܒ ܐ ܕܟܬ ܕܗܢ ܕܒ ... ܕܡ ܕܟ ... ܕܟ ... (ܕܟ ?) ... ...

LIV.

Vellum, about 10 in. by 6⅞, consisting of 79 leaves, many of which are much stained and torn, especially foll. 1, 5, 6, 8—14, 17, 27, 48, 51, 52, 55, 65, 67, 70—72, 75, and 76. The quires, 20 in number, are signed with letters, but not more than two or three of them are complete, leaves being missing at the beginning and end, as well as after foll. 2, 3, 4, 7, 9, 10, 11, 15, 28, 29, 30, 41, 50, 54, 55, 56, 58, 69, 71, 74, 75, 77 and 78. Each page has from 22 to 27 lines. The writing is a fine, regular Estrangĕlā of the first half of the viii[th] cent. This manuscript contains—

The Psalms, translated from the Septuagint by Paul of Tellā, ܦܘܠܘܣ ܕܬܠܐ ܡܫܠܡܢܐ (see, for instance, foll. 14 *b* and 15 *a*).* The apocryphal Ps. cli. is placed after the subscription (fol. 79 *b*), which runs thus: ܫܠܡ ܠܡܙܡܘܪ ܕܕܘܝܕ ܡܫܠܡܢܐ ܕܦܘܠܘܣ ܕܬܠܐ ܡܫܠܡܢܐ. Each psalm has its appropriate heading, according to the LXX., and a marginal note specifies the number of ܣܛܝܟܘܢ or *στίχοι*; for example, Ps. iii., fol. 8 *b*, ܡܙܡܘܪ ܕܕܘܝܕ ܒܗ ܒܙܡܢ ܕܒܪܚ ܡܢ ܦܢܝ ܐܒܫܠܘܡ ܒܪܗ; margin, . . ۱ . . ۲۵ . ۷. The word *διάψαλμα* is always retained in the form ܕܝܐܦܣܠܡܐ (e.g. fol. 9 *a*). The longer psalms are divided into ܩܛܥܝܢ, for example, Ps. xvii. (xviii.), fol. 13 *b*, . ۳۵ . ۲۵ . ۷ . ܩܛܥ, fol. 15 *a*, . ۱ . ۲ . ۳ . ۴ . ۵ . ۲۵ . ۳۵.

The margins are thickly covered with notes, consisting chiefly of the various readings of Aquila, Symmachus, Theodotion, the Quinta and the Sexta, . ۵ . ۴ . ۳ . ۲ . ۱ (e.g. foll. 21 *b* and 22 *a*). Compare, in general, the edition of Bugati, Psalmi secundum editionem LXX interpretum etc., Milan, 1820. There are also many Greek words written on the margins in elegant slanting uncials, for instance, foll. 14 *a*, 21 *a*, 22 *b*, 23 *a*, 24 *a*, 36 *b*, 37 *a*, 42 *a*, 44 *b*, etc.; and a few longer annotations from the following Fathers—

Athanasius; foll. 8 *a*, 13 *a*, 40 *b*, 45 *a* and *b*.

Cyril; fol. 29 *a*.

Hesychius, the priest, of Jerusalem, ܐܝܣܘܟܝܘܣ ܩܫܝܫܐ ܕܝܪܘܫܠܡ; foll. 17 *a*, 19 *b*, 20 *b*, 23 *b*, 33 *b*, 34 *b*, 41 *a*.

Prefixed to the text of the Psalms are the following extracts from different Fathers.

1. Imperfect extract, part of which corresponds very closely to the fragment of Hippolytus edited by Dr. de Lagarde in his Analecta Syriaca, p. 87, lines 26—30. Fol. 1 *a*. It begins with the words: ܡܬܝܟ ܕܡܫܝܚܐ ܕܐܬܝ ܡܢ ܙܪܥ ܕܕܘܝܕ ܘܡܢ ܒܬ ܫܒܥ ܕܐܒܪܗܡ. ܘ ܕܒܗ ܐܬ ܒܗ ܡܫܝܚܐ ܕܐܬܝ ܡܢ ܙܪܥ ܕܕܘܝܕ ܘܡܢ ܒܬ ܫܒܥ ܕܐܒܪܗܡ. ܟܕ.

2. Imperfect extract from Hippolytus: ܐܡܪ . ܡܫܝܚܐ ܕܐܬܝ ܡܢ ܙܪܥ ܕܕܘܝܕ ܘܡܢ ܒܬ ܫܒܥ ܕܐܒܪܗܡ. Fol. 1 *b*. See de Lagarde's Analecta Syriaca, p. 83, line 29—p. 85, line 1.

3. Imperfect extract from Basil on Ps. i. (Opera, ed. 1839, t. i. pp. 128-9), beginning with the words: ܐܡܪ . ܡܫܝܚܐ ܕܐܬܝ ܐܢ ܠܐ ܢܠܟ ܒܥܙܐ ܕܪܫܥܝܢ ܘܠܐ ܩܐܡ ܒܚܛܗܐ ܘܠܐ ܝܬܒ ܒܡܘܬܒ ܕܠܝܥܒ. ܟܕ. ܕܡܫܝܚܐ ܕܐܬܝ ܡܢ ܙܪܥ ܕܕܘܝܕ. Fol. 3 *a*.

4. Extract from the same homily, p. 129, beginning with the words ܐܦ ܒܗ ܐܡܪ ܕܐܢ ܠܐ ܢܫܬܟܚ ܒܗ ܒܪ ܐܢܫ ܕܐܬ ܠܗ ܒܥܠ ܒܪ (marg. λγρα) . ܘܠܐ ܢܫܬܟܚ ܒܗ ܒܪ ܐܢܫ ܕܐܬ ܠܗ ܒܥܠ (marg. ܐܝ ܠܐ ܢܫܬܟܚ ܒܗ ܒܪ ܐܢܫ ܕܐܬ ܠܗ ܒܥܠ ܕܡܫܝܚܐ ܕܐܬܝ). Fol. 3 *a*.

5. Imperfect extract from Eusebius,

* This manuscript has been used by the Rev. F. Field in his edition of the Hexapla of Origen; Origenis Hexaplorum quæ supersunt, etc., tomi ii fasciculus i, Oxon. 1867. See in particular p. 86.

ܟܬܒܐ ܕܐܓܓܪܐ ܕܐܠܟܣܢܕܪܝܐ ܒܫܒܥܐ, beginning: ܫܠܡ ܠܟ ܐܒܐ ... ܐ̄ ... ܕܐܠܟܣܢܕܪܝܐ ܥܠ ... Fol. 3 *b*. See Montfaucon, Collectio Nova Patrum et Scriptt. Græcc., t. i. p. 2.

6. Imperfect extract from the letter of Athanasius to Marcellinus, beginning: ܐܓܪܬܐ ... ... Fol. 4 *a*. See Opera, ed. 1698, t. i., pars 2, p. 998.

7. Imperfect extract, containing explanations of Hebrew names and words, such as ..., etc. Fol. 5 *a*.

8. Imperfect extract from Origen, ..., beginning, fol. 5 *a*: ... ...

Of the later notes on the same page one mentions the name of a reader also called Simeon: ܫ ܚܕܝܕ ܫܡ ܫܡܥܘܢ ܕܟܬܒ ܥܠ ܦܢܝ ܡܠܟܐ ܡܫܝܚܐ ܕܟܬܒ ܦܪܫܓܢ ܕܐܣܬܪ ܘܐܬ ܕܢܦܩ ܡܢ ܒܝܬ ܫܠܡ ܫܪܝܪܐ ܠܒܝܬ ܐܠܗܐ ܕܐܬ ܕܢܦܩ ܡܢ

manuscript is written in a large, beautiful Estrangĕlā, much resembling the handwriting of Sābā of Rās'ain (see Add. 12,135, and 14,428), and dates from about A. Gr. 1030, A.D. 719. Greek vowels are rarely added; for example, fol. 5 *a*, ܒܪܫܝܬ, fol. 88 *b*, ܘܐܡܪ ܠܗ, ܘܐܬܝܢ ܠܘܬ, and ܘܐܡܪ ܠܗ. It contains—

The two books of Samuel and a portion of the first book of Kings, according to the recension of Jacob of Edessa;* viz.

The first book of Samuel, ܣܦܪ ܡܠܟܐ ܫܡܘܐܝܠ (running title, ܫܡܘܐܝܠ), fol. 5 *a*. It is divided into 15 chapters, ܦܨܠܐ, a summary of the contents of which is prefixed, fol. 3 *b*.† At the end, fol. 90 *a*, there is the following colophon: ܣܦܪ ܩܕܡܝܐ ܕܡܠܟܐ ܫܡ : ܫܡܘܐܝܠ ܣܦܪ ܡܠܟܐ ܐܬܬܩܢ ܐܦ ܐܬܬܫܠܡ ܒܥܕܪ ܣܥܝܕ ܡܢ ܫܬܐ ܕܬܪܓܡܐ ܕܫܒܥܐ ܘܡܢ ܫܬܐ ܕܡܠܟܐ ܕܝܘܢ ܒܫ, ܫܢ ܫ, ܫܢ ܐ ܒܫ, ܫܢ ܫ ܕܐ ܒܫ, ܫܢ ܫ ܕܐ ܒܫ, ܫܢ ܫ ܕ

of Beth-Severīna:* ܕܒܝܬ ܣܒܝܪܝܢܐ ܕܒܝܬ ܥܒܕ ܐܓܪܬ ܕܒܝܬ ܥܒܕ (sic).

On fol. 1 *b* are the following words, carelessly written by a monk of Tagrīt, who visited the convent of S. Mary Deipara: ܐܬܝܬ ܐܢܐ ܒܥܘܕ ܡܪ[ܝ] ܐܒܪ ܡܫܝܚܐ ܡܢ ܛܪܝܬ (sic) ܒܝܬ ܡܪܝܡ ܕܝܠܕܬ ܐܠܗܐ (sic) ܘܫܒܚܬ ܠܗ ܒܫܒܚܬܐ ܛܒܬܐ.

[Add. 14,429.]

LXI.

Vellum, about 9⅞ in. by 6⅝, consisting of 62 leaves, some of which are much stained and torn, especially foll. 2, 21, 22, 40, and 60—62. The quires are signed with letters, but only ܐ and ܒ are complete, leaves having been lost both at the beginning and end, as well as after foll. 1, 2, 3, 4, 12, 40, 41, 42, 50 and 61. Each page has from 20 to 24 lines. This manuscript is written in a large, beautiful Estrangĕlā, by the same hand as Add. 14,429, about A.D. 719, and contains—

The book of Isaiah, according to the recension of Jacob of Edessa.† The index to the ܦܨܩܐ is wanting, as well as the following portions of the text: ch. i. 1—ii. 21, iii. 12—vii. 2, vii. 15—viii. 1, viii. 12—xii. 2, xiii. 8—20, xix. 3—25, xxxv. 2—xl. 3, xl. 16—xlv. 6, xlv. 17—xlvi. 1, li. 3—lvii. 1, lxiii. 9—lxv. 24, lxvi. 1—3, and lxvi. 5 to the end.

The lessons are indicated on the margins in red ink, the end of each being marked by the letter ܣ. On the margin of fol. 14 *b* the words ΔΑΙΔΑΝ and ΔΑΙΔΑΝΊΜ are written in rather elegant characters; and there are many various readings and notes throughout the volume.

[Add. 14,441.]

LXII.

Eight vellum leaves, about 6⅞ in. by 5¼, all more or less stained and torn. They are neatly written in the Palestinian character, and seem to be of the xth or xith cent. There are from 15 to 18 lines in each page. These are—

Fragments of a manuscript of the Psalms, containing a translation from the Septuagint, in the Palestinian dialect.* The portions remaining are: Pss. xliii. 11—26, xliv., xlv., xlvi., lxxvii. 48—65, lxxxi., lxxxii. 1—9, lxxxix., and xc. 1—12.†

[Add. 14,664, foll. 22—29.]

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* See Assemani, Bibl. Orient., t. i. pp. 215, 216.

† See Ceriani, Monumenta Sacra et Profana, t. ii. fasc. i., p. xi.; t. v. fasc. i., p. 7 etc.

* See il Conte Miniscalchi Erizzo, Evangeliarium Hierosolymitanum, Verona, 1861-64; Memoria del Conte Miniscalchi Erizzo intorno all' Evangeliario Gerosolimitano, estr. dal vol. ix., serie iii. degli Atti dell' Imp. Reg. Istituto Veneto di Scienze, Lettere ed Arti, Venezia 1864; Land, Anecdota Syriaca, t. i. pp. 43, 44; Nöldeke, Beiträge zur Kenntniss der Aramäischen Dialecte. ii. Ueber den christlich-palästinischen Dialect, in the Zeitschrift der Deutschen Morgenländischen Gesellschaft, Band xxii., p. 443 etc.

† Of this manuscript Dr. Land writes as follows, Anecd. Syr., t. i, p. 44. "Praeter pericopas quasdam Evangelicas, Hymnos duos ecclesiasticos et Psalmos erui integros 45, 46, 47, 82, 90 (juxta numerationem Hebraicam), aliorum (44, 49, 50, 56, 57, 78, 91) partes. Hebraicam dico numerationem; nam ipsa fragmenta, mirabile dictu, e versione Septuaginta interpretum in media Palaestina Aramaice reddita sunt. Aestate anni 1859 animi causa Londinum redux, datam occasionem missam facere nolui et paulo clariore solis luce adjutus ea folia denuo inspexi, quae tunc, exceptis duobus, inveni sub eodem catalogi numero in codicem compacta."

BIBLICAL MANUSCRIPTS.

NEW TESTAMENT.

LXIII.

Vellum, about 9¼ in. by 5⅞, consisting of 176 leaves, some of which are slightly stained and torn, especially foll. 1—10, 22, 41, 68, 87—90, 97—100, 108, 118, 123, 125, 152, 164, and 171. The quires, 18 in number, are now signed with letters, but it does not appear what the original signatures were. Each page is divided into two columns, of from 40 to 48 lines. This manuscript is written in an elegant Edessene hand of the vth or vith cent., with the exception of foll. 96, 101 and 154—163, which seem to be of the ixth cent. It contains—

The New Testament, according to the Pĕshīṭṭā version, comprising—

1. The four Gospels; viz.
   S. Matthew. Fol. 2 *b*.
   S. Mark. Fol. 25 *b*.
   S. Luke. Fol. 40 *b*.
   S. John. Fol. 68 *a*.
2. The Epistles of S. Paul; viz.
   Romans. Fol. 88 *a*.
   1 Corinthians. Fol. 98 *a*.
   2 Corinthians. Fol. 108 *a*.
   Galatians. Fol. 114 *b*.
   Ephesians. Fol. 118 *a*.
   Philippians. Fol. 121 *a*.
   Colossians. Fol. 123 *b*.
   1 Thessalonians. Fol. 125 *b*.
   2 Thessalonians. Fol. 128 *a*.
   1 Timothy. Fol. 129 *a*.
   2 Timothy. Fol. 132 *a*.
   Titus. Fol. 133 *b*.
   Philemon. Fol. 135 *a*.
   Hebrews. Fol. 135 *b*.
3. The Acts of the Apostles. Fol. 143 *a*.
4. The three Catholic Epistles; viz.
   S. James. Fol. 168 *b*.
   1 S. Peter. Fol. 171 *a*.
   1 S. John. Fol. 174 *a*.

Colophon, fol. 176 *b*: ܥܠ ܕܚܘܫ ܐܘܪܫܠܡ ܡܕܝܢܬܐ ܕܐܦܣܣ ܘܡܥܪܒܐ ܕܡܨܪ ܘܐܬܝܦܝܐ ܘܐܪܒܥ ܣܦܪ ܕܐܘܢܓܠܝܘܢ ܩ̈ ܘܣ̈ ܣܦܪ ܕܫܠܝܚ̈ܐ ܩ̈ ܘܟ̈ ܣܦܪ ܕܫܒܥ ܩ̈ ܘܟ̈ ܣܦܪ ܕܐܓܪ̈ܬ ܩ̈ ܘܟ̈ ܣܦܪ ܕܢ̈ܒܝ̈ܐ ܩ̈ ܘܟ̈ ܣܦܪ ܕܫܒܥ ܩ̈ ܘܟ̈ ܣܦܪ ܕܫ̈ܒ̈ܚ̈ܬ

ܫܢܬ ܐ[ܠ]ܦ ܘܫܬ ܡܐܐ ܒܫܢܬ ܚ ܠܫܦܢܝܐ . ܒܝ ܕܚܕ ܡܢ ܚ ܕܐܬܐ . ܒܫܢܬ ܐܝܠܝܢ ܫܡܫ . ܡܢ ܕܫܢ . ܕܫܢ ܕܚܕ ܡܢ ܒܝ : ܟ : ܕܫܦܝ ܫܢܬ ܐ . ܡ .

Below this there is written in an irregular Arabic hand, with very few diacritical points: من القسس (sic) قد قبضنا هذ الكتاب السرياى المعروف باس ..... وحصر صلب رئيس الدير نسلمه بوصله دير السريان فى بژيه بومقار

"We have received this book from the Syrian priest known by the name of Ibn ———, and Ṣalīb the abbat was present to take it in charge and convey it to the convent of the Syrians in the desert of Bū Maḳār (Abbā Macarius)."

On fol. 2 *a* there is a long note, of the xth cent., stating that the volume belonged to the convent of S. Mary Deipara, and concluding with an anathema against any one who should injure or steal it: ,ܡܐܪܝ ܕܝܢ . ܕܟܠ ܡܢ ܕܢܫܬܪ ܢܫܬܪ ܠܗ ܐܘ ܢܓܢܒ ܠܗ ܕܢܗ ܕܐܬܐ ܕܡܪܝܡ ܕܒܝܪܬܐ . ܐܠܐ ܒܠ ܕܢ ܕܢܗܘܐ ܠܗ ܚܠ ܕܡ ܢܓܒܠ ܠܗ ܕܢܗ ܕܐܬܐ ܕܡܫܝܚܐ ܡܚܝܡ . ܐܡ ܕܢܫܬܪ ܡܢ ܕܢܫܬܪ ܡܢ . ܐܡ ܕܢܫܬܪ ܡܢ ܕܢܫܬܪ ,ܡܐܪܝ ܚܠܡ ܠܗ ܡܚܝܒ ܠܗ ܕܢܗ ܕܐܬܐ . ܡ .

[Add. 14,470.]

LXIV.

Vellum, about 9⅛ in. by 5⅞, consisting of 209 leaves, some of which are much stained and torn, especially foll. 1—5, 152 and 209. The quires, originally 25 in number, were signed with letters, but have been subsequently re-numbered, though incorrectly, with Coptic arithmetical figures and Arabic letters. Leaves are wanting at the beginning, as well as after foll. 1, 5, 194, 196 and 204. Each page has from 26 to 32 lines. The writing is a small, elegant, Nestorian Eṣtrangĕlā, with numerous vowel-points and other marks, though many of these (as also a very few Greek vowels) have been added at a later period. The date seems to be A. Gr. 1012, A.H. 80, A.D. 699-700. Fol. 64 is a restoration, on paper, of the xiii^th^ cent. This manuscript contains—

The New Testament, according to the Pĕshīṭṭā version; viz.

1. The Gospel of S. Matthew, in 22 sections. Fol. 1 *a*. The portions missing are: ch. i. 1—ii. 13, iii. 14—v. 24, and viii. 26—ix. 19.

2. The Gospel of S. Mark, in 13 sections. Fol. 31 *a*.

3. The Gospel of S. Luke, in 23 sections. Fol. 51 *b*.

4. The Gospel of S. John, in 20 sections. Fol. 87 *b*.

5. The Acts of the Apostles. Fol. 116 *a*. To which are added—

a. The Epistle of S. James. Fol. 153 *b*.

b. The first Epistle of S. Peter. Fol. 157 *a*.

c. The first Epistle of S. John. Fol. 160 *b*.

Total number of sections, 32.

6. The fourteen Epistles of S. Paul; viz.

Romans. Fol. 164 *a*.

1 Corinthians. Fol. 177 *b*.

2 Corinthians, fol. 191 *a*, ending with ch. vi. 15.

Galatians, fol. 195 *a*, beginning with ch. iv. 22.

Ephesians, fol. 196 *b*, ending with ch. i. 17.

Philippians, Colossians, 1 and 2 Thessalonians, and 1 Timothy are lost.

2 Timothy, fol. 197 *a*, beginning with ch. i. 4.

Titus. Fol. 199 *a*.

Philemon. Fol. 201 *a*.

Hebrews. Fol. 201 *b*. From ch. vii. 4 to ix. 21 is missing.

Number of sections in the Pauline epistles,

55. Total number of sections in the whole New Testament, 165.

Subscription, fol. 209 *b*. ܫܠܡ ܗܕܐ ܣܦܪܐ ܕܚܕ ܒܫܒܬ ܒܬܪ ܫܒܬ ܒܝܘܡ ܕܢܝ ܒܫܒܬ ܒܝܘܡ ܚܡܫ ܒܫܒܬ ܒܝܘܡ ܫܬ ܒܫܒܬ ܒܝܘܡ ܫܒܥ ܒܫܒܬ ܒܝܘܡ ܬܡܢ ܒܫܒܬ ܒܝܘܡ ܬܫܥ ܒܫܒܬ ܒܝܘܡ ܥܣܪ ܒܫܒܬ ܒܝܘܡ ܚܕ ܣܗܕ ܒܫܒܬ ܒܝܘܡ ܬܪܬܝܢ ܣܗܕ ܒܫܒܬ ܒܝܘܡ ܬܠܬ ܣܗܕ ܒܫܒܬ ܒܝܘܡ ܐܪܒܥ ܣܗܕ ܒܫܒܬ ܒܝܘܡ ܚܡܫ ܣܗܕ ܒܫܒܬ ܒܝܘܡ ܫܬ ܣܗܕ ܒܫܒܬ ܒܝܘܡ ܫܒܥ ܣܗܕ ܒܫܒܬ ܒܝܘܡ ܬܡܢ ܣܗܕ ܒܫܒܬ ܒܝܘܡ ܬܫܥ ܣܗܕ ܒܫܒܬ ܒܝܘܡ ܥܣܪ ܣܗܕ

3. The Epistles of S. Paul, according to the Pĕshiṭṭā version; viz.

Romans. Fol. 107 *a*.
1 Corinthians. Fol. 118 *a*.
2 Corinthians. Fol. 129 *a*.
Galatians. Fol. 136 *a*.
Ephesians. Fol. 140 *a*.
Philippians. Fol. 144 *a*.
Colossians. Fol. 147 *a*.
1 Thessalonians. Fol. 150 *a*.
2 Thessalonians. Fol. 152 *b*.
1 Timothy. Fol. 154 *a*.
2 Timothy. Fol. 157 *b*.
Titus. Fol. 160 *a*.
Philemon. Fol. 161 *b*.
Hebrews. Fol. 162 *b*.

A note at the foot of fol. 172 *b* gives the name of the scribe, Isaac: ܐܫܥܝܐ ܒܪ ܡܪܝ ܫܡܫܐ ܕܐܬܐ ܠܥܠܡ ܐܡܝܢ.

The lessons are carefully noted throughout, and an index of them was prefixed to the volume, of which only one leaf now remains, fol. 1. : ܣܝܡܢ ܕܫܒܚܐ ܕܟܬܒ ܠܟ ܐܚܝ ܒܫܡ ܐܠܗܐ ܐܡܝܢ ܣܝܡ

The writing on fol. 173 *b* has been purposely effaced, but towards the end the date 18 . . (. . . . . , A.D. 15 . .) and the name of one Rabban Gabriel ( ) are still legible.

On fol. 68 *a* there is a note, written by Gregory, metropolitan of Jerusalem, A. Gr. 1827 (A.D. 1516), forbidding any one to take away this New Testament from the convent of S. Mary of Deipara. He wrote it, as well as similar notes in other volumes, at the request of Severus, the abbat of the convent, who is stated to have been a liberal donor to its library.

A piece of the Oriental binding of this book has been preserved, and is placed at the end, after fol. 173.

[Add. 17,124.]

LXVI.

Vellum, about 9⅞ in. by 8⅛, consisting of 182 leaves, a few of which are more or less torn, especially foll. 89, 104, 173, 178, and 182. The number of quires was 20, but the first is now lost, and the last is imperfect. It does not appear in what way they were originally signed; the more

recent signatures (letters) are not always correct. Each page is divided into two columns, of from 22 to 27 lines. The character is a large, regular Estrangĕlā of the vth or vith cent. Fol. 173 has been repaired with paper, about the xiith cent. This manuscript contains—

The four Gospels, according to the Pĕshīṭṭā version; viz.

S. Matthew, fol. 1 *a*; beginning with ch. vi. 25.

S. Mark. Fol. 49 *b*.

S. Luke. Fol. 85 *b*.

S. John, fol. 142 *b*; ending with ch. xx. 25.

The lessons are indicated on the margins by several hands, none of them so old as the text.

The larger sections have been marked by two hands. The more ancient employs the letter ܟ (i.e. ܟ‌ܣ‌ܩ), with or without another letter prefixed, e.g. ܟ‌ܐ, ܟ‌ܒ, etc., ܠ‌ܟ, ܡ‌ܟ, etc., up to ܨ‌ܟ; the other uses the ordinary method of numeration. They seem, however, to disagree in all the Gospels, except that of S. Matthew. [Add. 14,453.]

LXVII.

Vellum, about 14¾ in. by 11¾, consisting of 135 leaves, some of which are much stained and torn, especially foll. 5, 9, 10, 49, 56, 59, 60, 62, 68, 100, 134 and 135. Owing to the imperfect condition of the volume, the number of quires cannot be accurately stated; nor does it appear how they were originally signed. At present, the last signature is ܟ‌ܕ (fol. 125 *a*). Leaves are wanting at the beginning and end, as well as after foll. 1, 3, 4, 5, 6, 7, 8, 9, 49, 52, 65, 68, 70, 81, 84, 87, 99, 101, 133 and 134. Each page is divided into two columns, of from 15 to 21 lines. The writing is a large, beautiful Estrangĕlā of the vith cent. This manuscript contains—

The four Gospels, according to the Pĕshīṭṭā version; viz.

S. Matthew. Fol. 1 *a*. Missing portions: ch. i. 1—viii. 32, ix. 11—35, x. 22—xi. 4, xi. 19—xiv. 17, xiv. 30—xxii. 2, xxii. 16—xxiii. 25, and xxiii. 35 to the end.

S. Mark. Fol. 8 *a*. Missing portions: ch. i. 1—xii. 43, xiii. 10—21, and xiii. 34—xiv. 66.

S. Luke. Fol. 16 *a*. Missing portions: ch. viii. 29—39, ix. 14—36, x. 12—17, xii. 25—46, xiii. 19—xiv. 16, xv. 4—xvi. 5, xix. 23—xxii. 24, xxii. 58—xxiii. 35, and xxiv. 17—29.

S. John. Fol. 90 *a*. Missing portions: ch. iv. 10—23, iv. 47—v. 5, xii. 36—49, and xiii. 9 to the end, with the exception of a few words from ch. xix. 41 and ch. xx. 2, 4, 7, 8 (fol. 135).

The Ammonian sections and Eusebian canons are marked in the text with red ink, e.g. fol. 1 *a*, ܗ‌ܐ, ܗ‌ܒ, ܗ‌ܓ; and at the foot of each page there is a harmony of the Gospels; e.g. fol. 1 *a*:

ܐ	ܐ	ܐ	ܐ
ܒ	ܒ	ܒ	ܒ
.. ..	ܓ	ܓ	ܓ

Some lessons are rubricated in the text, and many more have been noted by later hands on the margins.

[Add. 14,455.]

LXVIII.

Vellum, about 10⅝ in. by 6¾, consisting of 61 leaves, some of which are much stained and torn, especially foll. 1—3, 8, 16, and 58—61. Very few of the remaining quires are complete, nor does it appear how they were signed. Leaves are wanting at the beginning and end, as well as after foll. 1, 2, 4, 6, 7, 8, 16, 33, 39, 40, 44, 53, and 55. Each page is divided into two columns, of from 30 to 40 lines. The writing is a small, Nestorian Estrangĕlā of the vith or viith cent.

Syriac vowels and marks of punctuation have been added at a subsequent period, especially on fol. 5 and fol. 17 etc. This manuscript contains—

The four Gospels, according to the Pĕshīṭṭā version; viz.

S. Matthew. Fol. 1 *a*. The missing portions are: ch. i. 1—xii. 36, xiii. 21—xiv. 33, xv. 34—xxv. 20, and xxvi. 36—xxvii. 54.

S. Mark. Fol. 6 *a*. Missing portions: ch. i. 34—ii. 20, iii. 29—viii. 27, ix. 23—x. 11, and xv. 21 to the end.

S. Luke. Fol. 17 *a*. Missing portions: ch. i. 1—iii. 5, xii. 30—58, xvii. 37—xviii. 28, xix. 19—xx. 2, and xxii. 48—xxiii. 12.

S. John. Fol. 48 *a*. Missing portions: ch. v. 10—vi. 57, vii. 49—x. 32, and xv. 4 to the end (with the exception of the small fragment which forms fol. 61).

Of the lessons many are rubricated in the text, and some have been subsequently noted on the margins.

The Ammonian sections and Eusebian canons are marked in the usual way, but only in the Gospel of S. Matthew; nor is the ordinary harmony, at the foot of the page, given in this manuscript. The larger sections have been noted throughout on the margins by a later hand.

On fol. 33 *b* a name is written in Coptic, ⲁⲛⲟⲕ ⲁⲫⲛⲓⲣ. [Add. 17,114.]

LXIX.

Vellum, about $12\frac{7}{8}$ in. by $9\frac{3}{4}$, consisting of 197 leaves, of which foll. 31 and 197 are slightly torn. The quires are now signed with letters; originally they were 22 in number, but ܟ and ܕ have been lost. Each page is divided into two columns, of from 22 to 26 lines. The writing is a fine, large Estrangĕlā of the vith or viith cent. Many Syriac vowels and other points have been subsequently added. This volume contains—

The four Gospels, according to the Pĕshīṭṭā version; viz.

S. Matthew, fol. 1 *a*, commencing with ch. v. 46. Subscription, fol. 50 *b*: ܫܠܡ ܗܘ ܒܫܡ ܐܠܗܐ ܕܫܠܡ ܐܝܢܘܢ ܩܕܝܫܐ ܕܡܬܝ ܫܠܝܚܐ ܘܐܘܢܓܠܝܣܛܐ.

S. Mark. Fol. 50 *b*. Title: ܒܫܡ ܐܠܗܐ ܩܕܝܫܐ ܕܡܪܩܘܣ ܫܠܝܚܐ ܘܐܘܢܓܠܝܣܛܐ. Subscription, fol. 86 *b*: ܫܠܡ ܐܘܢܓܠܝܘܢ ܩܕܝܫܐ ܕܡܪܩܘܣ ܫܠܝܚܐ ܘܐܘܢܓܠܝܣܛܐ ܒܫܡ ܐܠܗܐ ܩܕܝܫܐ ܐܡܝܢ.

S. Luke. Fol. 87 *b*. Title: ܒܫܡ ܐܠܗܐ ܩܕܝܫܐ ܕܠܘܩܐ ܫܠܝܚܐ ܘܐܘܢܓܠܝܣܛܐ. Subscription, fol. 150 *a*: ܫܠܡ ܐܘܢܓܠܝܘܢ ܩܕܝܫܐ ܕܠܘܩܐ ܫܠܝܚܐ ܘܐܘܢܓܠܝܣܛܐ ܒܫܡ ܐܠܗܐ ܩܕܝܫܐ ܐܡܝܢ.

S. John. Fol. 150 *a*. Title: ܒܫܡ ܐܠܗܐ ܩܕܝܫܐ ܕܝܘܚܢܢ ܫܠܝܚܐ ܘܐܘܢܓܠܝܣܛܐ. Subscription, fol. 197 *a*: ܫܠܡ ܐܘܢܓܠܝܘܢ ܩܕܝܫܐ ܕܝܘܚܢܢ ܫܠܝܚܐ ܘܐܘܢܓܠܝܣܛܐ ܒܫܡ ܐܠܗܐ ܩܕܝܫܐ ܐܡܝܢ.

Colophon: [ܫܠܡ ܗܘ ܕܐ]ܠ[ܗܐ ܕ]ܟ[ܠ ܒ]ܪ[ܝ]ܫ[ܐ ܕ]ܐ[ܘ]ܢ[ܓ]ܠ[ܝ]ܣ[ܛ]ܐ [ܩ]ܕ[ܝ]ܫ[ܐ ܕ]ܡ[ܪ]ܩ[ܘ]ܣ [ܫ]ܠ[ܝ]ܚ[ܐ ܘ]ܐ[ܘ]ܢ[ܓ]ܠ[ܝ]ܣ[ܛ]ܐ [ܩ]ܕ[ܝ]ܫ[ܐ ܕ]ܠ[ܘ]ܩ[ܐ ܫ]ܠ[ܝ]ܚ[ܐ ܘ]ܐ[ܘ]ܢ[ܓ]ܠ[ܝ]ܣ[ܛ]ܐ [ܩ]ܕ[ܝ]ܫ[ܐ ܕ]ܝ[ܘ]ܚ[ܢ]ܢ [ܫ]ܠ[ܝ]ܚ[ܐ ܘ]ܐ[ܘ]ܢ[ܓ]ܠ[ܝ]ܣ[ܛ]ܐ.]

This is followed by the usual doxology.

The Ammonian sections and Eusebian canons are marked in the ordinary way; and at the foot of each page there is a harmony of the Gospels.

Some lessons are rubricated in the text. Many more have been noted on the margins by later hands, one of which has also marked the larger sections in the several Gospels, viz., 22 in S. Matthew, 13 in S. Mark, 23 in S. Luke, and 20 in S. John. In two places the headings of the lessons are written in Greek, viz. fol. 9 *a*, *TON AΓIΩN* (Syr. ܩ̈ܕ̈ܫ̈ܝ̈ܢ), and fol. 88 *b*,† *της αγιας μαριας* †(Syr. ܕܡܪܝܡ ܕܬܠܬ ܒܬܘܠܬܐ).

On fol. 197 *b* there is a note in a comparatively modern hand, much torn and

effaced, containing the name of ..... [Add. 14,449.]

LXX.

Vellum, about 9½ in. by 6⅛, consisting of 200 leaves, many of which are much stained and soiled, and a few slightly torn, especially foll. 1, 12, 183, and 200. The quires, 20 in number, are signed with both letters and arithmetical figures (e.g. fol. 82 *a*, ... and ...); a later hand has re-numbered them with letters, and placed Coptic ciphers at the top of the first and last leaves of each quire. Each page is divided into two columns, of from 25 to 31 lines. This volume is written in a fine Estrangĕlā of the vith or viith cent., except foll. 199 and 200, which seem to be of the xiith or xiiith cent., and foll. 32 and 41, which are paper leaves of the same date. It contains—

The four Gospels, according to the Pĕshiṭṭā version; viz.

S. Matthew. Fol. 2 *b*.

S. Mark. Fol. 57 *a*. Subscription, fol. 93 *b*: ...

S. Luke. Fol. 94 *a*. Subscription, fol. 154 *b*: ... (sic) ... The letters ... have, however, been partially erased.

S. John. Fol. 154 *b*.

The Ammonian sections and Eusebian canons are marked in the text, and there is a harmony at the foot of each page.

The lessons are rubricated in the text in the usual way, whilst later hands have noted many on the margins. One reader has prefixed to the volume an index, ..., fol. 1 *a*. It is drawn up in the ordinary form, ... standing for ..., *quire*, and ... for ..., *opening* or *interstice*; e.g.

: ... : ... : ... : ... : ... : ... ✧ ...

: ... : ... : ... : ... : ... : ... ✧ ...

: ... : ... : ... : ... : ... : ... ✧ ...

: ... : ... : ... : ... : ... : ... ✧ ...

On fol. 200 *b*, at the end of the Gospel of S. John, there is a note, unfortunately mutilated, stating that the last two leaves were written by one Gabriel of Edessa: ...

There is another note, at the foot of fol. 94 *a*, which has been purposely effaced, and is consequently barely legible. It begins: ... (?) ... (?) ...

"This Gospel belongs to Rabban Gabriel, a priest, from the region of Moṣul, having been presented (?) to him by Rabban Lazarus (?), from the district of Ṭūr-'Abdīn," etc.

[Add. 14,457.]

LXXI.

Vellum, about 9⅜ in. by 6½, consisting of 157 leaves, some of which are much stained and torn, especially foll. 10, and 154—157. The quires, 16 in number, are signed with both letters and arithmetical figures (e.g. fol. 20 *a*, ..., fol. 70 *a*, ...); a later hand has re-numbered them with letters only. One leaf is wanting at the beginning, and another after fol. 149. Each page is divided into two columns, of from 25 to 33 lines. The writing is a small, neat Estrangĕlā of the vith or viith cent.; but foll. 154 *b* and 156 *a* have been retouched at a later date, and one half of fol. 155 has been

supplied on paper about the end of xith cent. This manuscript contains—

The four Gospels, according to the Pĕshīṭṭā version; viz.

S. Matthew. Fol. 1 *a*. A leaf is wanting, containing ch. i. 1—17.

S. Mark. Fol. 44 *b*.

S. Luke. Fol. 73 *b*.

S. John. Fol. 120 *b*. A leaf is wanting, containing ch. xvi. 31—xvii. 21.

Colophon, fol. 157 *b*, علم لمحظ حظه ... حظ.

The Ammonian sections and Eusebian canons are marked in the usual way, and there is a harmony of the Gospels at the foot of each page. The lessons are rubricated in the text, and many have been noted by later hands on the margins, some of the latter being written with green paint.

On fol. 157 *b* there is a note, in the handwriting of the scribe, stating that this book was collated by Ḳashīsh, the Arab, priest of the district called Nahrā dĕ-Ḳasṭra, along with his syncelli John bar Daniel, the Arab, and John, the deacon, of ..., who was also of Arab race. ...

The name of the scribe appears to have been David, for under the above note we read: ...

(?) ... [add ...]

A reader called Ṣalībā has written his name on the margin of foll. 17 *b* and 18 *b*, ...

[Add. 14,458.]

LXXII.

Vellum, about 12$\frac{7}{8}$ in. by 9$\frac{3}{4}$, consisting of 211 leaves, a few of which are stained and torn, especially foll. 1, 11, 120, 210, and 211. The quires are 24 in number, but only one leaf now remains of the first, and two leaves of the third. They were originally signed with both letters and arithmetical figures (e.g. foll. 14 *a*, ...; 24 *a*, ...; 50 *a*, ...; 60 *a*, ...; 100 *a*, ...; 140 *a*, ...; 158 *a*, ...; 178 *a*, ...), but have since been incorrectly re-numbered with letters only. Each page is divided into two columns, of from 19 to 24 lines. The writing is a large, regular Estrangĕlā of the vith or viith cent.; with the exception of fol. 211, which is of the ixth cent., and was probably added by the same person who retouched many portions of the older text. This manuscript contains—

The four Gospels, according to the Pĕshīṭṭā version; viz.

S. Matthew. Fol. 1 *a*. The missing portions are: ch. i. 1—v. 16, x. 16—xii. 11, and xii. 44—xiv. 3.

S. Mark. Fol. 50 *a*.

S. Luke. Fol. 89 *a*.

S. John. Fol. 158 *a*.

Colophon, fol. 211 *a*: علم ... حظ ... ٭ ... ٭ ... ..

The Ammonian sections and Eusebian canons are marked in the text in the usual way, and there is a harmony at the foot of each page. The larger sections are indicated

by the letter ك on the margins or between the columns.

Many of the lessons are rubricated in the text; others have been noted by different hands on the margins.

On fol. 211 *a*, after the doxology, there stands a note, informing us that the manuscript belonged to the convent of S. Mary Deipara in the desert of Scete. ,ܣܘܪܝܐ ܕܒܝܬ ܡܪܝܡ ܝܠܕܬ ܐܠܗܐ .. ܕܒܪܝܬܐ ܕܣܩܝܛ ,ܕܒܝܬ ܕܒܪ ܚܝܐ ܕܒܝܬ ܡܪܝܡ ܝܠܕܬ ܐܠܗܐ ܕܒܪܝܬܐ ܕܣܩܝܛ

divided into two columns, containing in foll. 1—22 from 28 to 32 lines, and in the rest of the volume from 21 to 26 lines. The writing is a fine, regular Estrangĕlā, of the vith or viith cent.. except foll. 1—22, which are of the viiith cent.,* and fol. 58, which is a modern addition and palimpsest. Later hands have added Syriac vowels and diacritical points, abundantly in the first 22 leaves, more sparingly in the rest of the volume. The contents are—

The four Gospels, according to the Pĕshīṭṭā version; viz.

S. Matthew, fol. 1 *a*, beginning with ch. ix. 7. The only other portion missing is ch. xxvii. 31—xxviii. 5.

S. Mark, fol. 34 *a*, beginning with ch. vi. 2. There is also wanting ch. xiv. 17—36.

S. Luke. Fol. 59 *a*. The missing portions are: ch. viii. 35—xi.51, and xxi. 26—xxii. 33.

S. John. Fol. 107 *a*. The missing portions are: ch. xviii. 39—xix. 13, and xxi. 17 to the end.

The Ammonian sections and Eusebian canons are marked with red ink in the text of both parts of this volume, and there is a harmony at the foot of each page. The larger sections have been noted on the margins in black by a modern hand; and in the second part, foll. 23—152, there is also a marginal division into sections by an old Greek hand. The large red Syriac letters on the margins of the second part (e.g. fol. 29 *a*, ܗ; fol. 30 *b*, ܠ; fol. 31 *b*, ܗ; fol. 34 *b*, ܟ; fol. 37 *a*, ܐ; fol. 48 *a*, ܕ; fol. 48 *b*, ,; fol. 59 *a*, ܚ; etc.) are probably references to an index of lessons, ܣܥܝܪ ܡܢܝܢ, once prefixed to the book, but now lost.

The lessons are rubricated in the text in the usual way, with a solitary exception on the margin of fol. 18 *b*.

Fol. 58 is palimpsest and contains S. Matthew, ch. xiii. 54—58, and S. Mark, ch. vi. 1—6. It is a leaf from the same lectionary to which belonged Add. 14,451, fol. 88.

[Add. 14,452.]

LXXV.

A volume consisting of 214 leaves. In its present state it is made up of parts of four vellum manuscripts, the defects of which are supplied by paper leaves.

I. Foll. 2—177. Vellum, about 10$\frac{3}{4}$ in. by 8$\frac{1}{4}$, consisting of 176 leaves. The quires, 18 in number, were originally signed with arithmetical figures (e.g. ܟ, fol. 40; ܟ; fol. 50; ܟ, fol. 60; ܟ, fol. 70; ܟ, fol. 80); but a later hand has employed the letters of the alphabet for this purpose. Each page is divided into two columns, of from 22 to 25 lines. The writing is a fine Estrangĕlā of the vith or viith cent. Vowels have been added in the first 61 leaves by a much later hand (ܐ, ܐ, ܗ, ܐ, ܐ, or ܐ). The contents are—

The four Gospels, according to the Pĕshīṭṭā version; viz.

S. Matthew. Fol. 2 *b*.

S. Mark. Fol. 61 *b*.

S. Luke. Fol. 99 *a*.

S. John, fol. 163 *b*, as far as ch. vi. 52, fol. 177 *b*.

The lessons are indicated by ܣ on the margins, with the appropriate rubric at the top of the column, and ܣ at the end. Many have been noted by two later hands, one of which has introduced a marginal division of the Gospels into sections. Of these there are 22 in S. Matthew, 13 in S. Mark, 23 in S. Luke, and 6 in the remaining portion of S. John.

A missing leaf, containing S. Matthew x. 10—26, has been supplied on paper. See below, no. V.

* These leaves belong to Add. 14,451*, but have been long bound up with this manuscript.

II. Foll. 178, 179 and 186. Three vellum leaves, about 10⅛ in. by 8, written in a fine Estrangĕlā of the vith cent. Each page is divided into two columns, of from 23 to 25 lines. The contents are—

The Gospel of S. John, according to the Pĕshīṭṭā version, ch. vi. 35—ch. vii. 2, and ch. x. 3—20.

Some lessons are indicated on the margins by two later hands, as in no. I.

Regarding the paper leaves foll. 180—185, see no. V.

III. Foll. 187—207. Vellum, about 10½ in. by 8⅛, consisting of 21 leaves, written in a good, regular Estrangĕlā of the vith cent. Each page is divided into two columns, of from 22 to 24 lines. The contents are—

The Gospel of S. John, according to the Pĕshīṭṭā version, ch. x. 20—xix. 29.

The end of one lesson is marked in the text by the word ܣܠܩ (fol. 187 *a*). Other lessons have been noted on the margins by several hands of later date.*

Regarding the paper leaves foll. 208—211, see no. V.

IV. Foll. 212, 213. Two vellum leaves about 10⅛ in. by 8, written in a good, regular Estrangĕlā of the viiith cent. Each page is divided into two columns, of 23 or 24 lines. The contents are—

The Gospel of S. John, according to the Pĕshīṭṭā version, ch. xxi. 12 to the end.

Colophon, fol. 213 *a*: ܣܠܩ ܠܡܚܕ ܩܕܫ ܒܝܘܚܢ ܒܪ ܙܒܕܝ ܫܠܝܚܐ ܘܚܒܝܒܐ ܕܝܫܘܥ ܡܫܝܚܐ ܗܘ ܕܐܬܚܙܝ ܠܬܠܡܝܕܘܗܝ ܒܛܒܪܝܐ ܣܠܩ ܠܡܚܕ ܩܕܫ ܒܝܘܚܢ ܒܪ ܙܒܕܝ ܫܠܝܚܐ ܘܚܒܝܒܐ ܕܝܫܘܥ ܡܫܝܚܐ ..

The manuscript, therefore, from which these two leaves were taken, contained only the three Gospels of S. Matthew, S. Luke and S. John. A later hand has placed $\bar{\text{ג}}$ on the margin, opposite ܡܪܩܘܣ, and added ܣܝܡ ..

After the usual doxology, there follow, on fol. 213 *a*, two notes, one in a current hand, the other in Estrangĕlā; but both have been erased, so as to be now almost illegible. The first begins: ܡܪܝ ..... ܟܗܢܐ ܒܪ ܡܪܝ ܐܒܠ ܕܒܝܬ ܩܕܫ ܕܥܡ ..... ܕܝܘܚܢ ..... "Mār John the priest, from the holy convent of the blessed Mār Abel,* used diligence and ..... this book ....." Of the other only a few unimportant words can be deciphered.

On fol. 213 *b* are two notes, written in a good, current hand of the xth cent., the one stating that this book belonged to the convent of S. Mary Deipara, the other that it was bound by one Ephraim, a stranger or guest (ܟܣܢܝܐ, ξένος) in that convent, from the convent of Sergius near Balad (ܒܠܕ, بَلَد)†. ..

V. Foll. 19, 180—185, and 208—211, are leaves of a thick, glazed paper, about 10⅜ in.

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* The word ܣܝܡ in red, on the lower margin of fol. 196 *b*, means "trial of the pen," ܢܣܝܘܢ ܣܝܡ, or "trial of the ink," ܕܝܘܬܐ ܣܝܡ.

* Probably the convent of Mār Abel in Ma'dān, ܡܕܝܢ, mentioned by Assemani, Bibl. Orient., t. ii. Dissert. de Monophys., art. ix.

† See Assemani, Bibl. Orient. t. ii. Dissert. de Monophys., art. ix., Balada and Monasterium S. Sergii.

by 8, written in double columns, in a rude Estrangĕlā, by one Samuel (bar Cyriacus), a recluse of Gozartā (ܓܘܙܪܬܐ) in Egypt, towards the end of the xith cent. The contents are—

The Gospel of S. Matthew, ch. x. 10—26.

The Gospel of S. John, ch. vii. 2 — x. 3; ch. xix. 29—xxi. 12.

The text exhibits the Ammonian sections, each being referred to the proper canon of Eusebius. The lessons are indicated in the usual way.

On fol. 213 *b* is the following note, written by the above-mentioned Samuel, relating to the book in its present form.

ܐܝܬ ܗܘܐ ܠܟܬܒܐ ܗܕܐ ܡܢ ܡܨܪ ܕܝܪ ܐܡܐ ܕܐܠܗܐ ܕܒܓܘܙܪܬܐ ܕܡܨܪ ܕܝܠܗ ܗܘ ܕܝܪ ܡܪܝ ܡܩܪܝ ܘܐܦ ܐܢܐ ܟܕ ܐܬܝܬ ܠܗ ܡܢ ܡܨܪ ܘܐܝܬ ܠܗ ܠܝܕ ܗܘ ܕܝܪ ܕܐܒܐ ܡܩܪܝ ܕܒܪ ܡܢ ܕܝܪ ܕܐܠܗܐ ܕܒܛܘܪ ܕܐܒܐ ܡܩܪܝ ܕܒܪ ܡܢ ܕܝܪ ܕܐܠܗܐ ܕܒܛܘܪ ܕܐܒܐ ܡܩܪܝ ܕܒܪ ܡܢ ܕܝܪ ܕܐܠܗܐ ܕܒܛܘܪ ܕܐܒܐ ܡܩܪܝ ܕܒܪ ܡܢ ܕܝܪ ܕܐܠܗܐ ܕܒܛܘܪ ܕܐܒܐ ܡܩܪܝ ܕܒܪ ܡܢ ܕܝܪ ܕܐܠܗܐ ܕܒܛܘܪ ܕܐܒܐ ܡܩܪܝ ܕܒܪ ܡܢ ܕܝܪ ܕܐܠܗܐ ✝ ܕܒܛܘܪ ܕܐܒܐ ܡܩܪܝ (sic) ܕܒܪ ܡܢ ܕܝܪ ܕܐܠܗܐ

"Samuel, a stranger, known as the recluse in Gozartā, in Egypt, collected and bound this holy book. And I collected it from Egypt. And it belongs to the convent of the Mother of God, which is in the desert of Abbā Macarius;" etc.

In the binding of this volume there have been preserved, though in a mutilated condition, two very ancient Arabic documents. The one, fol. 1 *a*, written in an almost Kūfic character, is a patent of manumission (عِتْق), granted by the amīr Aḥmad ibn Ṭūlūn to Aḥmad ibn Ḳarā (قَرَا), and therefore dating from between A.H. 250 and 270, A.D. 864 and 883. The other, fol. 214 *b*, written in a current naskhī, appears to be a statement of the amount of tax due by certain places or communities in Egypt for the years 294 and 295 of the Hijra, dated A.H. 296, A.D. 909.

On fol. 1 *b* there is a cross: Z ✠ Ѧ, i. e. *φῶς ζωή*.
C

On fol. 214 *a* there is another cross, the words forming which are a specimen of barbarous Greek.

C
T
Λ
ΟΠΛΟΝΧΡΙCΥΤΗΛΝΩC
P
Ω
C

"The cross, the weapon of the Christian."
[Add. 12,137.]

LXXVI.

Vellum, about 7½ in. by 4⅞, consisting of 104 leaves, some of which are slightly stained and torn, especially foll. 1—11, 28, 29, and 101—104. The quires, 11 in number, are now signed with letters; what the original signatures were, if any, does not appear. A leaf is wanting after fol. 6. The number of lines in each page varies from 30 to 37. This manuscript is written in a small and beautiful Nestorian Estrangĕlā, and dated A. Gr. 911, A.D. 600. Several pages have been re-touched by a modern hand, especially fol. 29 *a*. It contains—

The four Gospels, according to the Pĕshīṭṭā version; viz.

S. Matthew. Fol. 1 *b*. The missing portion is ch. vii. 18—viii. 26.

S. Mark. Fol. 29 *b*.

S. Luke. Fol. 46 *a*. Title: ܣܘܢܟܠܝܣ ܕܒܣܝܡܐ ܕܒܫܘܒܚܗ ܕܡܪܢ ܥܠ ܟܠ ܫܘܒܚ ܘܫܘܒܚ ܕܡܪܢ ܥܠ ܟܠ ܫܘܒܚ ܘ[ܫ]ܘܒܚ ܕܡܪܢ ܥܠ ܟ[ܠ ܫ]ܘܒܚ.

S. John. Fol. 78 *a*.

The larger sections are marked on the

margins, and lessons have been noted in many places by later hands.

At the end of the subscription to the last Gospel, fol. 104 *a*, we have the doxology:

ܐܒܐ ܘܒܪܐ ܘܪܘܚܐ ܩܕܝܫܐ ܕܚܕ ܒܬܠܬܗܘܢ ܩܢܘܡܐ ܘܚܕ ܒܫܘܠܛܢܗ ܕܟܠ ܥܠܡܝܢ .

Under this there stands a note, partially effaced and torn, which states that the volume was written at Tel-Dīnawar in the district of Beth-Nūhadrā,* A. Gr. 911, A.D. 600, in the tenth year of the reign of Khusrau (Parwīz, Chosroes II., A.D. 591—628). From this note we learn too that there was a Nestorian school or college at Dīnawar.

ܒܫܢܬ ܬ ܕܡܠܟܘܬ ܡܪܝ ܟܣܪܘ ܡܠܟܐ ܕ[ܐ]ܪ[ܒ]ܥ ܣܝܡܬ ܟ[ܬ]ܒ ܣܦܪܐ ܗܢ . . . . . ܕ[ܒ]ܝܬ ܫ[ܡ]ܫ ܕ . ܒܫ[ܢ]ܬ ܬ ܕ[ܡ]ܠ[ܟ]ܘܬ ܡ[ܪ]ܝ ܟ[ܣ]ܪ[ܘ] ܒ[ܪ] ܗ[ܘ]ܪ[ܡ]ܙ ܕ . . . . . ܒ[ܫ]ܢ[ܬ] ܫ[ܬ]ܬ ܥ[ܣ]ܪ[ܐ] ܫ[ܢ]ܬ ܕ[ܡ]ܠ[ܟ]ܘ[ܬ]

ܗܠܐ ܕܐܝܬܠܗ ܒܝ ܫܘܫܒܐ ܡܢ ܐܦ ܚܢܐ
ܕܐܬܠܡܕ ܩܕ ܫܘܫܒ . ܟܠ ܕܡ ܕܫܟܢ ܕܡ
ܕܦܢ ܕܡ ܒܝܠ ܚܠܡ, ܟܠ ܚܢܐ ܕܒܫܡ
ܫܘܫܒ ܐܡ ܫܘܒܚ ܡܢ ܕܥܒܕ ܠܗ ܒܥܠ
ܟܠ ܫܢ ܫܦܩܬ ⁘
ܫܠܝ ܫܘܫܒ ܠܗ ܫܘܫܒ ܠܟ ܫܘܫ
ܕܒ ܡܢ ܫܠ ܕܒ ܡܢ ܫܠ ܕܒ ܒܝܕ
ܗܠܐ ܫܘܫܒ ܠܟ ܡܢ .

On the outer margin of this page there is a line of writing in a secret character.

The note that originally stood on fol. 1 *a* has been almost wholly erased, in order to make room for another, which has in its turn been partially effaced. What is legible runs as follows: ܫܘܫܒ ܒܥܠ ܗܠܐ ܕܝ
ܠ ܕܝ . . . . . ܫܘܫܒ ܠܗ ܕܝ
ܡܢ . . . . . ܒܝܠ
ܚܠܡ (sic) ܡܢ (sic) ܫܘܫܒ ܠ
ܫܘܫܒ ܫܘܫܒ .

"I Helene have presented this copy of the Gospels to . . . . . , metropolitan of Jerusalem, and to Abu 'l-Ḥusain his brother, that they may pray for her (me), and make mention of me in their prayers, and for her (my) deceased in the faith."

On fol. 108 *b* there is a list of the associates of the Apostles, such as Barnabas, Sosthenes, Nathaniel, Justus, Silas, Rufus, Alexander, etc.; but some of the names are scarcely legible. [Add. 14,471.]

LXXVIII.

Vellum, about 9⅝ in. by 6¼, consisting of 139 leaves, some of which are slightly stained and torn, especially foll. 58, 119, and 120. Foll. 75—84 have been thoroughly soaked in oil. The quires, signed with letters, were originally 17 in number, of which ܝ and ܟ are now lost. Leaves are also wanting at the beginning, and after foll. 20 and 21. Each page is divided into two columns, of from 24 to 31 lines. The writing is a good, regular Estrangĕlā of the viith cent.; many Greek vowels (ⲁ, ⲉ, ⲏ, ⲟ, ⲱ, ⳁ) have been added, in the first half, by a later hand. This manuscript contains—

The four Gospels, according to the Pĕshiṭṭā version; viz.

S. Matthew. Fol. 1 *a*. The missing portions are: ch. i. 1—16, xiv. 33—xv. 24, and xvi. 8—xix. 8.

S. Mark. Fol. 40 *a*.

S. Luke. Fol. 69 *a*.

S. John. Fol. 120 *a*. Missing portions: ch. i. 1—vi. 20, and xvi. 8 to the end.

The Ammonian sections and Eusebian canons are marked in the usual way, and there is a harmony at the foot of each page.

The larger sections have been noted between the columns by a later hand, and another marginal division, by means of Greek letters, is carried through part of the volume. Of these latter sections there are 72 (*OB*) in S. Matthew; but in S. Mark the numeration seems to stop with *KΓ* (fol. 53 *b*), and in S. Luke with *Θ* (fol. 73 *b*), whilst in S. John it does not appear at all.

Some of the lessons are rubricated in the text, and others have been added by later hands on the margins.

The same person, apparently, who added the Greek vowels, has inserted, chiefly in the Gospel of S. Matthew, some various readings from the Ḥarklensian version (ܣܗܠܟ, abbreviated ܣܗ and ܣ), e.g. foll. 5 *a* and *b*, 7 *b*, 12 *a*, 17 *a*, 19 *a* and *b*, 22 *b*, 23 *a*, 24 *b*, etc.; more rarely from other sources (ܐܣܝܢ or ܐܣܝܐ), e.g. foll. 26 *b*, 32 *b*, 33 *b*, 35 *b*, etc. Occasional attempts have been made to represent Syriac words by Greek letters; e.g. fol. 18 *b*, ⲙⲁⲥⲁ, MACA; fol. 30 *a*, ⲛⲁⲑⲉ, NATϴ; fol. 31 *a*, ⲥⲱⲏ,

POYϩЄ; fol. 66 *b*, ⲙⲁⲣⲕⲟⲥ, ΔCTΔCHC; fol. 132 *a*, ⲗⲩⲕ, CHPI ΛЄ.

[Add. 14,463.]

LXXIX.

Vellum, about 12½ in. by 9⅝, consisting of 195 leaves, some of which are much stained and torn, especially foll. 1—9, 14, 18, 29 and 30. The quires are 23 in number, but ܟ and ܟܓ are very imperfect. They were signed with both arithmetical figures and letters (e.g. fol. 9 *a*, ܟ/ ; fol. 31 *a*, ܟܐ; fol. 41 *a*, ܟܒ; fol. 121 *a*, ܟܙ); but have been since renumbered with Syriac letters, and also with Coptic arithmetical figures (commencing with fol. 191 *a*). Leaves are wanting at the beginning, as well as after foll. 2, 3, 5, 6, 7, 12, 17, 26, 27 and 28. Each page is divided into two columns, of from 21 to 24 lines. The writing is a fine, regular Estrangĕlā of the vii^th^ cent. Foll. 18—30 are part of another codex of about the same age; and fol. 14 is an addition of considerably later date and palimpsest. The volume contains—

The four Gospels, according to the Pĕshiṭṭā version; viz.

S. Matthew, fol. 3 *a*, commencing with ch. ii. v. 5. The following portions of the text are likewise wanting: ch. ii. 16—v. 20, vi. 3—x. 22 (with the exception of a few words on foll. 6 and 7), xii. 43—xiii. 28, xix. 23—xxi. 9, xxi. 25—xxii. 37, and xxiii. 14—xxiv. 11.

S. Mark. Fol. 42 *b*.

S. Luke. Fol. 79 *b*.

S. John. Fol. 145 *a*.

Colophon, fol. 195 *b*: ܫܒܚ ܠܡܫܝܚܐ ܕܫܒܚ ܠܐܠܗܐ ܒܪܝܡ ܘܒܐܪܥܐ ܫܠܡܐ ܒܒܢܝ ܐܢܫܐ ܣܓܝ ܚܢܢ ܕܟܬܒ ܣܦܪܐ ܗܢܐ ܒܫܡ ܝܘܚܢܢ ܟܬܒ ܘܫܠܡ ܘܐܬܩܢ ܠܗ ܒܫܡ ܡܪܝ ܐܠܗܐ ܐܡܝܢ ܘܐܡܝܢ ܘܐܡܝܢ ܣܠܐ ܘܣܠܐ ܘܣܠܐ ܫܠܡ ܫܠܡ ܫܠܡ ܠܥܠܡ ܥܠܡܝܢ

page is divided into two columns, of from 25 to 33 lines. The writing is a good, regular Estrangĕlā of the viiith cent.; a later hand has added many Syriac vowels, diacritical points, etc. This volume contains—

The four Gospels; viz.

S. Matthew. Fol. 3 *b*. Missing portion: ch. viii. 10—ix. 2.

S. Mark. Fol. 43 *b*.

S. Luke. Fol. 72 *b*.

S. John. Fol. 119 *a*.

The text is that of the Pĕshiṭṭā version, with notes and various readings from the Ḥarklensian version and from other sources, as the following examples, taken from the first twenty leaves, suffice to show. Fol. 3 *b*, S. Matth. ch. i. 14, ܐܚܝܡ . ܠܐܚܝܡ, marg. ܪ; fol. 5 *a*, ch. ii. 20, ܕܡܝܬ ܠܟ ܠܐ ܗܘ ܕܒܥܝ ܢܦܫܐ ܕܛܠܝܐ, marg. ܕܡܝܬ; ch. iii. 7, ܕܐܬܐ ܠܡܥܡܕ, marg. ܕܥܡܪ; on the margin there is a long note from Severus of Antioch, hom. epithron. xxxii., on S. John the Baptist, ܕܐܬܐ ܠܡܛܒܠ ܕܝܘܚܢܢ [ܕܥܡ ܕܐܬܐ ܠܡܥܡܕ] [ܒܡܥܡܕܢܐ] ܕܠܐ ܡܫܡ ܕܠܐ ܐܬܝܗܒ ܠܗ; fol. 8 *a*, ch. v. 47, marg. ܐܢܫ ܠܐ ܡܬܩܛܠ ܠܐ ܡܬ; ch. vi. 2, ܐܬܘ ܠܗ ܠܟܠ ܕܐܬܐ ܠܘܬ ܝܫܘܥ, marg. ܕܐܬܘ ܠܗ [ܠܟܠ] ܕܐ, ܝ [ܠܘ]ܬ ܝܫܘܥ ܐܬܘ; fol. 8 *b*, ch. vi. 5, ܕܐܬܐ ܠܗ ܠܡܟܠ ܠܐ . ܠܗ, marg. ܕܐܬܐ ܠܗ ܠܡܟܠ ܠܐ; fol. 9 *b*, on the margin there is an extract from John Chrysostom, ܕܐܬܐ ܠܗ ܠܡܟܠ ܠܐ ܐܬܐ ; fol. 11 *a*, ch. ix. 12, ܫܡܥܘ, marg. [ܘ]ܐ[ܡ]ܪ; fol. 12 *b*, ch. x. 10, ܠܐ ܢܣܒ ܠܐ, marg. ܕܐܬܐ; ܐܠܐ ܕܐ, marg. ܕܐ; 14, ,ܝ ܕܐܬܐ ܠܗ ܐܢ, marg. ܕܐܬܐ ܠܗ ܐܢ; 16, ܕܐܬܐ ܠܟ, marg. ܕܐ; fol. 13 *b*, ch. xi. 2, 3, ; ܠܐ ܐܬܐ ܠܗ ,ܐܬܐ ܠܗ ܠܡܩܒܠ . ܕܐ, marg. ܐܬܐ, ܕܐ, and ܠܡܥܡܕ; fol. 14 *a*, ch. xi. 16. ܐܬܐ ܠܡܩܒܠ, marg. ܐܬܐ; 18, ܐܬܐ ܠܟ ܐܠܐ, marg. ܠܐ; 19, ܠܗ ܠܡܥܡܕ, marg. ܐܬܐ; fol. 15 *a*, ch. xii. 4, (originally ܐܬܐ) ܕܐܬܐ ܠܟ ܠܐ ܠܡܥܡܕ ܐܬܐ ܠܗ ܠܡܥܡܕ ܐܬܐ ܠܗ ܠܡܥܡܕ : ܐܬܐ, marg. ܕܐܬܐ ܠܗ ܠܡܥܡܕ . ܐܬܐ ܠܗ ; 6, ܐܬܐ ܠܟ ܠܐ, marg. ܐܬܐ ܠܗ ܠܡܥܡܕ ; 7, ܠܡܥܡܕ, marg. ܕܐܬܐ; fol. 15 *b*, ch. xii. 20, ܕܐܬܐ ܠܗ ܠܡܥܡܕ, marg. ܕܐܬܐ ; fol. 16 *b*, ch. xii. 44, . . ܐ (altered into ܕܐܬܐ) . . . ܕܐ ; ܕܐܬܐ ܠܗ ܠܡܥܡܕ (altered into * : ܠܡܥܡܕ), marg. ܕܐܬܐ ܠܗ ܠܡܥܡܕ ; fol. 17 *a*, ch. xiii. 6, ܕܐ, marg. ; fol. 17 *b*, ch. xiii. 26, ܕܐܬܐ ܠܗ, marg. ; 27, ܕܐ ܐܬܐ ܠܗ, marg. ; 29, ܕܐ ܐܬܐ ܠܗ . ܕܐ, marg. ; fol. 18 *b*, ch. xiii. 52, ܐܬܐ ܠܗ, marg. ; fol. 19 *b*, ch. xiv. 12, ܐܬܐ ܠܗ ܠܡܥܡܕ, marg. . See also foll. 28 *a*, 35 *a*, 40 *b*, 41 *b*, 43 *a*, 50 *b*, 54 *a*, 56 *a*, 61 *b*, 62 *a*, 72 *a*, 96 *a*, 110 *a* and 121 *a*.

Each of the Gospels is divided into chapters, ܦܨܠܐ, of which there are 68 in S. Matthew, 48 in S. Mark, 83 in S. Luke, and 20 in S. John. An index of these chapters, borrowed from the Ḥarklensian version, was prefixed to the volume; but of this only two leaves now remain, containing: S. Matthew, capp. ܠ to ܫܡ; S. Mark, capp. ܪ to ܟܕ; and S. Luke, capp. ܪ to ܐ (see Add. 14,469). The chapters of the Gospel of S. Mark begin as follows: . ܐܬܐ ܠܗ ܦܨܠܐ . ܓ . . ܪܐ ܐܬܐ ܠܗ ܠܡܥܡܕ ܠܐ ܐܬܐ ܠܗ ܠܡܥܡܕ . ـ ܠܐ ܐܬܐ ܠܗ ܠܡܥܡܕ . ܕ . . ܠܐ ܐܬܐ ܠܗ ܠܡܥܡܕ ܠܐ ܐܬܐ ܠܗ ܠܡܥܡܕ

* It should be ܠܡܥܡܕ.

. ...

and many have been added by different hands on the margins.

[Add. 17,118.]

LXXXII.

Nineteen vellum leaves, about 11 in. by 8, most of which are more or less stained and torn (Add. 14,669, foll. 38—56). The quires were signed with letters (fol. 51 *a*, ܘ). There are from 35 to 41 lines in each page. The writing is a good, regular, Nestorian Esṭrangĕlā, with occasional Syriac vowels and other marks, of about the ix[th] cent. They contain—

Fragments of the four Gospels, according to the Pĕshīṭtā version; viz.

S. Matthew; ch. v. 6—vi. 7, vii. 27—ix. 16, xvi. 3—xvii. 25, xx. 34—xxii. 2, xxiii. 18—xxiv. 30. Foll. 38—42.

S. Mark; ch. xv. 39—xvi. 11, and xvi. 20. Fol. 43 *a*.

S. Luke; ch. i. 1—19, ii. 9—v. 35, vi. 48—viii. 39, ix. 30—xi. 20, xii. 11—xiii. 4, xxiii. 32—xxiv. 36. Fol. 43 *b*—52.

S. John; ch. i. 45—vi. 1, vii. 51—ix. 9. Foll. 53—56.

[Add. 14,669, foll. 38—56.]

LXXXIII.

Paper, about 10¼ in. by 6⅞, consisting of 291 leaves. The quires, 30 in number, are signed with letters, and the folios too are numbered from ܐ to ܪܨܐ. A single leaf is wanting after fol. 77. There are 19 lines in each page. This volume is written in a good, regular hand, and dated A. Gr. 1500, A.D. 1189. Vowel-points have frequently been added, apparently by later hands, sometimes Greek (ܰ, ܶ, ܺ, ܳ, ܽ, ܴ; see foll. 1 *b*, 2 *a*, and 49 *a*), but more usually Syriac. It contains—

The four Gospels, according to the Pĕshīṭtā version; viz.

S. Matthew, divided into 22 sections (ܟܒ). Fol. 1 *b*. Missing portion, ch. xxvii. 52—64.

S. Mark, divided into 13 sections (ܝܓ). Fol. 79 *b*.

S. Luke, divided into 23 sections (ܟܓ). Fol. 132 *a*.

S. John, divided into 20 sections (ܟ). Fol. 222 *a*.

Colophon, fol. 290 *a*: ܫܠܡ ܠܡܟܬܒ ܗܢܐ ܐܘܢܓܠܝܘܢ ܩܕܝܫܐ ܕܡܠܠܘܗܝ ܘܐܟܪܙܘܗܝ ܐܪܒܥܐ ܐܘܢܓܠܣܛܐ ܩܕܝܫܐ ܡܬܝ، ܘܡܪܩܘܣ ܘܠܘܩܐ ܘܝܘܚܢܢ; followed by a doxology.

A note on fol. 290 *b*, informs us that this manuscript was written A. Gr. 1500, A.D. 1189, in the convent of Mār Sergius on the Ṭūrā Ṣahyā, or Dry Mountain,* when Michael the Great was patriarch of Antioch,† Gregory metropolitan of Tagrīt and Moṣul, and John bishop of the said convent, by a monk named Abū Ṭāhir, a native of Moṣul.

ܫܠܡ ܕܝܢ ܗܟܢܐ ܐܘܪܟܬ ܫܘܠܡܐ ܕܡܟܬܒ ܗܢܐ ܕܐܘܢܓܠܝܘܢ ܩܕܝܫܐ. ܫܢܬ ܐܠܦ ܘܚܡܫ ܡܐܐ ܒܗ. ܒܝܪܚܗ ܕܬܫܪܝܢ ܩܕܡܝܐ ܒܝܘܡ ܒܫܒܬܐ (sic) ܒܥܕܬܐ. ܒܥܘܡܪܐ ܩܕܝܫܐ ܘܐܠܗܝܐ [ܕ]ܡܪܝ، ܣܪܓܝܣ ܕܒܛܘܪܐ ܨܗܝܐ ܒܝܘܡܝ ܡܪܝ، ܡܝܟܐܝܠ ܦܛܪܝܪܟܐ ܕܐܢܛܝܘܟܝܐ ܥܠܝܬܐ ܕܐܢܛܝܘܟܝܐ ܕܣܘܪܝܐ. ܘܡܪܝ، ܓܪܝܓܘܪܝܘܣ ܡܝܛܪܘܦܘܠܝܛܐ ܕܬܓܪܝܬ ܘܕܡܘܨܠ ܘܕܐܬܘܪܝܐ. ܘܡܪܝ، ܝܘܚܢܢ ܐܦܝܣܩܘܦܐ ܕܗܠܝܢ ܕܘܡܪܐ ܕܐܡܝܪ. ܒܐܝܕܝ ܕܝܢ ܐܚܝ ܚܛܝܐ ܘܚܛܝܛ ܬܗܝܐ. ܘܫܡܝ ܡܢ ܦܠܚ. ܗܘ ܕܡܢ ܫܡܗܬܐ ܐܘܟܡܬܐ ܘܡܢ ܕܠܒܫ ܐܣܟܝܡܐ ܐܬܩܒܠ ܘܡܢ ܥܡܡܐ ܦܪܝܫ. ܘܡܢ ܚܛܗܐ. ܗܘ ܕܠܐ ܫܘܬܦܐ ܗܘܐ ܕܢܬܕܟܪ

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* See Assemani, Bibl. Or., t. ii. p. 127, and the Dissert. de Monophysitis, art. ix., Monast. S. Sergii, in the same volume.

† See Assemani, Bibl. Or., t. ii. p. 363; Le Quien, Oriens Christ., t. ii. col. 1389.

ܐܡܝܢ . ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ . ܒܪ ܫܡܥܘܢ ܡܢ ܓܙܪܬܐ ܕܒܝܬ ܙܒܕܝ . ܕܐܬܐ ܠܗ ܡܪܝ ܝܘܚܢܢ ܕܟܬܒ ܠܗ ܐܝܟ ܗܢܐ ܕܟܬܒ ܠܗ ܒܝܕ ܥܒܕܐ ܕܐܠܗܐ ܝܘܚܢܢ ܣ̈ܥ .

Then follow in red ink, fol. 291 *a*, the words: ܗܟܢܐ ܟܬܒ ܠܗ ܒܝܕ ܥܒܕܐ ܕܐܠܗܐ ܝܘܚܢܢ ܒܪ ܫܡܥܘܢ ܡܢ ܓܙܪܬܐ ܕܒܝܬ ܙܒܕܝ ܣ̈ܥ :

Another note on fol. 291 *a*, written by an Arabian monk of the same convent, named John, states that the manuscript belonged to the monk Bar-ṣaumā from al-Jazīra.

ܗܢܐ ܣܦܪܐ ܩܕܝܫܐ ܕܝܠܝ ܗܘ ܒܝܬ ܩܕܝܫ ܕܡܪܝ ܕܝܦܪܐ ܕܒܝܬ ܙܒܕܝ . ܒܪ ܫܡܥܘܢ ܕܐܬܐ ܠܗ ܡܢ ܓܙܪܬܐ ܕܒܝܬ ܙܒܕܝ ܕܐܬܐ ܠܗ ܡܢ ܒܝܬ ܩܕܝܫ ܕܡܪܝ ܕܝܦܪܐ ܕܒܝܬ ܙܒܕܝ ܒܫܢܬ ܐ̈ܠ̈ܦ ܘ ܫ̈ܢ̈ ܠܡܪܝ ܝܫܘܥ ܡܫܝܚܐ ܕܐܬܐ ܠܗ ܡܢ ܒܝܬ ܩܕܝܫ ܕܡܪܝ ܕܝܦܪܐ ܕܒܝܬ ܙܒܕܝ ܒܫܢܬ ܐ̈ܠ̈ܦ ܘ ܫ̈ܢ̈ .

A note on fol. 291 *b* records the purchase of the volume from the said Bar-ṣaumā by a monk of the same convent, called Abu 'l-Faraj bar 'Īsā, A. Gr. 1547, A.D. 1236.

ܟܬܒ ܐܝܢܐ ܕܐܬܐ ܠܗ ܡܢ ܒܝܬ ܩܕܝܫ ܕܡܪܝ ܕܝܦܪܐ ܕܒܝܬ ܙܒܕܝ ܒܫܢܬ ܐ̈ܠ̈ܦ ܘ ܫ̈ܢ̈ ܠܡܪܝ ܝܫܘܥ ܡܫܝܚܐ ܒܝܕ ܥܒܕܐ ܕܐܠܗܐ ܝܘܚܢܢ ܒܪ ܫܡܥܘܢ ܡܢ ܓܙܪܬܐ ܕܒܝܬ ܙܒܕܝ

ܗܠ ܟܬܒ ܗܢ ܒܝܕ ܡܘܫܐ ܟܗܢܐ ܕܐܬܪ ܒܝܬ ܡܕܪܫܐ ܕܡܪ ܐܒܪ ܩܘܪܝܐ ܕܐܬܪ ܫܡܗ ܡܚܘ ܒܫܠܡ ܐܡܝܢ ܀

[Add. 12,177.]

LXXXIV.

Vellum, about $7\frac{1}{8}$ in. by $5\frac{3}{8}$, consisting of 196 leaves, many of which are much stained and soiled. The quires, signed with letters, were 20 in number; but several of them either have been lost, or are imperfect. The missing portions have been supplied, during the present century, by paper leaves (foll. 1, 2, 71—89, 98, 99, 189, and 190). There are from 22 to 27 lines in each page. This volume is written in a regular, Nestorian Estrangĕlā, with numerous vowel-points, accents, etc.; dated A. Gr. 1534, A. H. 619, A.D. 1222-3; and contains—

The four Gospels, according to the Pĕshiṭṭā version; viz.

S. Matthew. Fol. 3 *b*.

S. Mark. Fol. 56 *b*.

S. Luke. Fol. 90 *b*.

S. John. Fol. 151 *b*.

The large sections are marked, as usual, on the margins. The short marginal notes seem all to refer to the punctuation and reading of the text.

The colophon, fol. 196 *a*, states that this manuscript was written by one Moses, in the year above mentioned, in a convent, the name of which has been erased.

ܐܬܟܬܒ ܥܠ ܝܕ ܡܘܫܐ ܟܗܢܐ ܒܫܢܬ . ܬܪ . ܘ ܒܡܢܐ ܕܐܬܡܚܩ ܫܡܗ ܡܢ ܟܬܒ ܗܢ ܀

[Add. 17,922.]

LXXXV.

Vellum, about $6\frac{5}{8}$ in. by $4\frac{5}{8}$, consisting of 130 leaves, many of which are much stained and torn, especially foll. 2, 3, 5, 6, 8, 9, 42, 62, 79, 83, 84, 91, and 126—130. The quires, signed with letters, were originally 25 in number; but several are now lost, and others are imperfect, leaves being missing at the beginning and end, as well as after foll. 7, 12, 82, 84, 99, 110, and 120. Each page has from 20 to 24 lines. This volume is written in a rather inelegant hand, apparently that of Samuel bar Cyriacus (see Add. 14,679), early in the xiith cent.; and contains—

The four Gospels, according to the Pĕshiṭṭā version; viz.

S. Matthew. Fol. 1 *a*. Missing portions: ch. i. 1—v. 24, viii. 19—xviii. 25, and xxi. 2—16.

S. Mark. Fol. 36 *b*.

S. Luke. Fol. 80 *a*. Missing portions: ch. i. 56—x. 35, xi. 25—39, xvii. 29—xviii. 9, and xxii. 35 to the end.

S. John. Fol. 111 *a*. Missing portions: ch. i. 1—37, v. 37—xvi. 10, and xx. 1 to the end.

The lessons are marked throughout, usually on the margins, by the hand of the scribe.

There are rude attempts at ornamentation in gold and colours on foll. 36 *a* and 79 *a*. [Add. 14,465.]

LXXXVI.

Paper, about 12¾ by 8½, consisting of 318 leaves, some of which are slightly stained and torn, especially foll. 1—3 and 314—316. The quires, signed with letters, are 33 in number. Leaves are wanting after foll. 97, 151, and 247. Each page is divided into two columns, of from 19 to 29 lines. This volume is written in a good, regular hand, with numerous Greek vowels (ϒ ∽ H o ∝) and other marks; dated A. Gr. 1749, A.D. 1438; and contains—

The four Gospels, according to the Pĕshīṭṭā version, with an Arabic translation in Syriac characters. The text and translation occupy parallel columns.

S. Matthew. Fol. 4 *a*. The missing portion, ch. xxviii. 17—20, has been supplied on fol. 98 *a* at a quite recent period.

S. Mark. Fol. 99 *a*. The missing portions are ch. i. 1—6 and xvi. 14—20. The latter passage has been supplied on fol. 152 *a*.

S. Luke. Fol. 153 *a*. The missing portions are ch. i. 1—6 (supplied on fol. 152 *a*) and xxiv. 53.

S. John. Fol. 248 *a*.

The lessons are rubricated in the text, and an index of them, ܩܕܡܝܬܐ ܕܩܪܝܢ̈ܐ ܒܫܒ̈ܬܐ, is prefixed, fol. 1 *b*.

Colophon, fol. 315 *b*: ܒܥܠܡ ܚܕ̈ܐ ܒܝ̈ܬ ܡܫܝܚܐ ܕܐܠܗܢ̈ܐ ܕܒܥܝ̈ܢ ܐ̈ܡܝܢ ܘܒܓ̈ܘ̈ܢ ܕܫܠ̈ܝܡ ܘܒܥ̈ܕ̈ܢ ܕܠ̈ܐ ܣ̈ܦ̈ܝܪ ܐ̈ܡܝܢ. ... ܫܢ̈ܬ ... ܝ̈ܘ̈ܡ ... ܫ̈ܒ̈ܥ ... ܫ̈ܢ̈ܝ̈ܢ ... ܫ̈ܢ̈ܬ ... ܫ̈ܢ̈ܬ ... ܫ̈ܢ̈ܬ

village of Dair Balī. ܗܠܝ ܕܒܝܬ ܒܠܝ ..... ܗ ܒܫܢܬ ܐܠܦ ..... ܗ ..... ܐ ..... ܕ ..... ܐ ..... ܕ ..... ܐ ..... ܕ

Each page is divided into two columns, of from 27 to 33 lines. This volume is written in a fine, regular Estrangĕlā of the viiith cent., with the exception of foll. 9—18, which may be of the xth cent. Numerous Syriac vowels and diacritical marks have been added by a still later hand. It contains—

The first three Gospels according to the Pĕshīṭṭā version; viz.

S. Matthew, fol. 1 *a*, commencing with ch. xxiii. v. 28.*

S. Mark. Fol. 10 b.

S. Luke. Fol. 34 *b*. The missing portions are: ch. ii. 37—iii. 12, ix. 44—x. 8, xi. 13—37, and xviii. 20 to the end.

The Ammonian sections and Eusebian canons are marked in the text with red ink, and there is a harmony at the foot of each page (except foll. 9—18). Lessons are rubricated in the text throughout the volume.

[Add. 14,451*.]

LXXXIX.

A volume consisting of 149 leaves. In its present state, it is made up of parts of three manuscripts, the defects of which have been supplied by the insertion of a few leaves.

I. Foll. 1—87. Vellum, about 11$\frac{1}{8}$ in. by 8. The quires, which are nine in number, were originally signed with arithmetical figures (e. g. fol. 28, ܟܐ; fol. 58, ܟܒ; fol. 78, ܟܓ), but afterwards with letters. A leaf is wanting at the beginning, and another after fol. 7. Each page is divided into two columns, of from 23 to 28 lines. The writing is a good, regular Estrangĕlā, of the vith or viith cent., without vowels. The contents are—

The Gospels of S. Matthew and S. John, according to the Pĕshīṭṭā version; viz.

S. Matthew, fol. 1 *a*, beginning with ch. i. 13. The only other portion missing is ch. vi. 19—vii. 5.

S. John. Fol. 49 *b*. Title merely ܣܘܒܠܐ ܕܝܘܚܢܢ, the words ܒܫܡ ܐܠܗܐ ܐܒ ܘܒܪܐ ܘܪܘܚܐ ܩܕܝܫܐ being a later addition on the margin. It ends with ch. xxi. 12.

The lessons are indicated in the usual way, the rubrics being sometimes placed in the text, at other times at the top of the page. Many have been marked on the margin by later hands. The Gospel of S. Matthew is divided on the margin into 22 sections; that of S. John into 16.

II. Foll. 88 and 94. Two vellum leaves, about 10$\frac{3}{8}$ in. by 7$\frac{3}{4}$, from the same manuscript as Add. 12,137, foll. 212, 213 (see no. LXXV.); of the viiith cent. Each page is divided into two columns, of from 24 to 26 lines. The contents are—

The Gospel of S. Luke, ch. i. 1—19 and ch. iv. 22—40.

Regarding foll. 89—93 see below, no. IV.

III. Foll. 95—144 and foll. 146—148. Five vellum quires and three leaves, about 11 in. by 8, apparently belonging to the same manuscript as Add. 12,137, foll. 187—207 (see no. LXXV.). A leaf is wanting after fol. 110. Each page is divided into two columns, of from 22 to 26 lines. The character is a good, regular Estrangĕlā, of the vith cent. The contents are—

The Gospel of S. Luke, ch. iv. 40—xxiii. 34, and ch. xxiii. 51—xxiv. 53, as far as the words ܕܫܡܥܘܢ ܟܐ. The leaf which is missing after fol. 110, contained ch. ix. 58—x. 13.

Some lessons have been marked on the margin by later hands.

Regarding fol. 145 see no. IV.

IV. Foll. 89—93 and 145. Six vellum leaves, about 10$\frac{3}{4}$ in. by 7$\frac{7}{8}$. The writing is an inelegant Estrangĕlā of the xith cent. They contain—

The Gospel of S. Luke, ch. i. 19—iv. 22, and ch. xxiii. 34—51.

The lessons are noted in the text, and

* A considerable part of the missing portion, viz. ch. ix. 7—xxiii. 28, has been long bound up with Add. 14,452. See no. LXXIV.

several have been marked by a later hand on the margin.

Fol. 149 is a fragment of an old Arabic document on vellum, apparently of the iv[th] cent. of the Hijra, which formed part of the ancient binding of the volume. Of the contents nothing can be deciphered but a few proper names, such as بن الربيع , بن عبد الله , and بن عبس , بن الخطاب بن اسمعيل .

[Add. 12,141.]

XC.

Vellum, about 8 in. by 4⅞, consisting of 66 leaves, the first three of which are slightly stained. The quires were 8 in number, but the first is now lost. They seem to have been originally signed with arithmetical figures (though the ciphers on foll. 1 *a* and 12 *a* are more recent), but the present signatures are letters. There are from 27 to 31 lines in each page. This manuscript is written in a beautiful, Edessene Esṭrangēlā, apparently of the vth cent.; with the exception of fol. 12, which was probably added by the same person who retouched foll. 1—3. It contains—

The first two Gospels, according to the Pĕshīṭta version; viz.

S. Matthew, fol. 1, beginning with ch. vi. 20.

S. Mark. Fol. 39 *a*.

Many lessons have been noted on the margins by later hands.

Fol. 12 is palimpsest, perhaps of the xth cent., the more ancient text being that of Jeremiah, ch. xli. 4—10, according to the Pĕshīṭtā version, from a manuscript of the vi[th] cent.

[Add. 14,459, foll. 1—66.]

XCI.

Vellum, about 11⅝ in. by 9, consisting of 68 leaves, some of which are slightly stained and soiled. The quires, 7 in number, seem to have been originally signed with letters. Each page is divided into two columns, of from 22 to 27 lines. This manuscript is written in a good, regular Esṭrangēlā of the vth or the beginning of the vi[th] cent.; with the exception of foll. 1, 8, 23, 24, 63, and 64, which are perhaps three centuries later. Numerous diacritical points and marks of punctuation have been subsequently added throughout. It contains—

The first two Gospels, according to the Pĕshīṭtā version; viz.

S. Matthew. Fol. 1 *b*.

S. Mark, fol. 53 *a*, ending with ch. ix. 10.

The lessons and the larger sections have been noted on the margins by later hands.

On fol. 1 *a* there is a note, stating that the book belonged to the convent of S. Mary Deipara: ܐܝܬܘܗܝ، ܟܬܒܐ ܗܢܐ ܕܕܝܪܐ ܕܒܝܬ ܠܝܠܕܬ ܐܠܗܐ ܕܣܘܪܝܝܐ ܕܡܕܒܪܐ ܕܐܣܩܝܛܐ. ܥܠ ܕܡܣܡ ܠܟܬܒܐ ܗܢܐ ܡܢ ܕܝܪܐ ܗܕܐ ܐܘ ܚܪܡ ܢܗܘܐ، ܘܫ̄ܡ.

[Add. 17,117.]

XCII.

Vellum, about 8⅝ in. by 5½, consisting of 106 leaves, some of which are slightly stained and torn, especially foll. 1, 8, 73—75, 105, and 106. The quires, 12 in number, are signed with letters. A leaf is wanting at the beginning. Each page has from 21 to 27 lines. This manuscript is written by two hands (foll. 1—68 *a*, and fol. 68 *b*—106), in a fine, regular Esṭrangēlā of the vi[th] cent., with the exception of fol. 8, which is a comparatively modern paper leaf. It contains—

The first two Gospels, according to the Pĕshīṭtā version; viz.

S. Matthew, fol. 1 *a*, commencing with ch. i. 11. Subscription, fol. 68 *a*: ܫܠܡ. ܠܡܬܝ. ܐܘܢܓܠܝܘܢ ܩܕܝܫܐ. ܒܪܘܪܘܬܐ .. ܕܡܬܝ .. ܫܠܝܚܐ. ܕܡܠܠ .. ܥܒܪܝܐܝܬ .. ܒܪܘܡܝܐ (*sic*).

At the foot of the page, after the doxology, stand the words [ܚ]ܐܢܐ ܢܘܢܐ, "I, Nonnus, have written," separated by an ornament.

S. Mark. Fol. 68 *b*. The last page has been entirely rewritten by a modern hand, which has also retouched several other pages. The old text is complete, with subscription; the later one reaches only as far as the words ܕܚܠܘ ܠܗܘܢ in ch. xvi. 19.

Of the lessons some are rubricated in the text, but only in the Gospel of S. Mark; others have been noted on the margins, throughout the volume, by a later hand.

[Add. 14,462.]

XCIII.

Vellum, about $8\frac{3}{4}$ in. by $5\frac{1}{2}$, consisting of 148 leaves, a few of which are much stained and torn, especially foll. 41, 42, 76, 147 and 148. The quires are 16 in number, the first and second being imperfect. They are now signed with letters, and the folios have been numbered with Coptic arithmetical figures, up to ϥⲙϵ (i.e. 148, fol. 146 *a*). A leaf is wanting at the beginning, and another after fol. 7. There are from 18 to 26 lines in each page. This manuscript is written in a neat, regular Estrangĕlā of the vith cent., with the exception of fol. 7, which is of the ixth or xth, and foll. 147 and 148, which are paper leaves of the xiiith cent. It contains—

The first two Gospels, according to the Pĕshīṭtā version; viz.

S. Matthew. Fol. 1 *a*. Missing portions: ch. i. 1—8 and iv. 24—v. 15.

S. Mark. Fol. 92 *b*.

The lessons are rubricated in the text, and many more are indicated by later hands on the margins. The larger sections have also been noted on the margins in the Gospel of S. Matthew, but not, as it would seem, in that of S. Mark.

[Add. 17,116.]

XCIV.

Vellum, about 9 in. by $5\frac{3}{4}$, consisting of 107 leaves, some of which are slightly stained and torn, especially foll. 8 and 9. The quires, signed with letters, are 11 in number. A leaf is wanting after fol. 9. Each page has from 24 to 26 lines. This manuscript is written in a small, regular Estrangĕlā of the vith cent., with the exception of foll. 58—67, which are in a more current hand of the ixth or xth cent. It contains—

The first two Gospels, according to the Pĕshīṭtā version; viz.

S. Matthew. Fol. 1 *b*. The only portion missing is ch. vi. 3—20.

S. Mark. Fol. 65 *b*.

The lessons are rubricated in the text, one or two being marked on the margins by a later hand, e.g. fol. 104 *b*.

On fol. 107 *b*, between the subscription of the Gospel of S. Mark and the doxology, there was a rubric of two lines, which has been carefully erased.

Of the writing on fol. 1 *a* but little is now distinctly legible, which is to be regretted, as it seems to be a nearly contemporary notice of the taking of Damascus by the Arabs, A.D. 634-5. The two most important passages read as follows.

Line 8—12.

. . . . . ܕܡܕܝܢܬ ܣܝ ܥܡ ܡܠܟܐ ܠܣܛܝܡ

. . . . ܘܩܛܝܢ ܫܟܝܢܐ ܒܫܢ ܕܡܠܟ ܒ

. . . . . ܕܡܕܝܢ ܫܟܝܢܐ ܕܡܕ ܒܥܕܐ ܠܡܗܕܪ

. . . . . ܒ ܟܠܗ ܡܕܡ ܠܕܫ

. . . . [ܡܕ]ܐ ܕܝ ܒܝܬ ܡܕ ܕܡܕ

Line 17—24.

. . . . . ܕܡܕܡܢ

. . . . . ܕܝ ܐܡܕ ܒ ܕ ܡܡܡܡ

. . ܗ ܗܠ . ܕܡܢ ܠܗ ܒܝ ܕܡܕ

(between the lines) ܕܡܕ

. . ܫ ܗܘ ܕܡ ܕܡܕ . ܗܡܕ ܕ ,

. . . . . ܕܒܝܫ ܕܒܝܫ ܒܫܢܬ ܬܫܥ ܡܐܐ . . . . .
. . [ܠܐ]ܘܐ ܕܒܝܫ ܕܒܝܫ ܕܒܝܫ ܕܒܝܫ . .
. . . . . ܒܫܢܬ ܬܫܥ ܡܐܐ . . . . . .
. . . . . ܕܒܝܫ ܕܒܝܫ ܕܒܝܫ ܕܒܝܫ . . . . . .

The place called here ܕܒܝܫ is known to the Arab historians as الجابية (see Abulfedæ Annales Muslemici, ed. Reiske and Adler, t. i. p. 223). The date in lines 20—21 should probably be read ܒܫܢܬ ܬܫܥ ܡܐܐ ܘܚܡܫܝܢ ܘܫܒܥ, "in the year 947," which, deducting 312, gives A.D. 635.

[Add. 14,461, foll. 1—107.]

XCV.

Eight paper leaves, about 10⅝ in. by 7⅝, all more or less torn (Add 17,224, foll. 58—65). Each page is divided into two columns, of from 17 to 26 lines. The writing is good and regular, of the xiiith cent. They contain—

Fragments of the first two Gospels in Syriac, according to the Pĕshīṭtā version, with an Arabic translation, in parallel columns; viz.

S. Matthew: ch. v. 10—19, ch. vi. 13—24. Foll. 58 and 59.

S. Mark: ch. xii. 14 and 20, xii. 39—xiv. 13, and xiv. 28—40. Foll. 60—65.

Lessons are marked on the margins by different hands.

[Add. 17,224, foll. 58—65.]

XCVI.

Vellum, about 9⅞ in. by 8, consisting of 88 leaves, of which foll. 1, 21, and 86—88 are slightly stained and torn. The quires, nine in number, are now signed with letters. Each page is divided into two columns, of from 24 to 28 lines. The writing is a fine, large Estrangĕlā, of the vith cent., with the exception of foll. 87 and 88, which are in a hand of the ixth or xth cent. Greek vowels have been occasionally added, e.g. on foll. 2 *b* and 3 *a*. This volume contains—

The Gospels of S. Matthew and S. John, according to the Pĕshīṭtā version; viz.

S. Matthew. Fol. 1 *b*.

S. John. Fol. 48 *b*.

To these are appended:—

1. The Epistle of S. Paul to the Hebrews, ch. i. 13—ii. 13. Title: ܡܠܬܐ ܕܥܠ ܐܓܪܬܐ ܕܠܝܫܒܪܝ ܕܐܡܪ ܠܗ ܫܠܝܚܐ ܕܐܬܐ ܡܢ ܐܘܪܫܠܡ. Fol. 87 *a*.

2. The Epistle of S. Jude, vv. 1—13. Title: ܡܬܠܬܐ ܕܝܗܘܕܐ ܫܠܝܚܐ ܕܐܡܪ ܠܗ ܫܠܝܚܐ ܕܐܬܐ ܡܢ ܐܘܪܫܠܡ. Fol. 87 *b*.

3. The Acts of the Apostles, ch. vii. 30—39. Title: ܡܥܫܝ ܫܠܝܚܐ ܕܐܬܐ ܡܢ ܐܘܪܫܠܡ. Fol. 88 *b*.

The lessons are rubricated in the text of the Gospels, and a few have been noted on the margins by later hands.

The writing on fol. 1 *a* has been almost wholly effaced. [Add. 17,115.]

XCVII.

Vellum, about 10 in. by 6¾, consisting of 15 leaves, several of which are more or less stained and torn, especially foll. 1, 14 and 15. The quires were signed with letters (fol. 9, ـه). Each page is divided into two columns, of from 26 to 37 lines. The one column is written in a good, clear, Nestorian character, of the first half of the xth cent., with occasional vowel-points and signs of punctuation; the other in a fine Arabic hand of the same date, with but few diacritical points. It contains—

Fragments of the Gospels of S. Matthew and S. John, according to the Pĕshīṭtā version, with an Arabic translation, written in parallel columns; viz.

S. Matthew, ch. vii. 22—xi. 1, xi. 22—xii. 10, and xvi. 21—xvii. 13. Foll. 1—8.

S. John, ch. viii. 59—x. 18, xvi. 13—xviii. 3, and xix. 27—xx. 25. Foll. 9—15.

The larger sections are marked both in the Syriac and Arabic texts (see in particular foll. 5 *a* and 10 *a*).

The manuscript of which these leaves once formed part, is now deposited in the University Library of Leipzig, having been brought from the convent of S. Mary Deipara, along with other fragments, by Dr. Tischendorf.* It has been carefully described and examined by Dr. Gildemeister in his treatise "de Evangeliis in Arabicum e Simplici Syriaca translatis Commentatio Academica," Bonn, 1865. [Add. 14,467.]

XCVIII.

Fifteen paper leaves, about 9⅞ in. by 8, most of which are more or less torn (Add. 17,224, foll. 43—57). Each page is divided into two columns, of from 14 to 18 lines. The writing is a large, bold Estrangĕlā. They are dated A. Gr. 1484, A.D. 1173, and contain—

Fragments of the Gospels, according to the Pĕshiṭṭā version; viz.

S. Matthew, ch. i. 7—vi. 25. Foll. 43—54.

S. John, ch. xx. 25—xxi. 25. Foll. 55—57.

At the end there is a note, giving the date and the name of the scribe, David:

ܥܠܡ ܡܫܡ ܥܠܝܟ . ܕܘܝܕ ܟܬܒ ܠܝ . ܒܫܢܬ ܐܠܦ ܘܡܐܬ ܘܫܢܬ ܐܪܒܥ ܘܫܒܥܝܢ ܠܡܢ ܕܐܬ ܒܪ ܐܠܦ ܘܫܬ ܡܐܬ ܘܫܢܬ ܐܪܒܥ ܘܫܒܥܝܢ .

The words ܥܠܡ ܡܫܡ ܥܠܝܟ are written in blue, bordered with red, and the word ܥܠܡ is gilded.

[Add. 17,224, foll. 43—57.]

XCIX.

Three vellum leaves, about 11½ in. by 8⅝, much stained and torn, written in double columns of from 21 to 23 lines (Add. 14,669, foll. 34—36). The writing is a large, elegant Estrangĕlā of the vi^th^ cent. They contain—

Fragments of the Gospels of S. Mark and S. Luke, according to the Pĕshiṭṭā version; viz.

S. Mark, ch. xiv. 71, 72, xv. 3—5, 8—11, 15, 16, fol. 34; xv. 17—40, fol. 35; xvi. 11 to the end, fol. 36 *a*.

S. Luke, ch. i. 1—8. Fol. 36 *b*.

[Add. 14,669, foll. 34—36.]

C.

Seven vellum leaves, about 6½ in. by 4¾, some of which are slightly stained (Add. 14,466, foll. 11—17). The signatures of the quires were letters (ܐ, fol. 11). There are from 21 to 23 lines in each page. The writing is neat and regular, of the xth or xi^th^ cent., with occasional Syriac and Greek vowel-points. They contain—

Fragments of the Gospels of S. Mark and S. Luke, according to the Pĕshiṭṭā version; viz.

S. Mark, ch. vi. 18—33, fol. 11; ch. ix. 31—x. 19, foll. 12, 13.

S. Luke, ch. i. 61—ii. 22, foll. 14, 15; ch. iv. 2—38, foll. 16, 17.

The lessons are rubricated on the margins by the hand of the scribe.

[Add. 14,466, foll. 11—17.]

CI.

Vellum, about 8 in. by 5, consisting of 103 leaves, the last 8 of which are much stained and soiled (Add. 14,459, foll. 67—169). The quires, 11 in number, seem to have been originally signed with arithmetical figures (though the ciphers on fol. 67 *a* are more recent), but the present signatures are letters (from ܐ to ܝ). There are from 25 to 27 lines in each page. The

* See his "Anecdota Sacra et Profana" (Leipzig, 1861), p. 65.

writing is a small, elegant Estrangĕlā of the vith cent. (between A.D. 530 and 540). Fol. 74 is a palimpsest leaf, probably added by the same person who retouched foll. 162 and 163. This manuscript contains—

The last two Gospels according to the Pĕshīṭṭā version; viz.

S. Luke. Fol. 67 *b*.

S. John. Fol. 126 *b*.

Many lessons have been noted on the margins by later hands, sometimes in barbarous Greek (e.g. foll. 94 *a*, 105 *b*, 107 *b*, 110 *b*).

On fol. 169 *a* stands the colophon: ܥܠܡ ܠܡܚܕ ܚܕܟ ܡܢ ܟܬܒܠܟ ܗܢ ܠܟ . ܫܡ .

On fol. 169 *b* we have the ordinary doxology; and under it, at some distance below the coloured ornament, there is a note, much injured and effaced, containing the date: ܟܬܒܐ ܗܢ ܡܢ ܚܕ ܫܢܐ . . . . . ܕܐܬܟܠ ܒܫܢ ܐܠܦ . . . . . ܘܫܬܝܢ ܕܝܘܢ "This book was finished in the month of . . . , (in the year) 84 . . (of the Greeks)," i.e. A.D. 53 . . . From the remaining lines of the note it can be gathered that this manuscript was written at some person's expense, as a present to a church or monastery. Of the later writing, with which the greater part of this page is covered, but little is distinctly legible. The name of a village called Kĕphar-Tĕkīrīn, ܟܦܪ ܬܟܝܪܝܢ ܕܒܥܝܪ ܚܘ ܕܒܪ ܟܦܪ, occurs several times.

On fol. 67 *a* there is an ornamental Cross, containing the words ܡܢ ܕܒܪ ܡܪܢ ܐܠ ܐܝܟ ܡܢ ܠܟ ܐܝܟ in a comparatively modern hand.

Fol. 74 is a palimpsest leaf of the ixth or xth cent., the more ancient text being that of S. Matthew, ch. iii. 6—9, 11—13, ch. iii. 16—iv. 1, iv. 4—6, according to the Pĕshīṭṭā version, from a manuscript in double columns of the vith cent. The running title ,ܒܫܪ is visible on what is now the outer margin of the verso.

[Add. 14,459, foll. 67—169.]

CII.

Vellum, about 9 in. by 5¾, consisting of 105 leaves (Add. 14,461, foll. 108 — 212), some of which are much stained and torn, especially foll. 128, 196, 207, and 210 — 212. The quires, signed with letters (from ܒ onwards), are 11 in number. Leaves are wanting at the end, and also after foll. 206 and 211. There are from 24 to 27 lines in each page. This manuscript is written in a good, regular hand of the ixth or xth cent., but has been unskilfully retouched in many places. It contains—

The last two Gospels, according to the Pĕshīṭṭā version; viz.

S. Luke. Fol. 108 *a*. At the end, fol. 168 *b*, the following words are written over an erasure, alluding to the unskilful retouching of many of the pages.*

ܐܡܝܢ ܗܕ ܠܟܢ ܕܟܬܒ ܒܟܬܒܐ ܕܫܡ ܡܫܝܚܐ ܠܟܠ ܡܢ . ܕܐܬ ܒܫܢ ܡܫܝܚܐ ܐܡܝܢ .

S. John. Fol. 169 *a*. Missing portions: ch. xvi. 16—xvii. 4, xvii. 11—13; xix. 19—xxi. 8, and xxi. 18 to the end.

The lessons are rubricated in the text.

[Add. 14,461, foll. 108—212.]

CIII.

Five vellum leaves, about 11¼ in. by 8½, all more or less stained and torn (Add. 14,669, foll. 29—33). They are written in double columns of 26 or 27 lines, in a large, regular Estrangĕlā of the vith or viith cent., and contain—

* The culprit was an Arab, as some of his corrections have the word ܥ appended; e.g. foll. 163 *a*, 199 *b*.

The Gospel of S. Matthew, according to the Pĕshīṭṭā version; ch. xxiv. 51—xxvi. 22, foll. 29—31; and ch. xxvi. 42—xxvii. 8, foll. 32, 33.

Some lessons are rubricated in the text, e. g. foll. 31 *a* and *b*, 33 *b*, whilst others are marked by later hands on the margins, e. g. foll. 29 *a*, 31 *a*.

[Add. 14,669, foll. 29—33.]

CIV.

Two vellum leaves, about 9⅞ in. by 7⅛, both much soiled. They are written in double columns of from 25 to 27 lines, in a good, regular Estrangĕlā of the viith cent., and contain—

The Gospel of S. Matthew, ch. i. 12—ii. 6, and ch. iv. 4—24, according to the Pĕshīṭṭā version.

[Add. 14,669, foll. 27 and 28.]

CV.

A vellum leaf, about 8¾ in. by 5¾, much stained and torn, written in a Nestorian hand of the xth cent., with occasional Syriac vowels, and containing—

The Gospel of S. Matthew, ch. i. 1—16, according to the Pĕshīṭṭā version.

Of the ancient Arabic writing on the recto scarcely anything is legible.

[Add. 14,666, fol. 48.]

CVI.

Vellum, about 7⅛ in. by 4½, consisting of ten leaves. The number of lines in each page varies from 19 to 21. The writing is good and regular, of the xiith cent., with a very few Greek vowels on foll. 4 *b* and 5 *a*. This manuscript contains—

The Gospel of S. Matthew, ch. i. 1—vi. 20, according to the Pĕshīṭṭā version, ending with the words ܐܒܐ ܡܬܩܒܠ ܠܗ. The lessons are rubricated in the text.

On fol. 1 *a* there is a coloured figure of the Cross, with the words ܨܠܒܐ ܩܕܝܫܐ.

[Add. 14,466, foll. 1—10.]

CVII.

A vellum leaf, about 8¾ in. by 5¾, slightly torn. It contains—

The Gospel of S. Matthew, ch. i. 1—11, according to the Pĕshīṭṭā version, written in a current hand of the xiith cent.

[Add. 14,666, fol. 47.]

CVIII.

A vellum leaf, 10¾ in. by 8¼, slightly torn. It is written in double columns, in an inelegant Estrangĕlā of about the xiith cent., and contains—

The Gospel of S. Matthew, ch. i. 1—13, according to the Pĕshīṭṭā version.

This leaf appears to be palimpsest, but the more ancient writing has been wholly effaced. The recto has, when in a damp state, taken an impression from a leaf of a much older manuscript.

[Add. 14,669, fol. 26.]

CIX.

Six paper leaves, about 11¾ in. by 10, the first two of which are much torn. Each page is divided into two columns, of from 20 to 23 lines. The writing is good and regular, of the xiiith cent. They contain—

The Gospel of S. Matthew, according to the Pĕshīṭṭā version, ch. x. 16—xii. 11, and ch. xii. 44—xiv. 3.

At the foot of fol. 42 *b* there is written in red ink: ܝܟܐ ܐܝܟ ܡܢ ܐܡܪ ܐܢܫ ܠܚܡܝܢܐ ܕܦܓܥ ܡܢ ܒܩܠܗܐ ܫܠܡ: ܕܢܬܠܐ ܥܠ ܕܗܘܐ ܡܦܠܐ ܡܟܣܘܬܐ . . . . ܐܦ ܠܐ ܠܐ ܢܦܫܐ ܐܢܐ . ܐܦ . . . .

[Add. 17,224, foll. 37—42.]

CX.

Vellum, about 7¼ in. by 4⅝, consisting of 64 leaves, many of which are stained by water, and a few slightly torn, especially foll. 1, 55, and 64. The quires, eight in number, are signed with letters. Each page has from 19 to 21 lines. This volume is written in a neat, regular Esṭrangēlā of the vi[th] cent., certainly previous to the year 894, A.D. 583, and contains—

The Gospel of S. Mark, according to the Pĕshīṭtā version. Subscription, fol. 63 *a*: ܫܠܡܬ ܟܪܘܙܘܬܐ ܕܡܪܩܘܣ ܕܐܟܪܙ ܒܪܗܘܡܝܐ, which is followed by the usual doxology.

Some of the lessons have been marked by the scribe, others by later hands.

On fol. 63 *a*, between the last line of the text and the subscription, the scribe Constantine has recorded his name: ܥܠ ܕܩܘܣܛܢܛܝܢܐ ܢܬܠܐ ܥܠ ܡܥܩܠܢܐ ܒܟܬܒܐ .

On fol. 63 *b* there is an ancient note, written by a priest named Sābā, stating that this and some other volumes were collated in the convent of Mār Zacchæus.

✠ܐܬܦܚܡ ܟܬܒܐ ܗܢܐ ܒܕܝܪܐ ܕܡܪܝ ܙܟܝ. ܐܦ ܥܠ ܡܢ ܕܩܪܐ ܢܬܠ ܨܠܘܬܐ ܚܠܦ ܚܛܝܐ ܥܠ ܥܠ ܡܢ ܕܠܐ، ܒܦܘܚܡܐ ܕܟܬܒܐ ܗܠܝܢ ܐܢܐ ܣܒܐ ܩܫܝܫܐ ܚܛܝܬܐ (sic) ܨܠܘ ܥܠܝ ∴ ∴ ∴ ∴

Just below this there stands a note of more recent date, which informs us that the book belonged at one time to a deacon named Sa'īd bar Cyrus of Nisibis.

ܐܬܩܢܝ، ܟܬܒܐ ܗܢܐ ܕܐܘܢܓܠܝܘܢ ܕܝܠܗ ܕܣܥܝܕ ܒܪ ܩܘܪܘܣ ܡܢ ܢܨܝܒܝܢ ܫܡܫܐ ܥܠ ܡܢ (read ܕܫܡܫܐ) ܕܩܪܐ ܒܗ ܢܨܠܐ ܥܠܘܗܝ ܠܡܪܝܐ ܐܝܟ ܕܡܠܟ ܠܗ : ܐܡܝܢ ܘܐܡܝܢ : ܗܘ ܕܡܨܐ . ܐܦ .

On fol. 64 *a* we find a contemporary record of the death of Isaac, abbat of the convent called ܕܝܪܐ ܕܐܝܒܪܝܐ, or the Convent of the Iberians,* dated 1st Ilūl, A.G. 894, A.D. 583: ܒܫܢܬ ܬܡܢܡܐܐ ܘܬܫܥܝܢ ܘܐܪܒܥ. ܒܝܪܚ ܐܝܠܘܠ ܒܚܕ ܒܗ ܐܫܬܢܝ (sic) ܐܒܘܢ ܪܒܐ ܩܕܝܫܐ. ܐܝܣܚܩ ܡܢ ܥܠܡܐ ܗܢܐ ܕܡܫܬܢܐ ܠܥܠܡܐ ܕܠܐ ܡܫܬܢܐ ܠܐܒܘܗܝ ܕܡܢ ܥܠܡܐ ܗܘܐ ܡܦܪܢܣܢܐ ܕܝܪܐ ܕܐܝܒܪܝܐ. ܕܐܠܗܐ ܕܐܒܐ ܐܢܘܢ ܕܫܒܩ ܠܗ ܠܚܘܒܘܗܝ ܘܣܟܠܘܬܗ ܒܪܚܡܘܗܝ. ܗܘ ܕܒܝܬ ܗܘܐ ܒܐܪܥܐ ܕܐܒܪܗܡ ܘܡܠܟܘܬܗ ܒܫܘܒܚܐ ܐܡܝܢ ܘܐܡܝܢ.

Under this there was a note, now almost obliterated, identical in purport with the second note on fol. 63 *b*. It begins: ܐܬܦܚܡ، ܟܬܒܐ ܗܢܐ [ܕܐܘܢܓܠܝܘܢ] ܕܡܪܩܘܣ (sic) ܒܕܝܪܐ ܕܡܪܝ ܙܟܝ ܒܝܕ ܣܒܐ ܩܫܝܫܐ ܚܛܝܬܐ. ܘܫ .

On fol. 64 *b* there is a note, apparently of the ix[th] cent., written by a priest named Abraham, stating that he gave this volume to a congregation (ܟܢܘܫܝܐ) of monks, the name of which has been purposely effaced.

ܐܬܝܗܒ ܘܐܬܩܢܝ ܟܬܒܐ ܗܢܐ ܕܐܘܢܓܠܝܘܢ . . . . ܐܒܪܗܡ ܩܫܝܫܐ . ܠܗܘ ܟܢܘܫܝܐ ܕܝܠܗ، ܘܕܐܚܝܐ ܕܐܬܟܢܫܘ، ܘܕܥܠ ܫܡܗ، ܕܐܠܗܐ ܗܘ ܕܡܬܠ ܚܛܗܐ ܕܝܠܗ : ܘܡܬܠ ܟܢܘܫܝܐ ܕܚܠܝܨ. ܢܗܘܐ ܘܐܢܫ ܕܫܩܠ ܐܢܘܢ ܐܘ ܢܦܪܘܩ ܠܡܬܡܢܥܘ ܡܠܟܐ ܕܐܬܡܢܝ. ܗܘ ܢܛܠ ܠܗ ܕܢܬܩܢ ܐܡܝܢ ܘܐܡܝܢ: ܘܗܘ ܕܡܚܠܐ ܕܢܣܬܦܩ ܐܠܗܐ ܒܚܘܒܗ .. ܢܚܡ ܠܗܘܢ ܡܪܝܐ . ܘܠܥܠܡܝܢ، ܢܗܘܐ ܕܟܘܪܗܢܗܘܢ ܒܐܘܪܫܠܡ ܕܫܡܝܐ .. ܐܢ ܘܐܡܝܢ .. ܘܥܠ

* See Assemani, Bibl. Orient., t. i, p. 274, note.

ܫܘܒܚܐ ܕܐܠܗܐ ܘܠܐ ܐܫܬܟܚ ܠܗ ܒܥܠ ܡܢ ܟܠ ܒܪ ܐܢܫ ܕܐܬܐ ܠܥܠܡܐ ܗܢܐ ܘܠܐ

ܗܘ ܕܥܠ ܗܘ ܕܥܠ ܗܘ ܕܥܠ

—88. The quires, signed with letters, were at least ten in number, but the first and the last two are imperfect, leaves being wanting at the beginning, and after foll. 86, 87, and 88. The number of lines in each page varies from 15 to 18. This little volume is written in a good, Nestorian hand of the xiiith cent., and contains—

1. The Gospel of S. John, according to the Pĕshīṭṭā version. Chap. i. 1—7 is wanting. Subscription, fol. 82 *a*; ܥܠܡ ܐܘܢܓܠܝܘܢ ܕܡܪܝ ܝܘܚܢܢ ܫܠܝܚܐ ܘܚܒܝܒܐ ܕܝܫܘܥ ܡܫܝܚܐ ܕܐܬܓܠܝ ܠܢ ܒܣܘܦ ܟܠ ܡܠܬܐ ܕܐܝܬ ܒܗ ܚܝܐ ܢܨܚܐ ܘܩܕܝܫܐ ܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ.

2. The Epistle of S. Paul to the Romans, according to the Pĕshīṭṭā version. Title, fol. 82 *a*: ܦܘܠܘܣ ܠܫܠܝܚܐ ܕܥܡܡܐ ܠܐ ܫܡܥ ܠܗ ܐܠܐ ܠܟܬܒܐ ܕܐܝܬ ܒܗ ܚܝܐ ܕܐܠܗܐ ✣ ܠܟܬܒܐ ܕܐܝܬ ܒܗ ܚܝܐ ܕܐܠܗܐ ✣

The missing portions are: ch. ii. 13—vii. 6, vii. 15—viii. 11, and viii. 23 to the end.

[Add. 17,225.]

CXVIII.

Vellum, about 7⅛ in. by 5⅛, consisting of 25 leaves (Add. 14,466, foll. 18—42), several of which are much stained and torn, especially foll. 19, 22, 30, 31, 33, 34, 35, 37, and 41. The quires are signed with letters (ـܣ and ـܨ). Each page has from 20 to 25 lines. The writing seems to be of the xith or xiith cent., with occasional Syriac vowel-points. The contents are—

1. Fragments of the Gospel of S. John, according to the Pĕshīṭṭā version, fol. 18 *a*; viz. ch. xvii. 1—16, xviii. 6—22, xix. 11—24, xix. 38—xx. 10, and xx. 25 to the end. Subscription, fol. 24 *a*: ܥܠܡ ܠܟܬܒܐ ܕܐܘܢܓܠܝܘܢ ܕܡܪܝ ܝܘܚܢܢ ܫܠܝܚܐ ܘܚܒܝܒܐ ܕܝܫܘܥ ܡܫܝܚܐ ܕܐܬܓܠܝ ܠܢ ܒܣܘܦ ܟܠ ܡܠܬܐ ܕܐܝܬ ܒܗ ܚܝܐ ܢܨܚܐ ܘܩܕܝܫܐ ܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ.

2. The Commandments of our Lord, extracted from the four Gospels, 99 in number. Title, fol. 24 *b*: ܦܘܩܕܢܐ ܕܡܪܢ ܕܐܬܐ ܒܫܘܠܡܗ ܡܢ ܐܪܒܥ ܣܒܪ̈ܐ ܕܐܘܢܓܠܝܘܢ ܩܕܝܫܐ.

3. Extracts from the Epistles of S. Paul, according to the Pĕshīṭṭā version, ending with 2nd Timothy, ch. iii. 5. They are very imperfect, as leaves are wanting after foll. 31, 35, 36, and 40. Title, fol. 30 *b*: ܦܘܩܕܢܐ ܕܡܢ ܟܬܒ̈ܐ ܕܫܠܝܚܘܬܗ ܕܫܠܝܚܐ ܩܕܝܫܐ ܦܘܠܘܣ ܠܐ ܫܡܥ ܠܗ ܐܠܐ ܠܟܬܒܐ ܕܐܝܬ ܒܗ ܚܝܐ ܕܐܠܗܐ. Subscription, fol. 42 *b*: ܥܠܡ ܠܟܬܒ̈ܐ ܕܫܠܝܚܘܬܗ ܕܫܠܝܚܐ ܩܕܝܫܐ ܦܘܠܘܣ ܠܐ ܫܡܥ ܠܗ ܐܠܐ ܠܟܬܒܐ ܕܐܝܬ ܒܗ ܚܝܐ ܕܐܠܗܐ. This was followed by a note, now erased, the first line of which contained a date, as is clear from the single legible word ܫܢܬ.

[Add. 14,466, foll. 18—42.]

CXIX.

Vellum, about 11⅞ in. by 9½, consisting of 88 leaves, several of which are much stained and torn, especially foll. 1, 42, 52, and 53. The quires, of which the original number is uncertain, seem to have been signed with letters (see fol. 43 *a*, ـܡ). Leaves are wanting after foll. 38, 40, 51, 52, 53 and 72. Each page is divided into two columns, of from 22 to 26 lines. The writing is a fine, bold Estrangĕlā, probably of the latter half of the vth cent. There are no vowels, and very few diacritical points of any sort, except the *ribūi*. The punctuation too is exceedingly simple, consisting of single red points, except at the end of paragraphs or sections, where we find ∘∘ ∘∘ ∘∘, ∘∘∘, ●●, ●, ∘̇∘, ∘∘̇∘, and the like. Foll. 12—15 and fol. 88 are later additions of the xiith and xiiith centuries; the last leaf is palimpsest. This volume contains—

The four Gospels, in an ancient recension, differing notably in many points from the ordinary Pĕshīṭṭā. They stand in the following order.

S. Matthew. Fol. 1 *b*. Title: . ܐܘܢܓܠܝܘܢ

ܕܒܪ ܚܘܪ ܐܬܪ ܕ.* The running title is either ܕܒܪ ܚܘ (e.g. fol. 4 *b*) or ܕܒܪ ܚܘ . ܐܘܢܓܠܝܘܢ (e.g. fol. 8 *b*). From ch. xxiii. 25 to the end is missing; and from ch. viii. 23 to x. 31 is a comparatively modern addition, exhibiting the ordinary Pĕshīṭṭā version.

S. Mark. Fol. 39 *a*. Of this Gospel only ch. xvi. 17—20 remains. Subscription: ܣܠܩ . ܐܘܢܓܠܝܘܢ ܕܡܪܩܘܣ .

S. John. Fol. 39 *a*. Title: . ܐܘܢܓܠܝܘܢ . ܕܝܘܚܢܢ; for which a later hand has substituted: ܫܘܒܚܐ . ܕܡܪܝܐ . ܐܘܢܓܠܝܘܢ ܕܝܘܚܢܢ . ܒܫܡ ܐܠܗܐ . ܫܪܝ ܡܢ ܪܫ ܟܬܒܐ ܩܕܡܝܐ The running title is ܕܝܘܚܢܢ .. ܐܘܢܓܠܝܘܢ (e.g. fol. 42 *b*) or ܕܝܘܚܢܢ (e.g. fol. 45 *b*). The missing portions of the text are: ch. i. 42—iii. 5, vii. 38—xiv. 10, xiv. 12—15, 19—21, 23—26, and xiv. 29 to the end.

S. Luke. Fol. 53 *a*. Running title, ܠܘܩܐ (e.g. fol. 55 *b*) or ܠܘܩܐ . ܐܘܢܓܠܝܘܢ (e.g. fol. 62 *b*). The missing portions are: ch. i. 1—ii. 48, iii. 16—vii. 33, and xv. 22—xvii. 23. From ch. xxiv. 44 to the end is a modern addition, exhibiting the ordinary Pĕshīṭṭā version.

The text of this manuscript has been altered in many places on foll. 6 *b*—8 *a*, in order to bring it into uniformity with that in common use. There is no indication of lessons, except on the margins by two or three more recent hands (see, for example, foll. 3 *b*, 4 *a*, 5 *b*, 25 *b*, 33 *b*, etc.).

A note on fol. 1 *a*, in a current hand of about the xth cent., informs us that the volume belonged to a monk named Ḥabībai or Ḥabīb, who presented it to the convent of S. Mary Deipara. ܟܬܒ ܗܢ ܚܕ ܡܢ ܬܫܥ ܠܒܢ ܕܝܪ ܕܥܒܕ ܠܗ ܚܒ ܕܝܪ ܕܒܥܐ ܠܡܪܝ ܕܝܠܕ ܐܠܗܐ . ܕܡܫܝܚܐ ܕܒܬܘܠܬܗ ܕܡܪܝܡ ܐܡ ܕܐܠܗܐ ܠܡ ܕܫܘܝ ܐܢܫ ܒܥܠ ܡܕܡ ܕܐܬܐ ܠܥܠܡ ܡܢ ܕܒܥܐ ܒܫܡ ܡܪܝ ܡܪܝ ܕܝܠܕ ܐܠܗܐ ܕܐܬܐ ܠܥܠܡ ܡܢ ܕܒܥܐ ܒܫܡ ܡܪܝ ܡܪܝ ܕܝܠܕ ܐܠܗܐ (sic) ܕܐܬܐ ܠܥܠܡ ܕܐܬܐ ܠܥܠܡ ܒܫܡ ܡܪܝ ܡܪܝ ܕܝܠܕ ܐܠܗܐ ✣ ܕܐܬܐ ܠܥܠܡ ܡܢ ܕܒܥܐ ✣

On fol. 88 *a*, at the end of the Gospel of S. Luke, there is a note, showing that the books belonging to the convent of S. Mary Deipara were repaired (after a fashion) in the year 1533, A.D. 1222. ܫܢܬ ܬܪܠ ܚܕ ܡܢ ܬܫܥ ܠܒܢ ܕܝܪ ܕܥܒܕ ܠܗ ܚܒ ܕܝܪ ܕܒܥܐ ܠܡܪܝ ܕܝܠܕ ܐܠܗܐ ܕܡܫܝܚܐ ܒܬܘܠܬܗ ܕܡܪܝܡ ܐܡ ܕܐܠܗܐ ✣

This leaf is palimpsest, the older text being

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* There is a hole in the vellum, caused by damp, which has destroyed the greater part of the ܐ in ܕܒܪ ܚܘܪ ܐܬܪ, but it is certain that there is no room for a ܐ before ܕܒܪ ܚܘ. Whether there was a point after ܕܒܪ ܚܘܪ ܐܬܪ, as well as after ܐܘܢܓܠܝܘܢ, we cannot now say (see the fac-simile in Land's Anecdota Syriaca, tom. i., tab. B.) On the probable meaning of the word ܕܒܪ ܚܘܪ ܐܬܪ, see Gildemeister in the Zeitschrift der Deutschen Morgenländischen Gesellschaft, Bd xiii, p. 472; the same writer in his work entitled "De Evangeliis in Arabicum e Simplici Syriaca translatis Commentatio Academica" (Bonn, 1865), p. 10, note 1; Hermansen, in his "Disputatio de codice Evangeliorum Syriaco, a Curetono typis descripto" (Copenhagen 1859), p. 30; and the note to no. clxviii of this catalogue. Compare also Lehire, "Étude sur une ancienne version syriaque des Évangiles" (Paris, 1859); the Journal of Sacred Literature, 3rd series, vol. viii. (1859), pp. 140, 216, 407, 461, vol. x. (1860), pp. 154 and 377; Smith's Dictionary of the Bible, t. iii. pp. 1632—35, art. *Versions, Ancient (Syriac)*; and De Lagarde, Abhandlungen, 1866, p. 91.

S. Luke, ch. i. 65—80, according to the Pĕshīṭṭā version. It was the first leaf of the second quire (ﻫ) of a lectionary, of the xth cent. (see Add. 14,452, fol. 58).

The text of the older portions of this manuscript has been edited, with a preface and translation, by the late Dr. Cureton (London, 1858); whence it is generally known among biblical scholars by the name of the *Curetonian Syriac.* [Add. 14,451.]

CXX.

Vellum, about 13⅝ in. by 10⅛, consisting of 205 leaves, of which foll. 139 and 150—153 are more or less torn. The quires, signed with letters, were originally 23 in number, but the first two are now lost. Each page is divided into two columns, of from 20 to 27 lines. This volume is written in a large, very angular Eṣtrangĕlā, with occasional Greek vowels, and dated A. Gr. 1247, A.D. 936. It contains—

The four Gospels, according to the Ḥarḳlensian version; viz.

S. Matthew, beginning at ch. viii. 31 with the word ﻣﺨﺮﻳﻦ. Fol. 1 *a*. Subscription: ﻋﻠﻢ ﺑﻴﺪﻳﻠﻮﻥ (sic) ﻣﺒﺸﺮﻧﻮ ﻫﺎﻟﻚ ﻣﻦ ﺑﻴﺖ ﻗﻠﻴﻪ ﻣﻦ ﻛﻞ ﻣﺪﻳﻨﺘﻪ ﻛﻔﺮﻧﺎﺣﻮﻡ ﻭﻣﻦ ﻛﻞ ﺑﻴﺖ ﻣﺪﺭﺷﻪ ﻭﻣﻦ ﻛﻞ ﺑﻴﺖ ﻗﺒﻮﺭﻳﻪ ﻭﻣﻦ ﻛﻞ ﺑﻴﺖ ﻣﻘﺒﺮﺗﻪ ﻭﻣﻦ ﻛﻞ ﺑﻴﺖ ﻣﻌﺼﺮﻳﻪ ﻭﻣﻦ ﻛﻞ ﺑﻴﺖ ﻣﻌﺼﺮﺗﻪ ⁘ ⁘ ⁘ ﻣﺨﺮﻳﻦ

S. Mark. Fol. 44 *b*. Subscription: ﻋﻠﻢ (sic) ﺑﻴﺪﻳﻠﻮﻥ ﻣﺒﺸﺮﻧﻮ ﻫﺎﻟﻚ ﻣﻦ ﺑﻴﺖ ﻗﻠﻴﻪ ﻭﻣﻦ ﻛﻞ ﺑﻴﺖ ﻣﺪﺭﺷﻪ (sic) ﻭﻣﻦ ﻛﻞ ﺑﻴﺖ ﻣﻘﺒﺮﺗﻪ ﻭﻣﻦ ﻛﻞ ﺑﻴﺖ ﻣﻌﺼﺮﻳﻪ ﻭﻣﻦ ﻛﻞ ﺑﻴﺖ ﻣﻌﺼﺮﺗﻪ ⁘ ⁘ ⁘ ﻣﺨﺮﻳﻦ : ﺑﺮ

S. Luke. Fol. 85 *b*. Subscription: ﻋﻠﻢ ﺑﻴﺪﻳﻠﻮﻥ (sic) ﻣﺒﺸﺮﻧﻮ ﻫﺎﻟﻚ ﻣﻦ ﺑﻴﺖ ﻗﻠﻴﻪ ﻣﻦ ﻛﻞ ﻣﺪﻳﻨﺘﻪ ﻛﻔﺮﻧﺎﺣﻮﻡ ﻭﻣﻦ ﻛﻞ ﺑﻴﺖ ﻣﺪﺭﺷﻪ (sic) ﻭﻣﻦ ﻛﻞ ﺑﻴﺖ ﻣﻘﺒﺮﺗﻪ ﻭﻣﻦ ﻛﻞ ﺑﻴﺖ ﻣﻌﺼﺮﻳﻪ ﻭﻣﻦ ﻛﻞ ﺑﻴﺖ ﻣﻌﺼﺮﺗﻪ ⁘ ⁘ ⁘ ﻣﺨﺮﻳﻦ

S. John. Fol. 154 *a*. Subscription: ﻋﻠﻢ ﺑﻴﺪﻳﻠﻮﻥ ﻣﺒﺸﺮﻧﻮ ﻫﺎﻟﻚ ﻣﻦ ﺑﻴﺖ ﻗﻠﻴﻪ ﻣﻦ ﻛﻞ ﻣﺪﻳﻨﺘﻪ ﻛﻔﺮﻧﺎﺣﻮﻡ ﻭﻣﻦ ﻛﻞ ﺑﻴﺖ ﻣﺪﺭﺷﻪ ﻭﻣﻦ ﻛﻞ ﺑﻴﺖ ﻗﺒﻮﺭﻳﻪ ﻭﻣﻦ ﻛﻞ ﺑﻴﺖ ﻣﻘﺒﺮﺗﻪ ﻭﻣﻦ ﻛﻞ ﺑﻴﺖ ﻣﻌﺼﺮﻳﻪ ﻭﻣﻦ ﻛﻞ ﺑﻴﺖ ﻣﻌﺼﺮﺗﻪ (sic) ﻭﻣﻦ ﻛﻞ ﺑﻴﺖ ﻣﺨﺮﻳﻦ.

Each Gospel is divided into ﻗﻠﻴﻪ or chapters, of which there are 68 in S. Matthew, 48 in S. Mark, 83 in S. Luke, and 19 in S. John. An index of these chapters is prefixed to each Gospel, viz. S. Mark, fol. 44 *a*; S. Luke, fol. 84 *b*; and S. John, fol. 153 *b*. That to S. Matthew is lost (but see Add. 14,456, foll. 1 and 2).

The Ammonian sections and Eusebian canons are marked in the usual way, and there is a harmony at the foot of each page.

The lessons are sometimes indicated in the text, but more usually by later hands on the margins. For this purpose green paint has occasionally been employed.

At the end of the Gospel of S. John, after the subscription, stands the following doxology: ﺑﺮﻛﺎ : ﻫﻮ (sic) : ﻫﻮ ﻟﻌﺎﻟﻢ : ﻭﻟﻌﺎﻟﻤﻲ ﻋﺎﻟﻤﻴﻦ. ﺁﻣﻴﻦ. ﻣﺒﺸﺮﻧﻮ; which is followed by the words: ﺳﻠﻴﻤﻮﻥ ﻛﺘﺒﻬﻮ ﺑﺮ ﻛﻬﻨﺎ. ﻭﻗﺲ. ﻛﻬﻨﺎ. ﺑﺮ. ﻟﻌﺎﻟﻢ. ﻭﻟﻌﺎﻟﻤﻲ. ﻗﺮﻳﺒﻬﻮ. ﻟﻌﻴﻮﻧﻲ. ﻭﻣﻌﻤﻞ. ﻫﺎﻟﻚ. ﻛﻬﻨﺎ. ﺑﺮ. ﻟﻌﺎﻟﻢ.

Below, in the same handwriting, there is a note, informing us that this volume was written in the desert of Scete, A. Gr. 1247 (A.D. 936), by a priest named John, for the abbat Moses of Nisibis.

ﻫﺎﻟﻚ ﻫﻮ ﻛﺘﺒﻬﻮ ﻫﺎﻟﻚ ﻛﻬﻨﺎ ﻗﺲ ﺑﺮ ﻳﻮﻫﻨﻦ

ܗܘ ܕܒܝܬ ܡܫܝܚܐ ܘܠܐ ܫܡܥ ܠܗ ܡܢ ܦܘܡܗ ܕܐܠܗܐ ܐܠܐ ܐܝܟ ܕܐܡܪ ܐܢܐ ܕܐܝܬ ܠܝ ܫܘܠܛܢܐ ܒܫܡܝܐ ܘܒܐܪܥܐ ܐܦ ܐܝܬ ܐܠܗܐ ܣܓܝܐܐ ܕܫܡܝܐ ܘܕܐܪܥܐ ܕܥܡ ܟܠ ܗܢܘ ܕܥܒܕ ܠܗ ܫܘܠܛܢܐ ܘܠܐ ܢܫܬܒܩ ܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ ܘܐܡܝܢ ܘܐܡܝܢ ׃ ܘܐܡܪ ܠܝ ܡܠܐܟܐ ܕܐܠܗܐ ܕܐܢ ܠܐ ܐܡܪ ܐܢܐ ܠܟ ܕܐܝܬ ܠܝ ܫܘܠܛܢܐ ܒܫܡܝܐ ܘܒܐܪܥܐ ܐܦ ܐܝܬ ܐܠܗܐ ܣܓܝܐܐ ܕܫܡܝܐ ܘܕܐܪܥܐ ܕܥܡ ܟܠ ܗܢܘ ܕܥܒܕ ܠܗ ܫܘܠܛܢܐ ܘܠܐ ܢܫܬܒܩ ܠܥܠܡ ܥܠܡܝܢ ׃ ܐܡܝܢ ׃

[Add. 14,469.]

CXXI.

Vellum, about $8\frac{3}{8}$ in. by $6\frac{1}{4}$, consisting of 140 leaves, some of which are much stained and torn, especially foll. 1—8, 61, 112, 120, 121, 128, and 129. The number of the quires, which are signed with letters, was probably 19 or 20, but ܐ, ܒ and ܓ are lost; of ܕ there remains only the first leaf; and leaves are also missing after foll. 108, 128, 129, 131, 133, and 140. Each page has from 24 to 30 lines. This volume is written in a good, regular hand of the ixth cent., with the exception of foll. 105—112, which are paper leaves, written apparently by a hand of the xith or xiith cent. Greek vowels, and the points *rukkākh* and *ḳushshāi*, have been added on two different occasions, one punctuator having employed red, the other black ink (ܐ, ܐ, ܙ, ܐ, ܪ ‹ or ‹). It contains—

A. 1. The Epistles of S. Paul, according to the Pĕshīṭṭā version; viz.

Romans, ch. ix. 9—x. 8. Fol. 1.

1 Corinthians, beginning with ch. vi. 11. Fol. 2 *a*.

2 Corinthians. Fol. 12 *b*.

Galatians. Fol. 22 *b*.

Ephesians. Fol. 27 *b*.

Philippians. Fol. 32 *b*.

Colossians. Fol. 36 *b*.

1 Thessalonians. Fol. 39 *b*.

2 Thessalonians. Fol. 42 *b*.

1 Timothy. Fol. 44 *a*.

2 Timothy. Fol. 48 *a*.

Titus. Fol. 50 *b*.

Philemon. Fol. 52 *b*.

Hebrews, fol. 53 *a*, ending with ch. xii. 2.

2. The Acts of the Apostles, according to the Pĕshīṭṭā version: ܦܥܠܝܢ ܕܫܠܝܚܐ ܩܕܝܫܐ ܕܟܬܒ ܠܘܩܐ ܒܫܡܗ ܕܡܪܢ ܝܫܘܥ. Fol. 62 *a*.

3. The Apostolic Epistles; viz.

The Epistle of S. James, according to the Ḥarḳlensian version: ܦܬܓܡܐ ܕܝܥܩܘܒ ܫܠܝܚܐ ܕܟܬܒ ܠܗ ܒܪ ܚܕܝ ܡܢ ܬܪܥܣܐ ܕܐܝܓܪܬܗ. Fol. 98 *b*. Subscription: ܫܠܡ ܦܬܓܡܐ ܕܝܥܩܘܒ ܫܠܝܚܐ ܕܟܬܒ ܠܗ ܒܪ ܚܕܝ ܡܢ ܬܪܥܣܐ.

The second Epistle of S. Peter, according to the Ḥarḳlensian version: ܦܬܓܡܐ ܬܪܝܬܐ ܕܟܬܒ ܫܡܥܘܢ ܟܐܦܐ ܫܠܝܚܐ ܕܝܫܘܥ ܡܫܝܚܐ. Fol. 102 *b*. Subscription: ܫܠܡ ܦܬܓܡܐ ܬܪܝܬܐ ܕܟܬܒ ܫܡܥܘܢ ܟܐܦܐ.

The first Epistle of S. Peter, according to the Pĕshīṭṭā version, ending with ch. iii. 9. Fol. 105 *a*.

The second Epistle of S. John, according to the Pĕshīṭṭā version. Fol. 109 *a*.

The third Epistle of S. John, according to the Pĕshīṭṭā version. Fol. 110 *a*.

The Epistle of S. Jude, according to the Pĕshīṭṭā version. Fol. 111 *a*.

The first Epistle of S. John, according to the Ḥarḳlensian version: ܦܬܓܡܐ ܩܕܡܝܬܐ ܕܝܘܚܢܢ ܫܠܝܚܐ ܕܟܬܒ ܠܗ ܒܪ ܚܕܝ ܡܢ ܬܪܥܣܐ ܕܐܝܓܪܬܗ. Fol. 113 *a*. Subscription: ܫܠܡ ܦܬܓܡܐ ܩܕܡܝܬܐ ܕܝܘܚܢܢ ܫܠܝܚܐ ܕܟܬܒ ܠܗ ܒܪ ܚܕܝ ܡܢ ܬܪܥܣܐ ܕܐܝܓܪܬܗ.

Throughout the whole of the above por-

tions of this manuscript the larger sections are marked on the margins. The lessons are also indicated on the margins, often by later hands, — red, green, and blue (fol. 69 *a*) paint being employed for this purpose, as well as common ink.

In those parts that are taken from the Ḥarḳlensian version (Epistle of S. James, second Epistle of S. Peter, and first Epistle of S. John), there are a considerable number of marginal annotations, consisting chiefly of various readings and Greek words; e.g. fol. 99 *a*, S. James, ch. i. 8, ܕܘ̈ܓܥ ܕܘ̈ܝ, marg. ΔΙΨΥΧΟC; 15, ܗܘ̈ ,ܟ ܚܘ̈ܝ, marg. ЄITA; fol. 99 *b*, ch. i. 21, ܗܘ̈ܠ ܕ ܕܝ̈ܟ, marg. ܟ ܗܘ̈ ܕ ܠܗ ܕ ; 24, ܗܘ̈ܒ, marg. ΓЄNЄCЄωC; ܕ ܗܘ̈ ,ܡܗ ,ܡܗ ܗ + ܒ̈ܟ, marg. ܕ .

B. A collection of festal discourses, ܗܘ̈ ܕ ܕ ܕ .

1. Six prose homilies of Jacob of Batnæ, ܗ ,ܡ ܕ . See Assemani, Bibl. Orient., t. i. p. 304, no. 8—13, and also p. 23.*

a. On the Nativity, ܕ ܗ ܕ ܕ . Fol. 116 *b*.

b. On the Epiphany, ܗ ܕ ܗ ; imperfect. Fol. 119 *a*.

c. On Lent, ܗ ܕ ܗ ; slightly imperfect at the end. Fol. 123 *a*.

d. On Palm Sunday, ܗ ܕ ; very imperfect at the beginning and in the middle. Fol. 128 *a*.

e. On the Friday of the Passion (Good Friday), ܗ ܕ ; imperfect. Fol. 130 *b*.

f. On Easter Sunday, ܗ ; very imperfect. Fol. 133 *a*.

2. Discourses of Severus of Antioch; viz.

a. On the Ascension, ܗ , hom. epithron. xlvii.; very imperfect. Fol. 134 *a*.

b. On Pentecost, hom. epithron. xlviii., . Beginning, fol. 134 *b*: ܕ ,ܡ ܗ . Imperfect at the end.

[Add. 14,474.]

CXXII.

Paper, about 9 in. by 6⅛, consisting of 187 leaves, many of which are much stained and soiled, especially foll. 1, 7, 10, 72, and 75. The quires, signed with letters, were originally 20 in number; but the last is now missing, and leaves are also wanting after foll. 132, 140, and 180. The leaves are numbered, though incorrectly, with Coptic arithmetical figures. There are from 19 to 24 lines in each page. This volume is written in a good, regular hand of the xiith or xiiith cent., with the exception of foll. 73 and 74, which are of later date. Greek vowels have been frequently added by later hands. It contains—

1. The Acts of the Apostles, ܗ . Fol. 1 *b*.

2. The three Catholic Epistles; viz.

a. The Epistle of S. James, ܗ . Fol. 60 *a*.

b. The first Epistle of S. Peter, ܗ . Fol. 65 *a*.

c. The first Epistle of S. John, ܗ . Fol. 70 *b*.

3. The Epistles of S. Paul, ܗ

* These homilies have been translated into German by the Rev. P. Pius Zingerle, "Sechs Homilien des heiligen Jacob von Sarug" (Bonn, 1867); and the Syriac text of the sixth has been published in his Monumenta Syriaca, vol. i., p. 91 (1869).

ܕܫܠܡ ܥܠ ܫܠܝܚܐ, in the usual order. Fol. 77 *b*. The missing portions are: 2 Corinthians, ch. xii. 14—xiii. 7; Galatians, ch. vi. 16—18; Ephesians, ch. i. 1—ii. 13; Hebrews, ch. v. 12—vi. 19, and ch. xi. 25 to the end.

The above are all according to the Pĕshīṭṭā version.

The Acts and Catholic Epistles are divided on the margin into 32 sections (ܠܕ, fol. 75 *b*); the Pauline Epistles into 54 (ܢܕ, fol. 186 *b*). Numerous lessons are also marked on the margins.

On the margin of fol. 60 *a* there is a note, which states that one Basil sold this book to another person (name erased) in the year 1567, A.D. 1256. ܟܬܒ ܟܬܒ ܒܝܢ ܒܣܝܠ ܒܝ ܒܝ ܒܝ

mostly explanatory of single words in the text, and introduced by ס, i.e. ܦܫܩܢ. Occasionally, however, writers are cited; e.g. Basil, fol. 90 *b*; Severus, fol. 90 *b*; Philoxenus, ܚܪܟܣܝܣ, fol. 116 *a*, ܗܠܠܘܣܝܢܘܣ, fol. 161 *b*; Theodosius, ܬܐܘܕܘܣܝܘܣ, foll. 137 *a*, 157 *a*; and the abbat Bar-Gagai, ܡܪܝ ܒܪ ܓܓܝ, fol. 85 *a*.

There are ornamental designs in red, yellow, and black, on foll. 51 *a*, 84 *a*, 106 *b*, 120 *b*, and 128 *b*.

On fol. 120 *b* there is recorded the name of one John, from Mount Lebanon.

ܐܬܚܙ ܕܫܟ ܒܗ ܕܝ ܚܕܝ ܕܝ ܐܦ ܒܝ ܕܝ ܒܝ ܕܝ ܐ ܕ ܒ ܕ ܐ ܕ ܒ ܕ ܐ ܕ ܒ ܕ

. ܕܣܝܡ . ܕܥܠܝܬ . ܚܠܐ . ܟܬܝܒ
. ܕܡܫܬܟ . ܕܡܦܠ
. ܚ . ܕܝܪ . ܠܫ . ܟܬܘܒܐ . ܟܣܦ
. ܕܡܪ . ܡܐܝܠ . ܥܒܕ . ܟܝܪ . ܡܠܝ
. ܕܡܪ . ܫܠܚ . ܟܬܒ . ܕܡܪ . ܕܫܠ
. ܟܬܒ . ܕܥܠܝܬ . ܕܡܝ . ܟܡ . ܚܕ
. ܕܡܫܬܟ . ܚ . ܟܬܒ . ܕܥܠܝܬ
. ܕܣ . ܡܥܕ . ܕܡܫ . ܟܬܒ

The lessons are marked on the margins by later hands.

On fol. 1 *a*, at the foot of the page, there are some lines of Greek writing, in slanting uncials, now too much effaced to be legible.

[Add. 14,473, foll. 1—139.]

CXXVI.

Vellum, about 9¼ in. by 7⅛, consisting of 51 leaves, some of which are much stained and torn, especially foll. 1—4, 8, 21, 33, and 51. The quires, mostly of six leaves, are now signed with letters from ܐ to ܡ. Each page is divided into two columns, of from 27 to 31 lines. This volume is written in a good, regular Estrangĕlā of the vith cent., and contains—

The Acts of the Apostles and the three Catholic Epistles, according to the Pĕshīṭṭā version; viz.

The Acts of the Apostles, ✣ ܡܥܒܕ ܕܫܠܝ ✣ ܫܠܝ : ܥܒܕܝ. Fol. 1 *b*.

The Epistle of S. James, . ܟܬܒ ܫܠܝ . ܕܥܠܝܬ. Fol. 40 *a*.

The first Epistle of S. Peter, ܟܬܒ ܫܠܝ ܡܐܝܠ. Fol. 43 *b*.

The first Epistle of S. John, ܟܬܒ ܫܠܝ . ܕܡܫܬ. Fol. 47 *b*.

The large sections are noted on the margins to the number of 32 (ܠܚ). The lessons are rubricated in the text, and a few have been marked on the margins by a later hand.

After the doxology, fol. 51 *b*, the following lines can be deciphered with some difficulty: ܕܡܬܝ ܚܠܡ ܕܡܫܬ ,ܡܫܒ ܕܡܬܝ ܚܠܡ ܕܥܒܕ ܚܕ ܫܠܚ ܕܡܫ ܚܕ . ܐܝܟ ܕܥܒܕ ܡܫܦܚ ܚܠܡ ,ܐܫܟ ܚܠܡ ܫܦܚ ܕܡܫ ܕܡܬܝ.

In the second column of the same leaf, the original note has been carefully erased, and another is written in its place, much of which is now illegible, stating that the book belonged to a person named George: ܟܝ ܟܬܒ ,ܡܐܪ . . . . . ܟܬܒ ܕܓ.

On fol. 1 *a* there is a prayer, written in Greek uncials of the viiith or ixth cent., now much effaced, by a deacon named Severus. It begins thus:

ΜΝΗCΘΗΤΙ ΚΕ ΪΥ ΧΕ ΤΟΥ ΔΟΥΛΟΥ CΟΥ ΤΩ ΑΜΑΡΤΟΛΟΥ Κ ΤΑΛΕΠΟΡΟC CΕΥΗΡΟC ΤΟ ΑΝΑΤΟΛΗΚΟC ΑΝΑΞΙΟC ΔΙΑΚΟΝΩ ΕΝ ΤΩ ΝΥΝ ΑΙΩΝΟΙ κ.τ.λ.

Lower down there are two lines of writing, also much effaced, which seem to contain an enumeration of sundry articles pertaining to some monk or convent. The numbers are expressed by Greek letters.

. . . . ܠܦ ܐ ܟܬܒܐ N ܟܬܒܐ ▷ ܟܬ
. . . ܫܫ ܫܪܝ ܐ . . . ܕ ܟܝ . . . . ܟܝ . .

Underneath this stands a note, stating that the manuscript belonged to the convent of S. Mary Deipara. ܟܝ ܟܬܒ ,ܡܐܪ ܠܕ ܟܐ : ܥܒܕܝ . ܟܠܐ [ܫܢ]. ܫܪܝ ܐ[ܠ] ܠܐ ܟܬܒ ,ܐ ܟܝܪ ܟܬܒ ,ܐ ܟܝ ܟܬܒ ,ܡܐܪ ܟܡܐ ܫܪܝ ܟܐ

stained and slightly torn, especially foll. 1, 3, 5, 8, and 108. The quires, 12 in number, are signed with letters. There are from 21 to 25 lines in each page. This volume is written in a good, regular Estrangĕlā of the vith cent. Both Greek (ABHOT) and Syriac vowels have been added by later hands, and the points *rukkākh* and *ḳushshāi* occur on foll. 3 *b*—6 *b*. It contains—

The Acts of the Apostles and the three Catholic Epistles, according to the Pĕshīṭtā version; viz.

The Acts, ܥܠܣ : ܦܥܘܪ : ܫܠܝܚ. Fol. 3 *b*.

The Epistle of S. James, . ܝܥܩܘܒ . ܩܕܡܝܐ ܥܠܣ . Fol. 82 *a*.

The first Epistle of S. Peter, . ܩܕܡܝܐ ܥܠܣ . ܟܐܦܐ . Fol. 89 *b*.

The first Epistle of S. John, . ܩܕܡܝܐ ܥܠܣ . ܝܘܚܢܢ . Fol. 98 *a*.

Colophon, fol. 106 *a*: . ܫܠܡ . ܠܡܪܝ ܬܫܒܚܬܐ . ܩܕܡܝܐ . ܥܠܣ . ܦܥܘܪ . ܫܠܝܚ . ܗܘ . ܫܪܝܪܐ . ܘܫܠܡ ܠܥܠܡ ܥܠܡܝܢ . ܐܡܝܢ .

Of the lessons, some are rubricated in the text or on the margins by the scribe, whilst others have been added by later hands. There is an index, ܣܕܪ ܩܪܝܢ, occupying foll. 1 *b*—3 *a* and foll. 106 *b*—108 *a*, arranged thus (fol. 2 *a*)—

ܣܕܪ ܩܪܝܢ ܕܫܪܪ ܒܣܕܪ ܩܕܡܝܐ ܕܣܝܢ ܒܣܕܪ ܕܝܘܚܢܢ ܐ ܕܣܝܢ ܒ ܕܣܝܢ ܕܝܥܩܘܒ ܓ ܕܣܝܢ ܕܦܛܪܘܣ ܕ ܕܣܝܢ ܕܝܘܚܢܢ ܗ ܕܣܝܢ ܕܝܗܘܕܐ ܘ ܕܣܝܢ ܕܫܠܝܚ ܙ ܕܣܝܢ ܕܦܘܠܘܣ ܚ ܕܣܝܢ ܕܥܒܪܝܐ ܛ ܕܣܝܢ ܕܦܘܠܘܣ ܝ ܕܣܝܢ ܕܬܝܡܬܐܘܣ ܝܐ ܕܣܝܢ ܕܛܝܛܘܣ ܝܒ ܕܣܝܢ ܕܦܝܠܝܡܘܢ ܝܓ ܕܣܝܢ ܕܝܥܩܘܒ ܝܕ ܕܣܝܢ ܕܦܛܪܘܣ ܝܗ ܕܣܝܢ ܕܝܘܚܢܢ ܝܘ ܕܣܝܢ ܕܝܗܘܕܐ ܝܙ ܕܣܝܢ ܕܫܠܝܚ ܝܚ ܕܣܝܢ ܕܦܘܠܘܣ ܝܛ ܕܣܝܢ ܕܥܒܪܝܐ ܟ ܕܣܝܢ ܕܦܘܠܘܣ ܟܐ ܕܣܝܢ ܕܬܝܡܬܐܘܣ ܟܒ ܕܣܝܢ ܕܛܝܛܘܣ ܟܓ ܕܣܝܢ ܕܦܝܠܝܡܘܢ ܟܕ ܕܣܝܢ ܕܝܥܩܘܒ ܟܗ ܕܣܝܢ ܕܦܛܪܘܣ ܟܘ ܕܣܝܢ ܕܝܘܚܢܢ ܟܙ ܕܣܝܢ ܕܝܗܘܕܐ ܟܚ ܕܣܝܢ ܕܫܠܝܚ ܟܛ ܕܣܝܢ ܕܦܘܠܘܣ ܠ ܕܣܝܢ ܕܥܒܪܝܐ ܠܐ ܕܣܝܢ ܕܦܘܠܘܣ ܠܒ ܕܣܝܢ ܕܬܝܡܬܐܘܣ ܠܓ ܕܣܝܢ ܕܛܝܛܘܣ ܠܕ ܕܣܝܢ ܕܦܝܠܝܡܘܢ ܠܗ ܕܣܝܢ ܕܝܥܩܘܒ ܠܘ ܕܣܝܢ ܕܦܛܪܘܣ ܠܙ ܕܣܝܢ ܕܝܘܚܢܢ ܠܚ ܕܣܝܢ ܕܝܗܘܕܐ ܠܛ ܕܣܝܢ ܕܫܠܝܚ ܡ ܕܣܝܢ ܕܦܘܠܘܣ ܡܐ ܕܣܝܢ ܕܥܒܪܝܐ ܡܒ ܕܣܝܢ ܕܦܘܠܘܣ ܡܓ ܕܣܝܢ ܕܬܝܡܬܐܘܣ ܡܕ ܕܣܝܢ ܕܛܝܛܘܣ ܡܗ ܕܣܝܢ ܕܦܝܠܝܡܘܢ ܡܘ ܕܣܝܢ ܕܝܥܩܘܒ ܡܙ ܕܣܝܢ ܕܦܛܪܘܣ ܡܚ ܕܣܝܢ ܕܝܘܚܢܢ ܡܛ ܕܣܝܢ ܕܝܗܘܕܐ ܢ ܕܣܝܢ ܕܫܠܝܚ ܢܐ ܕܣܝܢ ܕܦܘܠܘܣ ܢܒ ܕܣܝܢ ܕܥܒܪܝܐ ܢܓ ܕܣܝܢ ܕܦܘܠܘܣ ܢܕ ܕܣܝܢ ܕܬܝܡܬܐܘܣ ܢܗ ܕܣܝܢ ܕܛܝܛܘܣ ܢܘ ܕܣܝܢ ܕܦܝܠܝܡܘܢ ܢܙ ܕܣܝܢ ܕܝܥܩܘܒ ܢܚ ܕܣܝܢ ܕܦܛܪܘܣ ܢܛ ܕܣܝܢ ܕܝܘܚܢܢ ܣ ܕܣܝܢ ܕܝܗܘܕܐ ܣܐ ܕܣܝܢ ܕܫܠܝܚ ܣܒ ܕܣܝܢ ܕܦܘܠܘܣ ܣܓ ܕܣܝܢ ܕܥܒܪܝܐ ܣܕ ܕܣܝܢ ܕܦܘܠܘܣ ܣܗ ܕܣܝܢ ܕܬܝܡܬܐܘܣ ܣܘ ܕܣܝܢ ܕܛܝܛܘܣ ܣܙ ܕܣܝܢ ܕܦܝܠܝܡܘܢ ܣܚ ܕܣܝܢ ܕܝܥܩܘܒ ܣܛ ܕܣܝܢ ܕܦܛܪܘܣ ܥ ܕܣܝܢ ܕܝܘܚܢܢ ܥܐ ܕܣܝܢ ܕܝܗܘܕܐ ܥܒ ܕܣܝܢ ܕܫܠܝܚ ܥܓ ܕܣܝܢ ܕܦܘܠܘܣ ܥܕ ܕܣܝܢ ܕܥܒܪܝܐ ܥܗ ܕܣܝܢ ܕܦܘܠܘܣ ܥܘ ܕܣܝܢ ܕܬܝܡܬܐܘܣ ܥܙ ܕܣܝܢ ܕܛܝܛܘܣ ܥܚ ܕܣܝܢ ܕܦܝܠܝܡܘܢ ܥܛ ܕܣܝܢ ܕܝܥܩܘܒ ܦ ܕܣܝܢ ܕܦܛܪܘܣ ܦܐ ܕܣܝܢ ܕܝܘܚܢܢ ܦܒ ܕܣܝܢ ܕܝܗܘܕܐ ܦܓ ܕܣܝܢ ܕܫܠܝܚ ܦܕ ܕܣܝܢ ܕܦܘܠܘܣ ܦܗ ܕܣܝܢ ܕܥܒܪܝܐ ܦܘ ܕܣܝܢ ܕܦܘܠܘܣ ܦܙ ܕܣܝܢ ܕܬܝܡܬܐܘܣ ܦܚ ܕܣܝܢ ܕܛܝܛܘܣ ܦܛ ܕܣܝܢ ܕܦܝܠܝܡܘܢ ܨ ܕܣܝܢ ܕܝܥܩܘܒ ܨܐ ܕܣܝܢ ܕܦܛܪܘܣ ܨܒ ܕܣܝܢ ܕܝܘܚܢܢ ܨܓ ܕܣܝܢ ܕܝܗܘܕܐ ܨܕ ܕܣܝܢ ܕܫܠܝܚ ܨܗ ܕܣܝܢ ܕܦܘܠܘܣ ܨܘ ܕܣܝܢ ܕܥܒܪܝܐ ܨܙ ܕܣܝܢ ܕܦܘܠܘܣ ܨܚ ܕܣܝܢ ܕܬܝܡܬܐܘܣ ܨܛ ܕܣܝܢ ܕܛܝܛܘܣ ܩ ܕܣܝܢ ܕܦܝܠܝܡܘܢ ܩܐ ܕܣܝܢ ܕܝܥܩܘܒ ܩܒ ܕܣܝܢ ܕܦܛܪܘܣ ܩܓ ܕܣܝܢ ܕܝܘܚܢܢ ܩܕ ܕܣܝܢ ܕܝܗܘܕܐ ܩܗ ܕܣܝܢ ܕܫܠܝܚ ܩܘ ܕܣܝܢ ܕܦܘܠܘܣ ܩܙ ܕܣܝܢ ܕܥܒܪܝܐ ܩܚ ܕܣܝܢ ܕܦܘܠܘܣ ܩܛ ܕܣܝܢ ܕܬܝܡܬܐܘܣ ܪ ܕܣܝܢ ܕܛܝܛܘܣ ܪܐ ܕܣܝܢ ܕܦܝܠܝܡܘܢ ܪܒ ܕܣܝܢ ܕܝܥܩܘܒ ܪܓ ܕܣܝܢ ܕܦܛܪܘܣ ܪܕ ܕܣܝܢ ܕܝܘܚܢܢ ܪܗ ܕܣܝܢ ܕܝܗܘܕܐ ܪܘ ܕܣܝܢ ܕܫܠܝܚ ܪܙ ܕܣܝܢ ܕܦܘܠܘܣ ܪܚ ܕܣܝܢ ܕܥܒܪܝܐ ܪܛ ܕܣܝܢ ܕܦܘܠܘܣ ܫ ܕܣܝܢ ܕܬܝܡܬܐܘܣ ܫܐ ܕܣܝܢ ܕܛܝܛܘܣ ܫܒ ܕܣܝܢ ܕܦܝܠܝܡܘܢ ܫܓ ܕܣܝܢ ܕܝܥܩܘܒ ܫܕ ܕܣܝܢ ܕܦܛܪܘܣ ܫܗ ܕܣܝܢ ܕܝܘܚܢܢ ܫܘ ܕܣܝܢ ܕܝܗܘܕܐ ܫܙ ܕܣܝܢ ܕܫܠܝܚ ܫܚ ܕܣܝܢ ܕܦܘܠܘܣ ܫܛ ܕܣܝܢ ܕܥܒܪܝܐ ܬ ܕܣܝܢ ܕܦܘܠܘܣ ܬܐ ܕܣܝܢ ܕܬܝܡܬܐܘܣ ܬܒ ܕܣܝܢ ܕܛܝܛܘܣ ܬܓ ܕܣܝܢ ܕܦܝܠܝܡܘܢ ܬܕ ܕܣܝܢ ܕܝܥܩܘܒ ܬܗ ܕܣܝܢ ܕܦܛܪܘܣ ܬܘ ܕܣܝܢ ܕܝܘܚܢܢ ܬܙ ܕܣܝܢ ܕܝܗܘܕܐ ܬܚ ܕܣܝܢ ܕܫܠܝܚ ܬܛ ܕܣܝܢ ܕܦܘܠܘܣ ܬ ܕܣܝܢ ܕܥܒܪܝܐ ܬ ܕܣܝܢ ܕܦܘܠܘܣ ܬ ܕܣܝܢ ܕܬܝܡܬܐܘܣ ܬ ܕܣܝܢ ܕܛܝܛܘܣ ܬ ܕܣܝܢ ܕܦܝܠܝܡܘܢ ܬ ܕܣܝܢ ܕܝܥܩܘܒ ܬ ܕܣܝܢ ܕܦܛܪܘܣ ܬ ܕܣܝܢ ܕܝܘܚܢܢ ܬ ܕܣܝܢ ܕܝܗܘܕܐ ܬ ܕܣܝܢ ܕܫܠܝܚ ܬ

The Acts, ܫܠܝܚܐ ܕܫܠܝܚ̈ܐ ܥܒ̈ܕܐ. Fol. 1 *b*.

The Epistle of S. James, ... ܕܝܥܩܘܒ ܫܠܝܚܐ. Fol. 55 *b*. Subscription: ... ܫܠܝܚ̈ܐ ... ܕܝܥܩܘܒ ... ܫܠܝܚܐ ... ܫܠܡ.

The first Epistle of S. Peter, ... ܕܟܐܦܐ ܫܠܝܚܐ ... ܩܕܡܝܐ. Fol. 61 *a*. Subscription: ... ܫܠܝܚܐ ... ܩܕܡܝܐ ... ܕܟܐܦܐ ... ܫܠܡ.

The first Epistle of S. John, ... ܕܝܘܚܢܢ ܫܠܝܚܐ ... ܫܠܝܚܐ ... ܕܝܘܚܢܢ ... ܫܠܡ. Fol. 67 *a*. Subscription: ... ܫܠܝܚܐ ... ܕܝܘܚܢܢ ... ܫܠܝܚܐ ... ܫܠܡ.

Colophon, fol. 72 *b*: ... ܫܠܡ ... ܫܠܝܚ̈ܐ ... ܥܒ̈ܕܐ ... ܫܠܝܚ̈ܐ ... ܫܠܡ ... ܫܢܐ ... ܫܢܐ.

Of the lessons some are rubricated in the text, whilst others have been noted on the margins by later hands, one of which has appended an index, ܫܘܬܐ ܕܫܡ̈ܗ̈ܬܐ ... ܕ[ܫܡ]ܗ̈ܬܐ, fol. 73 *a*.

On foll. 72 *b* and 73 *a*, there is a note, perhaps contemporary with the writing of the volume, stating that it was purchased by a lady, whose name is not mentioned, for the sum of 12 carats (*κεράτια*), and presented by her to the church of Gādaltā,* A.Gr. 935 (A.D. 624). ... ܒܫܢܬ ... ܕܝܠܗ ... ܐܬܬ ... ܠܒܝܬ ... ܕ[ܐ]ܬ ... ܕ[ܐ]ܬ ... ܕ[ܐ]

CXXIX.

Vellum, about 10¼ in. by 8⅛, consisting of 55 leaves, some of which are slightly stained and soiled, especially the last. The quires, eight in number, are now signed with letters from ـه to ـحد. What the original signatures were, does not appear. Leaves are wanting after foll. 46, 54, and 55. Each page is divided into two columns, of from 26 to 30 lines. This manuscript is written in a fine, large Estrangĕlā, of the vith or viith cent., with the exception of foll. 1, 2, and 7, which are later restorations. It contains—

The Acts of the Apostles and the three Catholic Epistles, according to the Pĕshīṭṭā version; viz.

The Acts, ܥܠܫ ܥܒܕܝܗ ܫܠܝܚܐ ܕܫܠܝܚܐ. Fol. 1 *b*. The missing portion is ch. xxviii. 10—30.

The Epistle of S. James, ... ܕܝܥܩܘܒ ܫܠܝܚܐ. Fol. 47 *a*.

The first Epistle of S. Peter, ... ܕܟܐܦܐ ܫܠܝܚܐ ... Fol. 51 *a*. The missing portion is ch. iv. 11—v. 14.

The first Epistle of S. John, ... ܕܝܘܚܢܢ ܫܠܝܚܐ, ending with ch. ii. 16. Fol. 55 *a*.

Some of the lessons are rubricated in the text; others have been noted on the margins, or between the columns, by later hands.

[Add. 18,812.]

CXXX.

Two paper leaves, about 9¾ in. by 5¾. The writing is a large Estrangĕlā of the xiiith cent., with 13 or 14 lines in each page. They contain—

The Acts of the Apostles, ch. xii. 20—xiii. 5, according to the Pĕshīṭṭā version.

[Add. 14,738, foll. 6 and 7.]

CXXXI.

Paper, about 8½ in. by 5½, consisting of 27 leaves (Add. 17,228, foll. 38—64), some of which are slightly stained and torn, especially foll. 62—64. The quires, signed with letters, were probably four in number, the last being now wanting. There are from 14 to 17 lines in each page. This manuscript is written in a good, regular hand of the xiiith cent., and contains—

The three Catholic Epistles, according to the Pĕshīṭṭā version; viz.

The Epistle of S. James. Fol. 38 *b*.

The first Epistle of S. Peter. Fol. 49 *b*.

The first Epistle of S. John, ending with ch. ii. 19. Fol. 61 *b*.

[Add. 17,228, foll. 38—64.]

CXXXII.

Vellum, about 8⅝ in. by 6⅞, consisting of 9 leaves (Add. 14,473, foll. 140—148), which form a single quire, signed ـه. Foll. 147 and 148 are slightly stained and torn. Each page, with the exception of fol. 148 *a*, is divided into two columns, of from 14 to 25 lines. The writing is an inelegant Estrangĕlā of about the xith cent. The contents are—

Four of the Apostolic Epistles, according to the Pĕshīṭṭā version; viz.

The second Epistle of S. Peter, ... ܕܟܐܦܐ ܫܠܝܚܐ ... Fol. 140 *a*.

The second Epistle of S. John, ... ܕܝܘܚܢܢ ... Fol. 145 *a*.

The third Epistle of S. John, ... ܕܝܘܚܢܢ ... Fol. 145 *b*.

The Epistle of S. Jude, ... ܕܝܗܘܕܐ ... Fol. 146 *b*.

The lessons are marked on the margins by the hand of the scribe.

A note at the end states that these leaves were written by a person named Lazarus: ... ...

ܫܡܗ ܕܟܬܒ ܗܠܝ . ܡܪܝ ܓܒܪܝܐܝܠ ܫܡ ܕܟܬܒ ܗܢ ܣܦܪܐ ܒܝܕ ܚܛܝ ܠܗ ܡܪܝ ܕܝܦܪܐ ܕܐܬܪ ܕܝܠܗ ܗܘ

The Epistles of S. Paul, according to the Pĕshīṭṭā version; viz.

Romans. Fol. 1 *b*. Subscription: .ܫܠܡ ܠܘܬ ܡܪܝܐ . ܘܠܐ . ܫܠܝܚܐ . ܕܩܕܡ ܟܠ . ܐܓܪܬܐ . ܕܫܠܝܚ ܠܐܡܡܐ . ܕܒܪܘܡܝ . ܘܐܬܝܗܒ ܠܗ ܫܠܡܐ ܘܚܕܘܬܐ ܡܢ ܐܠܗܐ ܘܐܒܐ ܘܡܪܢ ܝܫܘܥ ܡܫܝܚܐ ܐܡܝܢ

1 Corinthians. Fol. 25 *b*. Subscription: ܫܠܡ ܠܘܬ ܡܪܝܐ ܘܠܐ . ܫܠܝܚܐ ܕܩܕܡ ܟܠ . ܐܓܪܬܐ : ܕܫܠܝܚ ܠܐܡܡܐ . ܕܩܘܪܢܬܐ : ܘܐܬܝܗܒ ܠܗ ܫܠܡܐ ܘܚܕܘܬܐ ܡܢ ܐܠܗܐ ܘܐܒܐ ܘܡܪܢ ܝܫܘܥ ܡܫܝܚܐ ܐܡܝܢ . . ○:○

2 Corinthians. Fol. 48 *a*. Subscription: ܫܠܡ ܠܘܬ ܡܪܝܐ ܘܠܐ . ܫܠܝܚܐ ܕܩܕܡ ܟܠ . ܐܓܪܬܐ . ܕܫܠܝܚ ܠܐܡܡܐ ܕܩܘܪܢܬܐ ܘܐܬܝܗܒ ܠܗ ܫܠܡܐ ܘܚܕܘܬܐ ܡܢ ܐܠܗܐ ܘܐܒܐ ܘܡܪܢ ܝܫܘܥ ܡܫܝܚܐ ܐܡܝܢ .

Galatians. Fol. 63 *a*. Subscription: ✧ ܫܠܡ ܠܘܬ ✧ ܕܫܠܝܚ ✧ ܘܠܐ . ܫܠܝܚܐ ✧ ܕܩܕܡ ܟܠ . ✧ ܐܓܪܬܐ . ✧ ܕܫܠܝܚ ✧ ܠܐܡܡܐ . ✧ ܕܓܠܛܝܐ . ✧ ✧ ✧

CXXXV.

Vellum, about 8⅞ in. by 5½, consisting of 101 leaves, some of which are much stained and slightly torn, especially foll. 2, 3, 7, 21, 30 and 101. The quires, 11 in number, are now signed with letters; what the original signatures were, does not appear. Each page has from 25 to 33 lines. This volume is written in a small, elegant, Edessene Estrangĕlā, and dated A.Gr. 845, A.D. 534; with the exception of fol. 1, which is of the xiith cent., and foll. 29 and 38, which are paper leaves of the xiiith cent. Numerous Syriac vowels and signs of punctuation have been added by a Nestorian hand, as well as a few Greek vowels by another reader. It contains—

The Epistles of S. Paul, according to the Pĕshīṭṭā version; viz.

Romans. Fol. 1 *b*. Subscription: ܣܠܡ : ܐܓܪܬܐ : ܕܦܘܠܘܣ : ܫܠܝܚܐ : ܕܐܠܗܐ : ܥܠ ܟܠ (sic)

1 Corinthians. Fol. 21 *a*.
2 Corinthians. Fol. 41 *b*.
Galatians. Fol. 54 *b*.
Ephesians. Fol. 60 *b*.
Philippians. Fol. 66 *b*.
Colossians. Fol. 70 *b*.
1 Thessalonians. Fol. 74 *a*.
2 Thessalonians. Fol. 77 *b*.
1 Timothy. Fol. 79 *b*.
2 Timothy. Fol. 83 *b*.
Titus. Fol. 87 *a*.
Philemon. Fol. 88 *b*.
Hebrews. Fol. 89 *b*.

Colophon, fol. 101 *a*: ܣܠܡ : ܠܡܪܝ ܝܫܘܥ ܡܫܝܚܐ : ܕܒܫܡܗ ܩܕܡ ܟܠ ܫܠܝܚܐ ܕܐܠܗܐ : ܕܐܬܝܗܒ ܠܢ ܒܪ ܚܝ ܕܐܠܗܐ ܐܒ ܘܪܘܚ ܩܕܫܐ ܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ ✣ ܡܢ ܕܐܠܗܐ ܡܫܪܝ ܐܦ ܠܝ ܚܛܝܐ ܒܥܕ ܟܠ ܡܐ ܕܐܡܪ ܠܝ ܒܫܘܠܡܐ ܐܡܝܢ ✣ ܡܢ ܕܐܠܗܐ ܡܫܪܝ

On fol. 101 *b*, after the doxology, ܣܘܓܝ ܡܢ ܕܐܠܗܐ ܡܫܪܝ ܐܦ ܠܝ ܚܛܝܐ ܒܥܕ ܟܠ ܡܐ ܕܐܡܪ ܠܝ ܒܫܘܠܡܐ ✣, there stands a note, portions of which have been designedly erased, stating that this manuscript was written at the expense of a person from the village of Bĕ-'Aital, in the district of Ḥimṣ or Emesa, for the library of a certain convent, at Edessa, in the year 845, A.D. 534: ܫܢܬ ܫܡ ܡܐܬ ܫܢܬ ܐ ܕ ܡܢ ܫܢܬ ..... ܕ ܒܫܢܬ ..... ܫܢܬ ..... ,ܒ ܫܢܬ ..... ,ܒ ܫܢܬ ..... ,ܒ ,ܒ ,ܒ

foll. 20 *b*, ; 21 *b*, ; 22 *b*, ; 23 *b*, ; 24 *b*,); and lastly, the end of each quire was noted by an Arabic numeral at the foot (e.g. foll. 9 *b*, اول; 29 *b*, ثالثة; 49 *b*, خامسة; 59 *b*, سادسة; etc.). Each page is divided into two columns, of from 16 to 20 lines. This volume is written in a large Estrangĕlā of the vi^th^ cent.; with the exception of foll. 1—8 and 180—208, which are in a more angular and less elegant hand of the xth cent. Greek vowels have been occasionally added (, e.g.). It contains—

The Epistles of S. Paul, according to the Pĕshīṭṭā version; viz.

Romans, fol. 1 *a*; beginning with ch. i. 8.
1 Corinthians. Fol. 38 *b*.
2 Corinthians. Fol. 76 *b*.
Galatians. Fol. 101 *b*.
Ephesians. Fol. 113 *b*.
Philippians. Fol. 126 *a*.
Colossians. Fol. 135 *a*.
1 Thessalonians. Fol. 143 *a*.
2 Thessalonians. Fol. 150 *b*.
1 Timothy. Fol. 155 *a*.
2 Timothy. Fol. 165 *b*.
Titus. Fol. 173 *a*.
Philemon. Fol. 177 *b*.
Hebrews. Fol. 179 *a*.

Colophon, fol. 208 *b*, :

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The lessons are marked in the usual way on the margins, some by the scribe, others by a later reader, who evidently drew up an index (), which is now lost, and also indicated certain chapters or sections by the word (e.g. foll. 16 *a*, 32 *a*, 37 *b*, 41 *a*, 53 *a*, etc.

The more recent portions of the manuscript were written by a scribe named John, as appears from a note on fol. 208 *b*, at the foot of the second column: (sic)

The original note at the foot of the first column has been erased (only the word is now legible), and in its place we read: .

On the margin of fol. 163 *b*, there is written in pencil, evidently at a quite recent period:

Saronz Monus (?)
Consul general
Russe d'Aalexandri (sic) *a fait le voyage dans le*
tesert (sic) *pour trouver le templ* (sic) *de Jupiter amon.*
[Add. 14,475.]

CXXXVII.

Vellum, about 8¾ in. by 5½, consisting of 129 leaves, some of which are slightly stained and torn, especially foll. 1, 9, 30, 69, 70, 128, and 129. The quires were 15 in number, but and are missing. Originally they were signed with both letters and arithmetical figures (see fol. 99 *a*,), but they are now marked with letters only. There are from 23 to 27 lines in each page. This volume is written in a fine, regular Estrangĕlā of the vi^th^ cent., Greek vowels being occasionally added by a later hand (and , e.g. foll. 100 *a* and 101 *a*). The points *rukkākh* and *ḳushshāi* occur on foll. 25 *b* and 26. It contains—

The Epistles of S. Paul, according to the Pĕshiṭṭā version; viz.

Romans. Fol. 1 *b*.

1 Corinthians. Fol. 27 *a*.

2 Corinthians, fol. 54 *a*, ending on fol. 59 *b*, with ch. v. 12.

Galatians, fol. 60 *a*, beginning with ch. v. 18.

Ephesians. Fol. 61 *b*.

Philippians. Fol. 70 *b*.

Colossians. Fol. 77 *a*. A leaf is missing after fol. 80, containing ch. iii. 5—22.

1 Thessalonians. Fol. 82 *a*.

2 Thessalonians. Fol. 88 *a*.

1 Timothy. Fol. 91 *a*.

2 Timothy. Fol. 99 *a*.

Titus. Fol. 104 *a*.

Philemon. Fol. 107 *b*.

Hebrews, fol. 109 *a*, ending with the words ܕܝܢ ܡܥܒܕ, ch. xiii. 21; after which a reader has added: ܒܠܗ ܥܒܕܝܗ ܠܟܠܗ ܟܠܗܝܢ ܐܡܝܢ . ܟܠܗ ܫܡܗ ܟܠܗ ܠܥܠ ܒܥܒܕܗ (sic) ܐܡܝܢ .

The lessons are rubricated in the text, and some have been noted on the margins by later hands.

On fol. 1 *a* the Lord's Prayer is written in an ancient Arabic hand, now much effaced.

بسم الله الرحمن الرحيم ابونا الذى بسما (بالسما) يقدس اسمك ياتي ملكك يكون هواك كما في اسما (السما) كذالك في الرض (الارض) و . . . . معيشتنا يوم بيوم وغفر (واغفر) لنا . . . . كما نحن نغفر بعذنا لبعذنا (بعضنا لبعضنا) ولا تدخلنا التجريب غير نجنا من اشرير (الشرير) ربنا يشوع الا[مسيح] . . . . . لكل من قرا هذا الكتاب . . . . . .

One Gabriel has recorded his name on fol. 11 *b*: ܐܠ ܚܢܢܝܠ ܡܚܠ ܚܢ (sic) ܠܠܗ ܡܚܠ ܫܕ ܟܠ ܡܗ ܠܗܘܢ ܡܚܠ (sic) ܚܢ .

[Add. 17,122.]

CXXXVIII.

Vellum, about 9⅝ in. by 6¼, consisting of 116 leaves, some of which are much stained and slightly torn, especially foll. 1, 2, 31, 90, and 113. The quires, 12 in number, were originally signed with arithmetical figures (e.g. foll. 60 *a*, ܟܣ; 70 *a*, ܟܥ; 100 *a*, ܩ), but are now marked with letters. Each page is divided into two columns, of from 27 to 31 lines. This volume is written in a fine, regular Estrangĕlā of the vi[th] or vii[th] cent., with the exception of foll. 37 and 38, which are paper leaves of the xiii[th] cent., inserted by the same hand that repaired fol. 90. Greek vowels have been occasionally added (ϒ, ϖ, ϗ, ο, ϙ, ϡ or ϻ), and also the points *rukkākh* and *ḳushshāi*, indicated, as usual, by small red dots. It contains—

The Epistles of S. Paul, according to the Pĕshiṭṭā version; viz.

Romans. Fol. 1 *b*. Subscription: ܟܬܒ ܠܟ ܟܬܒܬܐ ܪܘܡܝܐ ܡܢ ܐܝܓܪܬ ܕܫܠܝܚ ܠܘܬ ܟܢ ܕܪܘܡ . ܘܫܠܡ ܒܫܠܡ ܟܬܒ ܐܓܪܬ ܠܟ ܠܘܬ ܟܢ ܕܪܘܡ . ٥:٥ . ܐܡܝܢ ܡܪܝ ܡܫܝܚܐ ܥܡ ܟܠ ܟܢ .

1 Corinthians. Fol. 23 *a*. Subscription: ܟܬܒ ܠܟ ܟܬܒܬܐ ܪܘܡܝܐ ܡܢ ܐܝܓܪܬ ܕܫܠܝܚ ܠܘܬ ܟܢ ܕܪܘܡ . ܘܫܠܡ ܒܫܠܡ ܟܬܒ ܐܓܪܬ ܠܟ ܠܘܬ ܟܢ ܕܪܘܡ . ܐܡܝܢ ܡܪܝ ܡܫܝܚܐ ܥܡ ܟܠ ܟܢ .

2 Corinthians. Fol. 44 *a*. Subscription: ܟܬܒ ܠܟ ܟܬܒܬܐ ܪܘܡܝܐ ܡܢ ܐܝܓܪܬ ܕܫܠܝܚ ܠܘܬ ܟܢ ܕܪܘܡ . ٥:٥ . ܐܡܝܢ ܡܪܝ ܡܫܝܚܐ ܥܡ ܟܠ ܟܢ .

Galatians. Fol. 57 *b*. Subscription: ܟܬܒ ܠܟ ܟܬܒܬܐ ܪܘܡܝܐ ܡܢ ܐܝܓܪܬ ܕܫܠܝܚ ܠܘܬ ܟܢ ܕܪܘܡ . ܘܫܠܡ ܒܫܠܡ ܟܬܒ ܐܓܪܬ ܠܟ ܠܘܬ ܟܢ ܕܪܘܡ . ܐܡܝܢ ܡܪܝ ܡܫܝܚܐ ܥܡ ܟܠ ܟܢ .

Ephesians. Fol. 64 *b*. Subscription: ܫܠܡ ܒܣܝܥܘܬܐ ܕܐܦܣܘܣ ܗܠܐ ܟܬܒ ܠܗ ܒܫܠܡ ܡܪܢ ܘܐܠܗܢ ܘܦܪܩܠܝܛܘܣ ܕܐܬ ܠܗ ܒܫܠܡ ܡܪܢ ܘܐܠܗܢ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܣ̈ܝ̈ܡ.

Philippians. Fol. 71 *b*. Subscription: ܫܠܡ ܒܣܝܥܘܬܐ ܕܦܝܠܝܦܣܝ ܗܠܐ ܟܬܒ ܠܗ ܒܫܠܡ ܡܪܢ ܘܐܠܗܢ ܘܦܪܩܠܝܛܘܣ ܕܐܬ ܠܗ ܒܫܠܡ ܡܪܢ ܘܐܠܗܢ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܣ̈ܝ̈ܡ.

Colossians. Fol. 76 *b*. Subscription: ܫܠܡ ܒܣܝܥܘܬܐ ܕܩܘܠܣܝ ܗܠܐ ܟܬܒ ܠܗ ܒܫܠܡ ܡܪܢ ܘܐܠܗܢ ܘܦܪܩܠܝܛܘܣ ܕܐܬ ܠܗ ܒܫܠܡ ܡܪܢ ܘܐܠܗܢ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܣ̈ܝ̈ܡ.

1 Thessalonians. Fol. 81 *a*. Subscription: ܫܠܡ ܟܬܒ ܠܗ ܗܠܐ ܩܕܡܝܐ ܕܬܫܠܘܢܝܩܝ ܒܫܠܡ ܡܪܢ ܘܐܠܗܢ ܘܦܪܩܠܝܛܘܣ ܕܐܬ ܠܗ ܒܫܠܡ ܡܪܢ ܘܐܠܗܢ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܣ̈ܝ̈ܡ.

2 Thessalonians. Fol. 85 *a*. Subscription: ܫܠܡ ܟܬܒ ܠܗ ܗܠܐ ܬܪܝܬܝܐ ܕܬܫܠܘܢܝܩܝ ܒܫܠܡ ܡܪܢ ܘܐܠܗܢ ܘܦܪܩܠܝܛܘܣ ܕܐܬ ܠܗ ܒܫܠܡ ܡܪܢ ܘܐܠܗܢ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܣ̈ܝ̈ܡ.

1 Timothy. Fol. 87 *b*. Subscription: ܫܠܡ ܟܬܒ ܠܗ ܗܠܐ ܩܕܡܝܐ ܕܛܝܡܬܐܘܣ ܒܫܠܡ ܡܪܢ ܘܐܠܗܢ ܘܦܪܩܠܝܛܘܣ ܕܐܬ ܠܗ ܒܫܠܡ ܡܪܢ ܘܐܠܗܢ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܣ̈ܝ̈ܡ.

2 Timothy. Fol. 93 *a*. Subscription: ܫܠܡ ܟܬܒ ܠܗ ܗܠܐ ܬܪܝܬܝܐ ܕܛܝܡܬܐܘܣ ܒܫܠܡ ܡܪܢ ܘܐܠܗܢ ܘܦܪܩܠܝܛܘܣ ܕܐܬ ܠܗ ܒܫܠܡ ܡܪܢ ܘܐܠܗܢ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܣ̈ܝ̈ܡ.

Titus. Fol. 97 *a*. Subscription: ܫܠܡ ܟܬܒ ܠܗ ܗܠܐ ܩܕܡܝܐ ܕܛܝܛܘܣ ܒܫܠܡ ܡܪܢ ܘܐܠܗܢ ܘܦܪܩܠܝܛܘܣ ܕܐܬ ܠܗ ܒܫܠܡ ܡܪܢ ܘܐܠܗܢ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܣ̈ܝ̈ܡ.

Philemon. Fol. 99 *b*. Subscription: ܫܠܡ ܟܬܒ ܠܗ ܗܠܐ ܦܠܓ̈ܐ ܕܦܝܠܝܡܘܢ, ܘܐܬ ܠܗ ܒܫܠܡ ܡܪܢ ܘܐܠܗܢ ܘܦܪܩܠܝܛܘܣ ܕܐܬ ܠܗ ܒܫܠܡ ܡܪܢ ܘܐܠܗܢ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܣ̈ܝ̈ܡ.

Hebrews. Fol. 101 *a*. Subscription: ܫܠܡ ܟܬܒ ܠܗ ܗܠܐ ܚܕ̈ܐ ܕܥܒܪ̈ܝܐ ܒܫܠܡ ܡܪܢ ܘܐܠܗܢ ܘܦܪܩܠܝܛܘܣ ܕܐܬ ܠܗ ܒܫܠܡ ܡܪܢ ܘܐܠܗܢ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܣ̈ܝ̈ܡ. ܫܠܡ ܐ̈ܢ ܕܟ̈ܬ̈ܒ̈ܐ ܩ̈ܕ̈ܝ̈ܫ̈ܐ ܐ̈ܠ̈ܝ̈ܢ ܒ̈ܫ̈ܠ̈ܡ ܐ̈ܢ ܕ̈ܐ̈ܠ̈ܗ̈ ܐ̈ܬ̈ܝ̈ܢ ܠ̈ܗ̈ ܒ̈ܫ̈ܠ̈ܡ ܐ̈ܢ ܕ̈ܐ̈ܠ̈ܗ̈ ܐ̈ܡ̈ܝ̈ܢ ܐ̈ܡ̈ܝ̈ܢ ܐ̈ܡ̈ܝ̈ܢ ܣ̈ܝ̈ܡ.

The lessons are rubricated in the text, with numerous additions by later hands on the margins.

On fol. 116 *b* it is recorded that this volume belonged to the convent of S. Mary Deipara: ܗ̈ܝ̈ ܣ̈ܦ̈ܪ̈ܐ ܕ̈ܐ̈ ܕ̈ܒ̈ܝ̈ܬ̈ ,ܡ̈ܪ̈ܝ̈ܡ ܥ̈ܠ̈ܝ̈ܗ̈ ܕ̈ܠ̈ܐ ܡ̈ܫ̈ܡ̈ܫ̈ܢ̈ܐ ܕ̈ܡ̈ܫ̈ܬ̈ܡ̈ܫ̈ܢ̈ܐ ܕ̈ܡ̈ܫ̈ܬ̈ܡ̈ܫ̈ܢ̈ܐ ,ܕ̈ܐ̈ ܕ̈ܐ̈ ܕ̈ܐ̈ ,ܡ̈ܪ̈ܝ̈ܡ ܕ̈ܒ̈ܝ̈ܬ̈ ,ܕ̈ܐ̈ ܕ̈ܐ̈ ,ܡ̈ܪ̈ܝ̈ܡ ܕ̈ܒ̈ܝ̈ܬ̈ .

On fol. 1 *a* there are some lines of writing, consisting, as it appears, chiefly of proper names, the purport of which is not perfectly clear: ܡ̈ܪ̈ܝ̈ ܕ̈ܡ̈ܫ̈ܬ̈ܡ̈ܫ̈ܢ̈ܐ ܕ̈ܡ̈ܫ̈ܬ̈ܡ̈ܫ̈ܢ̈ܐ (?ܡ̈ܪ̈ܝ̈ܡ) . . . . . ܡ̈ܪ̈ܝ̈ܡ ܡ̈ܪ̈ܝ̈ܡ ܡ̈ܪ̈ܝ̈ܡ

CXXXIX.

Vellum, about 6⅞ in. by 4¼, consisting of 91 leaves, some of which are much stained and torn, especially foll. 1, 12, 20, 21, 23, 26, 27, 34—36, 44, and 91. How the quires were signed, does not appear. Leaves are wanting at the beginning, and after foll. 6, 7, 12, 14, 15, 16, 31, 35, 36, 44, and 74. Each page has from 25 to 29 lines. This volume is written in a small, neat Estrangĕlā of the vith or viith cent. Greek vowels have been added in a few places by a later hand. It contains—

The Epistles of S. Paul, according to the Pĕshīṭṭā version; viz.

Romans. Fol. 1 *a*. Missing portions: ch. i. 1—13, v. 13—vii. 19, viii. 11—27, and xi. 30 to the end.

1 Corinthians. Fol. 13 *a*. Missing portions: ch. i. 1—iii. 17, v. 10—vi. 15, vii. 14—xi. 20, and xii. 5—25.

2 Corinthians. Fol. 24 *a*. Missing portions: ch. viii. 7—x. 2 and xii. 19 to the end.

Galatians, fol. 36 *a*, beginning with ch. v. 22.

Ephesians, fol. 37 *a*, beginning with ch. ii. 19.

Philippians. Fol. 42 *a*. Missing portion: ch. ii. 25—iii. 11.

Colossians. Fol. 46 *b*.

1 Thessalonians. Fol. 52 *a*.

2 Thessalonians. Fol. 57 *a*.

1 Timothy. Fol. 59 *b*.

2 Timothy. Fol. 66 *a*.

Titus. Fol. 70 *b*.

Philemon. Fol. 73 *b*.

Hebrews. Fol. 74 *b*. Missing portion: ch. i. 1—ii. 4.

Colophon, : ܟܬܒܗ : ܠܚܕܕ : ܥܠ ܟܠ ; followed by the usual doxology.

Of the lessons, some are rubricated in the text, and others have been noted by later hands on the margins.

[Add. 14,481.]

CXL.

Three vellum leaves, about 10½ in. by 8¾, slightly stained and torn, written in double columns of from 24 to 26 lines, in a good, regular Estrangĕlā of the vith or viith cent. They contain—

Fragments of the Epistles of S. Paul, according to the Pĕshīṭṭā version; viz.

2 Corinthians, ch. vii. 1—14.

1 Timothy, ch. ii. 5—iii. 9.

Hebrews, ch. xi. 9—27.

[Add. 14,669, foll. 57—59.]

CXLI.

Vellum, about 9½ in. by 5⅝, consisting of 143 leaves, some of which are much stained and torn, especially foll. 3, 9, 10, 22, 31, 56, 77, 142, and 143. The quires, 15 in number, were originally signed with arithmetical figures (fol. 77 *a*,), but have since been twice re-numbered with letters, on the second occasion incorrectly. Leaves are wanting after foll. 52, 53, 55, 56, and 94. Each page has from 23 to 28 lines. This manuscript is written in a beautiful, regular Estrangĕlā, and dated A. Gr. 933, A.D. 622; but foll. 1, 2, 20, and 21 are paper leaves of the xiiith cent. Greek vowels have been occasionally added (, , , , or). It contains—

The Epistles of S. Paul, according to the Pĕshīṭṭā version; viz.

Romans. Fol. 1 *b*. The more recent portions are: ch. i. 1—9 and xii. 8—xiii. 7.

1 Corinthians. Fol. 27 *b*. Missing portions: ch. xv. 48—xvi. 6 and xvi. 22—24.

2 Corinthians. Fol. 54 *a*. Missing portions: ch. i. 1—9, ii. 17—iii. 13, and iv. 11—vi. 2.

Galatians. Fol. 68 *a*.

Ephesians. Fol. 77 *b*.

Philippians. Fol. 86 *a*.

Colossians. Fol. 91 *b*. Missing portion: ch. iii. 4—20.

1 Thessalonians. Fol. 96 *b*.

2 Thessalonians. Fol. 101 *b*.

1 Timothy. Fol. 104 *b*.

2 Timothy. Fol. 112 *a*.

Titus. Fol. 117 *b*.

Philemon. Fol. 120 *b*.

Hebrews. Fol. 122 *a*.

Colophon, fol. 142 *b*: ܥܠܡ ܠܡܚܘܝ ܟܬܒ̈ܐ ܩܕ̈ܫܐ ܐܝܟ ܕܟܬܝܒ ܥܠ ܦܪܫ̈ܐ ܕܐܦܣܛܘܠܘܣ ܩ̈ ܕܒܪ ܚܠܘܓ̈ܐ ܕܫܡܗ ܝܘܚܢܢ ܒܪ ܣܪܓܝ ܡܢ ܟܦܪ ܚܠܘܓ̈ܐ ܕܒܝܬ ܣܪ̈ܘܓ ܒܫܢܬ ܬ̈ܫܥ ܡ̈ܐܐ ܕܝܘܢ̈ܐ ܕܗܘ ܫ̈ܢܬ ܬ̈ܫ̈ܥ ܡ̈ܐܐ ܘ̈ܫ̈ܬܝܢ ܘ̈ܐܪ̈ܒܥ ܕܐܦ ܫܠܡ ܠܗ ܒܟܣܦ ܐ̈ܪ̈ܒ̈ܥ ܩ̈ܪ̈ܛ̈ܝܛ̈ ܘ̈ܫ̈ܬ ܩ̈ܪ̈ܛ̈ܝܛ̈ ܘ̈ܚ̈ܡ̈ܫ

vent of S. Mary Deipara, as appears from another note on the same page (ܟܬܒ ܟܘܪ ܥܠ ܡܪܝܡ ܥܠܡ ܕܝܠܕ ܐܠܗܐ). This has, however, been re-touched throughout, and the first part of it altered, so as to make it appear that the book was presented to the convent by one Zachariah, the son of Paul, the son of Bar-ṣaumā: ܙܟܪܝܐ ܒܪ ܦܘܠ ܒܪ ܒܪ ܨܘܡܐ ܐܦ ܗܘ ܒܪ ܙܟܪܝܐ ܒܪ ܦܘܠ ܒܪ ܒܪ ܨܘܡܐ ܐܦ ܗܘ ܟܬܒ ܟܘܪ ܥܠ ܡܪܝܡ ܥܠܡ ܕܝܠܕ ܐܠܗܐ ... ܟܘ.

At the foot of fol. 142 *b* there now stand the following words, written over an erasure, perhaps by the same hand that altered the previous note: ܐܬܝ ܠܗ ܟܬܒ ܟܘܪ ,ܡܕܝܢ ܙܟܪܝܐ ܒܪ ܦܘܠ ܒܪ ܒܪ ܨܘܡܐ ܐܦ ܗܘ ܟܬܒ ܟܘܪ ... ܥܠ ܡܪܝܡ ܥܠܡ ܕܝܠܕ ܐܠܗܐ ,ܡܕܝܢ ܐܬܝ ܠܗ ܟܬܒ ܟܘܪ ... ܥܠ ܡܪܝܡ ܥܠܡ ܕܝܠܕ ܐܠܗܐ.

On fol. 143 *b* there is an astronomical figure, containing the names of the ܣܠܡ or signs of the Zodiac. Some writing at the top of the page, of the xth cent., but much effaced, explains the use of the figure. Beneath it is written: ܙܠ ܠܗ ܒܪ ... ܟܬܒ ܟܘܪ ... ܥܠ ܡܪܝܡ ܥܠܡ ܕܝܠܕ ܐܠܗܐ.

[Add. 14,478.]

CXLII.

A vellum leaf, much torn, 7¾ in. by 4⅞. The writing is a small, neat Estrangĕlā. It is the last leaf of a Nestorian manuscript of the New Testament, dated A. Gr. 993, A.H. 63, A.D. 682, and contains—

The Epistle to the Hebrews, ch. xii. 28 to the end, according to the Pĕshīṭṭā version.

The colophon, which is unfortunately much mutilated, runs as follows:

ܫܒܚ ܠܐܠܗܐ ܕܟܠ ܡܢ ܒܪܝܬ ... ...

ܟܬܒܐ ܩܕܝܫܐ ܗܠܝ ܟܝܪ ܒܓܠ ܕܝܢ ܕܐܬܚܙܝ ܒܟܠ ܥܡܐ ; to which a later hand has added: .ܘܐܡܪܟܐ ܘܐܠܦܝܐ ܘܐܠܦܝܐ . ܟܬܒ ܡܫܝܚܐ ܟܠܗ . ܟܝܠܐ ܕܢ ܕܝܢ

2 Corinthians, ch. i. 1—v. 17. Fol. 16 *b*.

The lessons are rubricated in the text, and a few have been noted on the margins by later hands.

The writing on fol. 1 *a* is so much effaced that only a word here and there can be read, such as ܟܬ[ܒ]ܐ ܩ, ܟܝ, ܟ ܡܬܬ, ܒܪܝܫ ܕܝ ܕ ܒ, etc.

[Add. 14,468, foll. 1—20.]

CXLIV.

Five vellum leaves, about 8⅞ in. by 6, slightly soiled and torn (Add. 14,666, foll. 51—55). The writing is a fine, regular Eṣtrangĕlā of the vii^th^ or viii^th^ cent. They contain—

The 2nd Epistle to the Corinthians, ch. vi. 2—16, and viii. 5—x. 15, according to the Pĕshīṭṭā version.

Fol. 52 has been used as a flyleaf for a volume of discourses of Jacob of Batnae, as appears from the list of contents on the margin: ܡܠ . ܟܠܡ ܠ ܟܝܡ ܟܝ ܡܠ . ܟܬܒ ܡܠ . ܟܠܘ ,ܡܡ ܟܝ ܡܠ . ܟ ܡܠ . ܡܠ ܡ ܟ . ܡܠ ܡ .

[Add. 14,666, foll. 51—55.]

CXLV.

Vellum, about 9⅜ in. by 7⅜, consisting of 82 leaves, some of which are slightly stained and torn, especially foll. 1, 8, 20, 21, and 77—81. The quires, nine in number (the last of only three leaves), are signed with letters. There are from 21 to 32 lines in each page. This volume is written in a rather inelegant hand of the ix^th^ or x^th^ cent., and contains—

The Epistles of S. Paul, according to the Pĕshīṭṭā version; viz.

Romans. Fol. 1 *b*.
1 Corinthians. Fol. 14 *a*.
2 Corinthians. Fol. 27 *b*.
Galatians. Fol. 38 *a*.
Ephesians. Fol. 42 *b*.
Philippians. Fol. 47 *b*.
Colossians. Fol. 51 *b*.
1 Thessalonians. Fol. 54 *b*.
2 Thessalonians. Fol. 57 *b*.
1 Timothy. Fol. 59 *b*.
2 Timothy. Fol. 63 *b*.
Titus. Fol. 66 *b*.
Philemon. Fol. 68 *b*.
Hebrews. Fol. 69 *b*.

Colophon, fol. 82 *b*: ܥܠܡ ܠܡܚܘܝ ܟܬܒ ܟܝ ܡܫܝ ܟ ܡ ܟ ܡ ܟ ܡ ܟ ܡ ܟ ܡ ܟ ܡ ܟ ܡ ܟ ܡ ܟ ܡ ✣ ܟ ܡ ܟ ܡ ܟ ܡ ✣ ܟ ܡ ✣ ✣ ✣

CXLVII.

Paper, about 12½ in. by 8¾, consisting of 151 leaves, some of which are much stained and torn, especially foll. 1—6, 15, and 36. The quires, signed with letters, are 16 in number. A couple of leaves are wanting at the beginning, and also after fol. 4. Each page is divided into two columns, of from 19 to 23 lines. This manuscript is written in a good, regular hand, with occasional Syriac and Greek vowels (+, ×), and other points; and dated A. Gr. 1565, A.D. 1254. It contains—

The Epistles of S. Paul, according to the Pĕshīṭṭā version. Title, fol. 3 *b*: ܚܠ ܦܓܢ ܕܠܡ [ܣܐ]ܠܐ ܕܫܒܠ ܕܚܢ ܐܦ̈ܘܠܘܣ ܒܓܝܪ ܠܚܒ[ܝ] ܦܥܢܝܡ : ܥܒܕ ܚܒܫ ܥܠܘܗܝ ܕܐܦ̈ܘܣ .

Romans; imperfect, ch. i. 24—ii. 22 being missing. Fol. 3 *b*.

1 Corinthians. Fol. 28 *a*.
2 Corinthians. Fol. 54 *b*.
Galatians. Fol. 71 *b*.
Ephesians. Fol. 80 *b*.
Philippians. Fol. 89 *b*.
Colossians. Fol. 96 *a*.
1 Thessalonians. Fol. 102 *b*.
2 Thessalonians. Fol. 108 *a*.
1 Timothy. Fol. 111 *b*.
2 Timothy. Fol. 119 *a*.
Titus. Fol. 124 *b*.
Philemon. Fol. 127 *b*.
Hebrews. Fol. 129 *a*.

Colophon, fol. 150 *a*: ܥܠܡ ܚܕܬܐ ܕܫܢ ܕ . ܓ̈ܘܟ ܐܢ ܕܥܒ . ܐܠܗܝ ܥܠܒܫ ܥܠܘܗܝ ܕܐܦ̈ܘܣ ܒܓܝܪ ܬ̈ܐܓܒܐ . ܘܠܗܦ ܚܡ ܚܡ :

Numerous lessons, altogether 150 in number, are rubricated in the text. An index of these, now imperfect, is prefixed to the volume, fol. 1 *a*. Subscription, fol. 3 *a*—

ܥܠܡ ܡܢܝܚ ܒ̈ܘܚ ܚܫܒܢ ܕܓ̈ܒܐ ܕ̈ܚܐ ܕ̈ܚ̈ܐ ܕ̈ܫܬܥܒ ܕ̈ܕܡ̈ܚ̈ܐ ܕ̈ܥ̈ܐ . ܕ̈ܥ̈ܐ ܚܕ ܫܢ ܕ̈ܥ̈ܐ ܥܠܘܗܝ ܕ̈ܐ ܚܡ ܚܡ .

On fol. 150 *b* there is a note, stating that this manuscript was written A. Gr. 1565, A.D. 1254, in the convent of Abbā Yuḥannān Zĕ'ūrā, or John the less, in the desert of Scete, by a Persian monk from Sigistān, named Behnām. ܗܘ ܕ̈ܐ ܚܒ ܕ̈ܥ̈ܐ ܒ̈ܐ ܕ̈ܥ̈ܐ ܕ̈ܐ . ܚ̈ܐ ܕ̈ܐ ܕ̈ܐ . ܕ̈ܐ ܕ̈ܐ ܕ̈ܐ

ܫܘܝܐ ܟܠܗ ܕܐ ܟܬܒ ܒ ܚܒܝܒ
. ܕܒܫ ܥܠܡ ܥܠܡ ܕܒܝܬ ܠܒܝܬ ܕܒܫ
ܕܩܕ ܟܬܒ ܠܒܝܬ ܕܐ,
ܒܝܢܝܗ ܕܒܫ ܥܠܡ ܕܒܫ
ܫܡܫܝܐ, ܕܐ . ܫܝܐ ܕܒܫ
. ܕܐ ܫܝܢ ܕܒܫ ܕܒܫ ܒܝܢܝܗ
ܫܡܫ ܫܡ ܒ ܕܐ ܕܐ ܕܐ ܕܐ
ܕܐ ܫܝܐ ܕܒܫ ܕܒܫ ܫܝܢ ܕܐ
ܫܝܐ . ܕܐ ܒ ܒ ܐ ܠ ܫܡ
ܕܐ ܫܡ . ܕܐ ܕܐ ܫܡ ܫܝܐ
ܫܡ ܕ . ܫܡ ܠ ܫ ܕ ܫ
. ܫ ܫ ܕ .

On fol. 150 *b*, at the foot of the page, there is the following note, dated A. Gr. 1823, A.D. 1512, in the handwriting of a monk of Nisibis, named John: ܫܐ ܟܬܒ ܒ
ܫ ܕ ܫ ܫ ܫ ܫ ܫ
ܫ ܫ ܫ ܫ ܫ ܫ ܫ
ܫ ܫ ܫ ܫ ܫ ܫ ܫ
ܫ ܫ

The Epistle to the Hebrews, according to the Pĕshīṭṭā version, ch. xii. 13—xiii. 19.

[Add. 14,738, foll. 8 and 9.]

CLIII.

Paper, about 8½ in. by 5⅝, consisting of 37 leaves, the first of which is much soiled and torn. The quires, signed with letters, were originally six in number, but the first and last are wanting, and the second is imperfect, there being a lacuna after fol. 1. There are 15 or 16 lines in each page. This manuscript is written in a good, regular hand of the xiiith cent., and contains—

Extracts from the Pauline and other Apostolic Epistles, according to the Pĕshīṭṭā version; viz.

1 Corinthians, imperfect. Fol. 1 *a*.
2 Corinthians. Fol. 6 *a*.
Galatians. Fol. 8 *b*.
Ephesians. Fol. 10 *b*.
Philippians. Fol. 13 *b*.
Colossians. Fol. 15 *b*.
1 Thessalonians. Fol. 17 *b*.
2 Thessalonians. Fol. 18 *b*.
1 Timothy. Fol. 18 *b*.
2 Timothy. Fol. 21 *a*.
Titus. Fol. 22 *a*.
Hebrews. Fol. 24 *a*.
The Epistle of S. James. Fol. 29 *b*.
The first Epistle of S. Peter, imperfect. Fol. 34 *a*.

[Add. 17,228, foll. 1—37.]

BIBLICAL MANUSCRIPTS.

APOCRYPHA.

CLIV.

Vellum, about 12 in. by 9, consisting of 73 leaves, one of which, fol. 66, is much mutilated. The quires, eight in number, are signed with arithmetical figures (e.g. fol. 9, ܡ; fol. 19, ܡ݂ܐ), to which the letters of the alphabet are sometimes added (e.g. fol. 39, ܒ݁; fol. 49, ܟ݂). A later hand has numbered not only the quires, but also the leaves, with the letters of the alphabet, sometimes incorrectly. Leaves are wanting after foll. 59 and 65. Each page is divided into two columns, of from 18 to 22 lines. The character is a large, elegant Estrangĕlā of the vith or viith cent., with Greek vowels occasionally added by a later hand (ϒ ε η ο ϕ). This volume contains—

The book of Ecclesiasticus, or the Wisdom of Jesus the son of Sirach.* Title, fol. 1 *b*, ܟܬܒ ܚܟܡܬ ܒܪ ܣܝܪܐ. Subscription, fol. 73 *b*, ܫܠܡ ܠܟ ܡܪܝ ܣܦܪܐ ܘܟܬܒ ܚܟܡܬ ܒܪ ܣܝܪܐ, which is followed by the usual doxology. The missing portions of the text are chap. xl. 11—26, and chap. xlvi. 4—18. Fol. 66, which contains chap. xlvi. 18—xlvii. 4, has been at one time separated from the volume, and the following note is written upon it in a hand of the xith or xiith cent. ܗܢܐ ܚܕ ܡܢ ܣܦܪ̈ܐ ܕܫܠ ܡܪ ܡܪܝ ܡܫܝܚܐ ܕܐܬ ܠܗ ܒܫܘܡ ܐܒܐ ܘܒܪܐ ܘܪܘܚܐ ܩܕܝܫܐ ܐܚܕ ܐܠܗܐ ܕܟܠ ܒܪ̈ܝܬܐ ܕܒܝܬ ܩܕܝܫ ܡܪܝܡ ܕܥܡ ܡܫܝܚܐ ܒܬ ܐܠܗܐ ܕܒܝܬ ܠܚܡ ܕܒܝܬ ܠܚܡ ܕܒܝܬ ܠܚܡ

[Add. 12,142, foll. 1—73.

CLV.

Vellum, about 7⅞ in. by 5¼, consisting of 127 leaves, many of which are much stained and soiled, especially near the beginning and end. The quires, 13 in number, are signed with both letters and arithmetical figures (see foll. 29 *a*, 59 *a*, 99 *a*, 109 *a*, and 119 *a*), but have been twice renumbered, in part incorrectly, by later hands. Each page has from 21 to 25 lines. The writing is a fine, regular Estrangĕlā of the vith or viith cent. This volume contains—

The first and second books of the Maccabees;* viz.

1 Maccabees. Fol. 1 *b*. Title: ...

2 Maccabees. Fol. 70 *a*. Title: ...

A single lesson, ..., is marked on fol. 6 *a*. A more modern hand has called attention to the history of Shamūnī and her seven sons and Eleazar, by writing at the beginning (fol. 90 *a*) ... and at the end (fol. 96 *b*) ...

[Add. 14,446.]

* This manuscript has been used by Dr. de Lagarde in his edition of the Apocrypha, Leipzig, 1861.

CLVI.

Vellum, about 7⅜ in. by 5¼, consisting of 32 leaves, the first of which is slightly torn. The quires, four in number (the last imperfect), are signed with letters. Each page has from 26 to 30 lines. This manuscript is written in a neat, regular hand of about the xth cent., and contains—

The Book of Women, ...,* comprising the following books:—

1. The story of Susanna, ... Fol. 1 *b*.
2. The book of Esther, ... Fol. 5 *b*.
3. The book of Judith, ... Fol. 15 *a*.
4. The history of Thecla the martyr, ... Very imperfect. Fol. 32 *b*.

On fol. 1 *a* there is a note stating that this volume belonged to the convent of S. Mary Deipara. ...

[Add. 14,447.]

CLVII.

Vellum, about 10½ in. by 8⅜, consisting of 36 leaves, (Add. 14,484, foll. 12—47), some of which are slightly stained and soiled. The quires, originally signed with both letters and arithmetical figures (fol. 21 *a*, ...),

* See Add. 14,652, fol. 1 *b*, and Egerton 704, foll. 197 *a* and 287 *a*. This manuscript has been used by Dr. de Lagarde in his edition of the Apocrypha.

are five in number; but of the first only a single leaf remains. Each page is divided into two columns, of from 21 to 30 lines. This manuscript is written in a fine, regular Estrangĕlā of the vith cent., and contains the following apocrypha.

1. Part of the Protevangelium Jacobi, commencing, in ch. xvii. of the Greek text, with the words ܘܐܬܝ ܠܘܬ ܡܪܝܡ ܘܐܬܚܙܝ ܠܗ ܒܚܠܡܐ ܕܠܐ ܢܫܬܡܥ ܠܗ ܡܕܡ ܒܝܫܐ. Fol. 12 *a*. See Fabricius, Codex Apocryphus N. T., t. i. p. 103, *αὐτὴ ἡ ἡμέρα κυρίου ποιήσει ὡς βούλεται*; Thilo, Codex Apocryphus N. T., t. i. p. 236; Tischendorf, Evangelia Apocrypha, p. 31; Cowper, The Apocryphal Gospels, p. 18. Subscription, fol. 14 *b*, ܫܠܡ ܣܦܪܐ ܕܝܠܕܘܬ ܡܪܝܡ ܘܐܠܦ ܢܣܒ ܠܗ ܝܘܣܦ ܘܐܬܚܙܝ ܠܗ ܒܚܠܡܐ.

The Syriac text has been published in Wright's "Contributions to the Apocryphal Literature of the N.T." (London, 1865). See also Tischendorf, Apocalypses Apocryphæ (Leipzig, 1866), p. 41, etc., and Cowper, The Apocryphal Gospels, p. lii.

2. The Childhood of our Lord Jesus, ܣܦܪ ܝܠܕܘܬ ܡܪܝܢ ܘܐܠܗܢ ܝܫܘܥ. Fol. 14 *b*. It is the so-called Evangelium Thomæ Israelitæ, with the omission of the first chapter of the Greek text (Fabricius, t. i. p. 159; Thilo, t. i. p. 279; Tischendorf, Evang. Apocr., pp. 134—149; Cowper, The Apocryphal Gospels, pp. 152, 448). See Wright's Contributions, Tischendorf's Apocalypses Apocryphæ, p. liii., etc., and Cowper, pp. lxxv. and cx.

3. The Departure of my Lady Mary from this world, ܐܬܬܟܣ ܡܪܝ ܡܪܝܡ ܐܡ ܡܫܝܚܐ, in six books. Fol. 18 *b*. Of this apocryph there is another copy, among various Lives of Saints, in Add. 14,732, fol. 2 *b*, with the title, ܣܦܪ ܐܬܟܣܝܬ ܡܪܝ ܡܪܝܡ. It has been edited, with an English translation and notes, in the Journal of Sacred Literature, 4th Series, vol. vi. and vii., 1865. Other redactions of it may be found in Add. 14,484, foll. 9—11 (see no. CLIX), and in Add. 12,174, fol. 449 *a*, which is a volume of Lives of Saints. An Arabic recension has been published by Enger (Elberfeld, 1854), under the title of "Joannis Apostoli de Transitu Beatæ Mariæ Virginis Liber;" and the corresponding Greek and Latin texts have been edited by Tischendorf in his Apocalypses Apocryphæ, p. xxxiv., etc., and p. 95, etc. A cognate work is the ܐܬܬܟܣ ܕܝܢ ܡܪܝ ܡܪܝܡ, Add. 14,484, foll. 1—8 (see no. CLVIII).

Colophon, fol. 47 *a*: ܫܠܡ ܠܡܫܒܚ ܠܐܠܗܐ ܕܒܪ ܡܢ ܕܐܬܬܟܣ ܡܪܝ ܡܪܝܡ ܐܡ ܡܫܝܚܐ ܕܒܪ ܡܢ ܕܟܬܒ ܣܦܪ ܝܠܕܘܬ ܡܪܝ ܡܪܝܡ ܘܐܠܦ ܢܣܒ ܠܗ ܝܘܣܦ ܘܐܬܚܙܝ ܠܗ ܒܚܠܡܐ ܒܥܕ ܟܠ ܚܕ ܡܢ ܬܠܡܝܕܘܗܝ ܕܡܫܝܚܐ.

[Add. 14,484, foll. 12—47.]

CLVIII.

Vellum, about 10$\frac{3}{4}$ in. by 8$\frac{1}{4}$, consisting of 8 leaves, most of which are much stained and mutilated, especially foll. 1, 6, 7, and 8. It is imperfect at the beginning and end, and there are considerable lacunæ after foll. 5 and 7. Each page is divided into two columns, of from 25 to 27 lines. The writing is a good, regular Estrangĕlā of the vth or vith cent. These leaves contain—

Portions of an apocryph, of which the running title, foll. 5 *b* and 6 *b*, is ܐܬܬܟܣ ܕܝܢ ܡܪܝ ܡܪܝܡ, "the Obsequies of my Lady Mary." The text has been published, with an English translation, in Wright's "Contributions to the Apocryphal Literature of the N. T." Other fragments of it exist as palimpsest leaves in Add. 14,665, foll. 21—24, and Add. 17,137, foll. 6—11.

[Add. 14,484, foll. 1—8.]

CLIX.

Vellum, about 9$\frac{3}{4}$ in. by 7, consisting of three palimpsest leaves (Add. 14,484, foll.

9—11). There are 32 or 33 lines on each page, except on fol. 11 *a*, which has been left unfinished. The writing is good and regular, of the xth or xi^th^ cent. These leaves contain—

Part of an apocryph, entitled ܬܫܥܝܬܐ ܕܡܪܝܡ ܐܡܗ ܕܐܠܗܐ ܕܒܬܘܠܬܐ, "the history of the holy Mother of God, the Virgin." The text has been published in Wright's "Contributions to the Apocryphal Literature of the N. T."

The more ancient text, which seems to be of the ix^th^ cent., is too thoroughly washed out to be legible, at least on foll. 9, 10, and 11 *a*. Fol. 11 *b* contains a diagram for finding the commencement of Lent, etc., with an explanation of its use, also much effaced.

[Add. 14,484, foll. 9—11.]

CLX.

A vellum leaf, about 8½ in. by 5, much soiled and torn. It seems to have been one of the fly-leaves of a manuscript. The writing is a cursive character of about the xth cent. It contains—

On the recto, the Letter of Abgar to our Lord, in an abridged form. Compare Cureton, Ancient Syriac Documents, p. ـه and p. 2; and Cowper, the Apocryphal Gospels, p. lxxxi. and p. 219.

Below, there is a note, stating that the book, of which this leaf formed part, belonged to one Lazarus of Ṣauwarān (صوران near Ḥimṣ) ܥܡ (?) ܕܐܠܥܙܪ ܕܥܒܕ ܒܝܬ ܣܘܪ ܒܪ ܐܠܥܙܪ ܕܐܬܐ ܡܢ ܒܝܬ ܓܙܪ ܒܪ ܐܠܥܙܪ ܕܐܬܐ ܡܢ ܒܝܬ ܓܙܪ.

The writing on the verso is so much effaced that not a single line is wholly legible.

[Add. 17,218, fol. 90.]

BIBLICAL MANUSCRIPTS.

PUNCTUATION.

CLXI.

Vellum, about 9¼ in. by 6⅜, consisting of 312 leaves, some of which, particularly near the beginning, are slightly injured by damp. The quires, 31 in number, are signed with both letters and arithmetical figures; e.g. fol. 189 *b*,

ܠ ܝ ܡܟ·7 ܝ ܠ

but in the first eighteen these marks have been carefully erased, except one on the first and last page of each quire.* The number of lines in each page varies from 27 to 40. The manuscript is written in a small, Nestorian character, and dated A. Gr. 1210, A.D. 899.† The vowels are added throughout, in the form of small dots or points, as well as various diacritical marks and signs of punctuation. On fol. 1 *b* the Greek vowels have likewise been appended, viz. ο, ⍺, ε, η, ι and ω. The diphthong *au* is indicated by ⍺ο, ⍺ο. Examples: ܟܬܒܐ, ܥܓܠ, ܚܙܝܐ, ܟܬܒ̈ܐ, ܡܠ̈ܐ.* The contents are—

I. Foll. 1 *b*—303 *b*. A work entitled "The Book of the Collections of the Vowel-points and Readings, which are in the Holy Scriptures." It may be not inaptly described as a sort of *Syriac Masora*, exhibiting all the more difficult words and sentences of the Biblical text, with the appropriate vowels and signs of punctuation, and accompanied by marginal notes, both critical and explanatory.†

* Neither the meaning of the letters written perpendicularly on each side of the numerical figures, nor their arrangement, is quite intelligible. In quire 31 they are ܠ; in 30, ܕ; in 29, ܟ; in 28, ܗ; in 27, ܙ; in 26, ܙ; in 25, ܗ; in 24, ܗ; in 23, ܗ; in 22, ܗ; in 21, ܠ; in 20, ܗ; in 19, ܟ. In the earlier quires they have been erased.

† Foll. 1 and 2 are more modern, and have from 23 to 26 lines in each page.

* At the foot of the page there is an explanatory note the last line of which is much injured. So far as legible, it runs thus: ܒܪ ܟܬܒ ܡܢ ܟܬܒ ܠܡ ܡܢ ܟܬ ܠܐ ܟܬ ܐܚܪ ܟܬ ܒܗ ܟܬ ܒܗ ܟܬ ܒܗ

Title, fol. 1 *b*. ܟܬܒܐ ܩܕܝܫܐ : ܓܕ ܠܐ ܒܪܫܝܬ : ܒܪܐ ܐܠܗܝܡ ܠܫܡܝܐ ܘܠܐܪܥܐ : ܒܫܡܐ ܕܒܪ ܐܠܗܐ ܕܒܪܝܬ ܟܠ ܒܪܝܬܐ..

ܣܓܕ ܓܠ ܗܘ ܓܠܓܠܬܐ ܩܕܝܫܐ : ܟܬܒ ܟܬܒܐ ܕܒܪܝܬܐ ܕܐܠܗܝܡ ܫܡܝܐ ܘܐܪܥܐ . ܐܡܪ ܗܘ ܕܝ ܒܪܝܫ ܟܬܒ .

The Canon of Scripture, as recognised in this work, comprises the following books in the order in which they are here enumerated.

1. Genesis. Fol. 1 *b*. Subscription, : ܣܠܩ ܣܦܪܐ : ܕܒܪܝܬ : ܡܢ ܟܬܒܐ : ܩܕܡܝܐ : ܕܒܪ ܟܬܒ ܐܡܪ : ܒܪܝܫܝܬ .

2. Exodus. Fol. 24 *a*.

3. Leviticus. Fol. 38 *b*.

4. Numbers. Fol. 48 *a*.

5. Deuteronomy. Fol. 61 *a*. Subscription: ܣܠܩ : ܣܦܪܐ : ܕܡܬܝܢ : ܡܢ ܟܬܒܐ : ܩܕܡܝܐ : ܕܒܪ ܐܡܪ : ܒܪܝܫ ✣

6. Joshua. Fol. 74 *a*. Title: ܣܦܪ : ܕܝܢ ܡܢ ܟܬܒܐ : ܩܕܡܝܐ : ܕܒܪ ✣ ܝܫܘܥ ܒܪ ܢܘܢ : ܒܥܕ ܒܪ ܐܡܪ : ܒܪܝܫ ܝܫܘܥ :

7. Judges. Fol. 83 *a*. Title: ܣܦܪ : ܕܝܢ ܡܢ ܟܬܒܐ : ܩܕܡܝܐ : ܕܒܪ ܐܡܪ : ܒܪܝܫ ܫܦܛܝܢ : ..

8. The Book of Samuel (undivided). Fol. 91 *a*.

9. The Book of Kings (undivided). Fol. 108 *b*.

10. The Psalms. Fol 124 *b*. Title: ܣܦܪ ܕܝܢ ܡܢ ܟܬܒܐ : ܩܕܡܝܐ : ܕܒܪ ܐܡܪ : ܒܪܝܫ ܬܫܒܚܬܐ : ܕܕܘܝܕ : ܓܕ ܐܚܕ ܒܫܒܐ : ܗܘ ܕܒܪ ܐܡܪ : ܒܪܝܫ ܫܒܚ ✣ ܠܒܢܝ ܩܪܚ : ✣ ✣ ✣

276 *a*. The subscription ܥܠܡ ܕܢܚܫܡ ܐܥܠܒܫ is repeated, fol. 279 *a*.

29. The fourteen Epistles of S. Paul, in the usual order. Fol. 279 *a*. After the subscription of the Epistle to the Hebrews, we read the following words, fol. 303 *b*.

ܥܠܡ ܠܡܟܬܒ ܥܫܬܐ ܒܫܩܐ ܦܣܛܐ
ܕܡ ܚܠܨܦ ܚܒܟܐ ܬܪܝܢ ܚܒܟ ܢܟܒܨܐ
ܡܢܫܢܐ ܐܫܐ ܫܒܐ ܕܠܨܦ ܪܫܢܨܦ
ܒܟܒܥܒ ܥܒܚܐ ܡܢܡܥܢܚܩܦ ܪܫܩܐ
ܒܟܒ ܐܫܐ ܡܚܦܢ ܡܥܐ ܐܫܐ ܢܟ
ܚܩܒܟ ܚܠ ܚܐ ܡܥܐ ܡܢܟܚ. ܢܡܒ
ܒܦܢ ܡܒܥܐ ܢܟܒ ܚܐ ܦܒܠܒ ܡܒ.
ܢܫܢܐ ܚܐ ܡܥܐ ܡܢܡܥ.

"Here ends the writing of the difficult vowel-points and readings of all the Books of the Scriptures of the Old and New Testaments, the sum of the number of whose sections* is 615; viz. 126 in the Tōrāh, 164 in the whole Bēth-Mautbē,† 29 in David (the Psalms), 131 in the Prophets, and 165 in the New Testament."

As specimens of the text, take Exod. I. 1—7, Ps. I., and S. Mark I. 1—5.

ܐܒܓ : ܥܩܚܐ : ܦܣܛܐ : ܪܫܒ :
ܒܓ
ܒܓ ܒܓ ܒܓ ܒܓ
ܒܓ ܒܓ ܒܓ ܒܓ
ܒܓ ܒܓ ܒܓ

ܒܗܘܢ, marg. (ܟܬܝܒ) ܐܘ ܠܐ. Fol. 8 *a*, ܒܬܪ ܒܬܪ ܒܬܪ ܒܬܪ, marg. ܒ. ܣܝܡ. Fol. 8 *b*, ܟܬܒ ܒܬܪ ܒܬܪ ܒܬܪ, marg. ܓ. ܣܝܡ. Fol. 7 *a*, ܒܬܪ ܒܬܪ ܒܬܪ ܒܬܪ, marg. ܒ. ܣܝܡ. Fol. 20 *b*, ܒܬܪ ܒܬܪ ܣܝܡ ܒܬܪ ܒܬܪ, marg. ܒ. ܣܝܡ. Fol. 4 *a*, ܒܬܪ ܒܬܪ, marg. ܗ ܣܘ. Fol. 18 *b*, ܐܘ ܒܬܪ ܒܬܪ ܒܬܪ ܒܬܪ ܒܬܪ ܒܬܪ, marg. ܐ ܣܘ ܕ ܣܘ. Fol. 7 *a*, ܒܬ ܒܬܪ ܒܬܪ ܒܬܪ ܒܬܪ, marg. ܐ. ܣܡܐ. Fol. 15 *a*, ܒܬܪ ܒܬܪ, marg. ,. ܣܡܗ ܠܐ. Fol. 11 *a*, ܒܬܪ ܒܬܪ ܒܬܪ ܒܬܪ, marg. ܣܡܐ. Fol. 21 *a*, ܒܬܪ, (sic, altered from ܒܬܪ), marg. ܒ. ܡܗܟ ܠܐ. Fol. 22 *a*, ܒܬܪ ܒܬܪ ܒܬܪ ܒ. marg. ܗ. ܠܐ ܣܥܗ. Fol. 11 *b*, ܒܬܪ ܒܬܪ ܒܬܪ ܒܬܪ ܒܬܪ, marg. (ܟܬܝ) ܒܝ. Fol. 10 *a*, ܒܬܪ ܒܬܪ ,ܐ ,ܒܬܪ, marg. ܒܬܪ. Fol. 26 *a*, ܒܬܪ ܒܬܪ ܒܬܪ ܒܬܪ ,ܒܬܪ, marg. ܒܬܪ. Sometimes they are explanatory of difficult words. For example: fol. 1 *b*, ܒܬܪ is explained by ܒܬܪ ܒܬܪ. Fol. 2 *a*, ܒܬܪ by ܒܬܪ ܒܬܪ. Fol. 2 *a*, ܒܬܪ by ܒܬܪ ܒܬܪ. Fol. 104 *a*, ܒܬܪ ܒܬܪ ܒܬܪ ܒܬܪ by ܒܬܪ ܒܬܪ. Various readings and references to the Hebrew and Greek texts occasionally occur. For example, Ps. cxxii. 2, fol. 140 *b*, ܒܬܪ ܒܬܪ ܒܬܪ ܒܬܪ ܒܬܪ, the marg. has ܒܬܪ ܒܬܪ ܒܬܪ. On Ecclesiasticus, xxxvii. 10, fol. 157 *b*, ܒܬܪ ܒܬܪ, is remarked: ܒܬܪ ܒܬܪ ܒܬܪ ܒ ܒܬܪ. Fol. 24 *b*, Exod. i. 19, ܒܬܪ ܒܬܪ ܒܬܪ, marg. ܒܬܪ ܒܬܪ ܒܬܪ. Fol. 85 *a*, Judges vii. 11, ܒܬܪ ܒܬܪ ܒܬܪ ܒܬܪ, marg. ܒܬܪ ܒܬܪ ܒܬܪ. Fol. 85 *b*, Judges, vi. 19, ܒܬܪ ܒܬܪ ܒܬܪ ܒܬܪ, marg. ܒܬܪ ܒܬܪ ܒܬܪ ܒܬܪ. Fol. 84 *a*, Judges iii. 15, ܒܬܪ ܒܬܪ ܒܬܪ ܒܬܪ marg. ܒܬܪ ܒܬܪ ܒܬܪ (ἀμφοτεροδέξιος). Fol. 98 *a*, 1 Sam. xxii. 18, ܒܬܪ ܒܬܪ ܒܬܪ, marg. ܒܬܪ ܒܬܪ ܒܬܪ. Fol. 108 *b*, 1 Kings, i. 2, ܒܬܪ ܒܬܪ ܒܬܪ ܒܬܪ, marg. ܒܬܪ ܒܬܪ ܒܬܪ. Fol. 137 *b*, Ps. cxi. 1, ܒܬܪ ܒܬܪ ܒܬܪ, marg. ܒܬܪ ܒܬܪ ܒܬܪ. Fol. 188 *b*, Hosea, xi. 4, ܒܬܪ ܒܬܪ ܒܬܪ, marg. ܒܬ ܒܬܪ ܣܝܡ ܠܐ ܒܬܪ. ,ܒܬܪ ܒܬܪ ܒܬܪ ,ܒܬܪ ܒܬܪ ,ܒܬܪ. Peculiarities in the readings of the Syriac (Nestorian) schools are also referred to (foll. 120 *a*, 259 *b*, ܒܬܪ ܒܬܪ); in particular those of Nisibis (ܒܬܪ, foll. 18 *a* and *b*, 23 *b*, etc.), of Mār Mārī near Seleucia (ܒܬܪ ,ܒܬܪ ,ܒܬ ,ܒܬ, fol. 10 *a*), of Māḥūzā (ܒܬܪ, foll. 115 *b*, 116 *b*, etc.), of Aitīlāhā (ܒܬܪ ܒܬ, foll. 250 *a*, 256 *b*, 257 *a*, etc.), and of Kandūḳē (ܒܬ ܒܬܪ, foll. 28 *a*, 69 *a*, 252 *a*, etc.). In one note, fol. 8 *b*, the agreement of the schools on a certain point is mentioned, ܒܬܪ ܒܬܪ ܒܬܪ ܒܬܪ.

II. Fol. 303 *b*. A selection of passages from the Scriptures, to illustrate the use of the various signs of punctuation and accen-

tuation, separately and in combination. Title: ܟܬܒܐ ܕܦܘܢܩܛܐ ܕܟܠܗ ܡܗܝܡܢܐ ܕܐܬ ܒܗ ܡܢ ܩܕܡ ܡܪܢ ܐܝܫܘܥ ܡܫܝܚܐ ܘܡܢ ܩܕܡ ܟܠ ܡܠܦܢ̈ܐ ܘܡܦܫܩ̈ܢܐ ܕܒܥܕܬܐ ܕܝܢ ܩܕܝܫܬܐ .

III. Fol. 308 *a*. On various letters of the alphabet and their combinations.

1. On the combinations in writing of the letters ܕ ܪ ܠ at the beginning of words. ܐܦ ܒܓܕ ܐܦ ܗܘ ܕܟܬ ܒܓܕ ܟܦ ܗܘ ܕܟܬ ܒܓܕ ܟܦ ܗܘ ܕܟܬ ܒܓܕ ܟܦ ܗܘ ܕܟܬ ..

2. On the combinations of the same four letters with ܗ ܚ ܥ ܐ at the beginning of words. ܐܦ ܒܓܕ ܐܦ ܗܘ ܕܟܬ ܒܓܕ ܟܦ ܗܘ ܕܟܬ ܒܓܕ ܟܦ ܗܘ ܕܟܬ ܒܓܕ ܟܦ ܗܘ ܕܟܬ .

3. On the letters ܗ ܡ ܪ ܐ as marking tenses and persons. ܐܦ ܒܓܕ ܐܦ ܗܘ ܕܟܬ ܒܓܕ ܟܦ ܗܘ ܕܟܬ ܒܓܕ ܟܦ ܗܘ ܕܟܬ ܒܓܕ ܟܦ ܗܘ ܕܟܬ .

4. On the letters ܗ ܡ ܥ ܢ ܐ, when suffixed. ܐܦ ܒܓܕ ܐܦ ܗܘ ܕܟܬ ܒܓܕ ܟܦ ܗܘ ܕܟܬ ܒܓܕ ܟܦ ܗܘ ܕܟܬ ܒܓܕ ܟܦ ܗܘ ܕܟܬ .

Subscription, fol. 309 *b*: ܫܠܡ ܣܦܪܐ ܕܝܢ ܕܫܠܡ ܡܫܒܚܐ ܘܡܪܘܡܡܐ ܠܐܠܗܐ ܕܟܠ ܫܒܚ̈ܐ ܘܟܠ ܬܫܒ̈ܚܬܐ ܠܡܪܝ ܟܠ ܒܪ̈ܝܬ̈ܐ ܘܠܡܪ̈ܡ̈ܐ ܕܒܪ̈ܝܬ̈ܐ ܘܠܥܠ̈ܡ̈ܐ ܕܥ̈ܠܡ̈ܐ ܐܡܝܢ ..

IV. Fol. 309 *b*. The following brief explanation of certain critical marks attached to words in the biblical text.

ܗܕܐ ܕܟ ܫܘܪܝܐ ܕܐܬ ܒܗ ܡܢ ܩܕܡ ܡܪܢ ܐܝܫܘܥ ܡܫܝܚܐ ܘܡܢ ܩܕܡ ܟܠ ܡܠܦܢ̈ܐ ܘܡܦܫܩ̈ܢܐ ܕܒܥܕܬܐ ܕܝܢ ܩܕܝܫܬܐ . ܐܬ ܒܗ ܡܢ ܩܕܡ ܡܪܢ ܐܝܫܘܥ ܡܫܝܚܐ ܘܡܢ ܩܕܡ ܟܠ ܡܠܦܢ̈ܐ ܘܡܦܫܩ̈ܢܐ ܕܒܥܕܬܐ ܕܝܢ ܩܕܝܫܬܐ . ܐܬ ܒܗ ܡܢ ܩܕܡ ܡܪܢ ܐܝܫܘܥ ܡܫܝܚܐ ܘܡܢ ܩܕܡ ܟܠ ܡܠܦܢ̈ܐ ܘܡܦܫܩ̈ܢܐ ܕܒܥܕܬܐ ܕܝܢ ܩܕܝܫܬܐ . ܐܬ ܒܗ ܡܢ ܩܕܡ ܡܪܢ ܐܝܫܘܥ ܡܫܝܚܐ ܘܡܢ ܩܕܡ ܟܠ ܡܠܦܢ̈ܐ ܘܡܦܫܩ̈ܢܐ ܕܒܥܕܬܐ ܕܝܢ ܩܕܝܫܬܐ . ܐܬ ܒܗ ܡܢ ܩܕܡ ܡܪܢ ܐܝܫܘܥ ܡܫܝܚܐ ܘܡܢ ܩܕܡ ܟܠ ܡܠܦܢ̈ܐ ܘܡܦܫܩ̈ܢܐ ܕܒܥܕܬܐ ܕܝܢ ܩܕܝܫܬܐ . ܐܬ ܒܗ ܡܢ ܩܕܡ ܡܪܢ ܐܝܫܘܥ ܡܫܝܚܐ ܘܡܢ ܩܕܡ ܟܠ ܡܠܦܢ̈ܐ ܘܡܦܫܩ̈ܢܐ ܕܒܥܕܬܐ ܕܝܢ ܩܕܝܫܬܐ . ܐܬ ܒܗ ܡܢ ܩܕܡ ܡܪܢ ܐܝܫܘܥ ܡܫܝܚܐ ܘܡܢ ܩܕܡ ܟܠ ܡܠܦܢ̈ܐ ܘܡܦܫܩ̈ܢܐ ܕܒܥܕܬܐ ܕܝܢ ܩܕܝܫܬܐ . ܐܬ ܒܗ ܡܢ ܩܕܡ ܡܪܢ ܐܝܫܘܥ ܡܫܝܚܐ ܘܡܢ ܩܕܡ ܟܠ ܡܠܦܢ̈ܐ ܘܡܦܫܩ̈ܢܐ ܕܒܥܕܬܐ ܕܝܢ ܩܕܝܫܬܐ . ܐܬ ܒܗ ܡܢ ܩܕܡ ܡܪܢ ܐܝܫܘܥ ܡܫܝܚܐ ܘܡܢ ܩܕܡ ܟܠ ܡܠܦܢ̈ܐ ܘܡܦܫܩ̈ܢܐ ܕܒܥܕܬܐ ܕܝܢ ܩܕܝܫܬܐ . ܐܬ ܒܗ ܡܢ ܩܕܡ ܡܪܢ ܐܝܫܘܥ ܡܫܝܚܐ ܘܡܢ ܩܕܡ ܟܠ ܡܠܦܢ̈ܐ ܘܡܦܫܩ̈ܢܐ ܕܒܥܕܬܐ ܕܝܢ ܩܕܝܫܬܐ . ..... ‡ ܕܗܘ ܕܡܣܪ .

* The word ܦܘܢܩܛܐ literally means "teacher of reading."

† On Rām-yeshūa' see Assemani, Bibl. Orient., t. iii. pars i., p. 86.

‡ The name erased is evidently that of Narses, ܢܪܣܝ . The others are Abraham and John of Beth-Rabban. See

On foll. 310 *b* and 311 *a* we find a series of notes, written by the same hand as the rest of the book.

The first three inform us that this book was written by Bābai the deacon, in the convent of Mār Gabriel (also called the convent of the Confessors) near Ḥarrān, in the year of the Greeks 1210 = A.D. 899, when Mār John * was Catholic Patriarch of the East, and Mār Jacob bishop of Ḥarrān and Callinicus (الرقّة).

The next two notes state that the book was written for one Dodon of Dūra, who purchased it for his sons Sīsīn and Makkīkā, by the former of whom it was collated and corrected.

Assemani, Bibl. Orient., t. iii. pars i., pp. 63, 71, and 72; in particular, p. 71, note 1.

* John III., according to Le Quien, Oriens Christ., t. ii. col. 1133. He died in the autumn of this same year. Compare Assemani, Bibl. Orient., t. ii., p. 440, no. 56.

ܕܫܡܝܐ ܐܡܝܢ . ܠܐ ܢܫܒܩ ܠܢ ܠܚܝܐ ܕܢܫܡܥ ܠܡܠܐ
ܩܕܡܝܐ ܡܢ ܐܠܗܟ ܐܡܝܢ .

Then follow the words: ܠܐ ܡܚ ܢܫܒܩ
ܠܚܝܐ ܕܫܡܥ ܒܫܡܥ ܕܐܠܗ ܚܝ : ܡܪܝ
ܐܡܪ . ܐܢܐ ܐܚܐ ܕܫܠܡܐ ܕܫܩܠܬ
ܒܚܝܐ ܕܩܪܝܬ . ܫܠܡ ܐܢܘܢ ܕܒܪܝܐ .

"Lord, let not be withheld the reward of the five pairs (of fingers) that have laboured, and of the two (eyes) that have exerted themselves, and sown seed in the field of animals (i.e. on vellum) with the feathers of birds (i.e. quills), through the strength of the Holy Spirit."

ܐܡܬ ܐܡܪܬ ܐܢܐ ܡܢ ܕܒܪܝܫ
ܕܡܐ ܕܡܫܝܚ ܐܢ ܒܡܐ ܕܡܫܬܘܕܥ
ܒܝܡܐ ܘܒܡܘܓܐ ܕܝܡܐ ܗܟܢ ܐܦ ܐܢܐ
ܟܬܒܢܐ ܒܫܠܡܐ ܕܡܛܐ ܠܫܘܒܚܐ
ܕܥܠܡܐ ..

"Of a truth, O reader, just as the pilot rejoices when his ship reaches (the harbour and is safe) from the storms and waves of the sea, so too the scribe rejoices at (reaching) the last line."

On fol. 311 *b* we have one of the ordinary anathemas, here somewhat fuller than usual.

ܕܐ ܡܢ ܕܢܥܒܪ ܠܗ ܠܥܕܐ ܗܢ ܕܐܡܪ
ܐܡܝܢ . ܡܢ ܕܢܫܬܪ ܐܡܝܢ . ܡܢ ܕܢܥܕܐ ܡܢ
ܐܡܝܢ . ܗܘ ܕܐܠ ܥܠܐ ܐܡܝܢ . ܡܢ ܕܢܐܡܪ ܗܢ ,
ܠܗ ܡܚܝ ܗܢ ܠܡܢ ܕܐܡ ܠܐ
ܡܪܝ ܫܘܪ ܡܢ ܥܠܡܐ ܕܥܒܕܘ
ܕܡܫܝܚܐ ܕܡܫܠܡ ܠܗ ,ܐܡܝܢ . ܕܡܫܝܚܐ
ܕܡܫܝܚ ܕܡܫܝܚ . ܕܡܫܝܚ ,ܐܡܝܢ
ܕܐܠ ܡܢ ܕܐܡ ܠܐ ,ܐܡܝܢ . ܕܐܠ ܡܢ ܕܐܡ
ܠܗ ,ܐܡܝܢ . ܕܐܠ ܡܢ ܕܐܡ ܠܐ

6. On Aaron and Hur holding up the hands of Moses.

[Add. 12,138.]

CLXII.

Vellum, about 10⅜ in. by 7, consisting of 247 leaves, a few of which are much stained and torn, especially foll. 10, 230, 239, 240, 244, and 245. The quires, 25 in number, are signed with letters. Each page is divided into two columns, of from 24 to 34 lines. This volume is written in a good, regular character, of the ixth or xth cent. Greek vowels are added throughout (ʏ, ᴖ, ʜ, ᴏ, ᴢ, ᴠ and ϵ), and also the various diacritical marks and signs of punctuation, *rukkākh* and *ḳushshāi* being represented by red points of large size. The contents are—

I. Fol. 1 *b*—223 *a*. A work entitled "the Book of the Vowel-points of the Holy Scriptures," similar in its general character to Add. 12,138, but much more closely resembling Add. 7183 (see Forshall and Rosen's Catalogue, no. XLII, p. 64, etc.), and the codex described by Wiseman in his Horae Syriacae, p. 149, etc.* Title: ܟܬܒ ܫܒܠܐ ܕܢܩܘܕ̈ܐ ܕܟܬܒ̈ܐ ܩܕܝ̈ܫ̈ܐ ܕܡܢ ܥܕܐ ܕܡܫܝܚܐ ܘܥܕ ܗܫܐ ܘܥܕ ܕܠܥܠܡ ܥܠܡ̈ܝܢ ܐܡܝܢ ܘܐܡܝܢ ܘܐܡܝܢ ܣܠܐ ܘܣܠܐ ܘܣܠܐ ܀

The books of Scripture are taken in the following order.

1. The Old Testament, according to the Pĕshiṭṭā version: Genesis, fol. 1 *b*; Exodus, fol. 10 *a*; Leviticus, fol. 15 *a*; Numbers, fol. 18 *b*; Deuteronomy, fol. 24 *a*; Joshua, fol. 30 *b*; Judges, fol. 35 *b*; Job, fol. 40 *a*; Samuel (undivided), fol. 46 *a*; Psalms, fol. 56 *a*; Kings (undivided), fol. 67 *b*; Isaiah, fol. 78 *a*; the twelve minor Prophets, fol. 89 *b*; Jeremiah, fol. 100 *a*, to which are added the Lamentations and the Prayer of Jeremiah, fol. 109 *b*, the two epistles of Baruch, 111 *b*, and the epistle of Jeremiah, fol. 113 *b*; Ezekiel, fol. 114 *a*; Daniel, fol. 123 *b*, to which are added Bel, fol. 127 *b*, the Dragon, fol. 127 *b*, and Susannah, fol. 128 *a*; the Proverbs of Solomon, fol. 129 *a*; Ecclesiastes, fol. 135 *a*; the Song of Songs, fol. 137 *a*; the book of Wisdom, fol. 139 *a*; Ecclesiasticus, or the Wisdom of Jesus the son of Sirach, fol. 144 *a*.

2. The New Testament, according to the Pĕshiṭṭā version: the Acts of the Apostles, fol. 152 *a*, to which are added the epistle of S. James, fol. 160 *b*, the first epistle of S. Peter, fol. 161 *a*, and the first epistle of S. John, fol. 162 *a*; the fourteen epistles of S. Paul, in the usual order, fol. 162 *b*; the Gospel of S. Matthew, fol. 180 *a*; S. Mark, fol. 189 *a*; S. Luke, fol. 192 *b*; S. John, fol. 201 *a*.

3. The New Testament, according to the Ḥarḳlensian version: the Acts of the Apostles, fol. 206 *a*; the epistles of S. Paul, fol. 210 *b*; the four Gospels, fol. 216 *b*.

Colophon, fol. 223 *a*: ܫܠܡ ܠܡܫܚܐ ... ܐܡܝܢ ... ܐܡܝܢ ... ܐܡܝܢ

ܢܝܚܒ ܟܗ ܚܕ ܐܢܕ . ܡܠܥܒܠ
ܟܐܥܒܕ ܡܒܠܠ . ܢܫܥ ܬܐ
ܒܥܐ ܫܒܝ . ܡܚ ܒܥܐ ܫܒܝ ܢܒܥ
ܢܐܢܒܥ ܬܐ ܠܒܫܡ . ܒܢ ܡܥܒ .
ܡܒܢܝ ܚܢܐ . ܟܐܢ ܒܐܢ ܡܒܢ
ܡܫܡ ܢܥܒ ܠܒܬܫ . ܡܥܠܒ ܟܬܡ
ܡܐ ܡܒܢܝ ܢܥܐ . ܟܠܡ ܐܡ
ܒܢܫ . ܒܢ ܡܒܐ ܒܢ ܐܡ . ܡܥܠܒ ܟܬܡ ܡܐ
ܐܢܐ ܡܒܥܒܫ . ܡܥܠܒ ܟܬܡ ܡܐ
ܡܒܢܝ ܢܥܐ . ܡܒܢܟܐ ܡܒܠ
ܡܫܡ ܢܫܥ ܚܕ ܐܢܐ .

The marginal notes, which are mostly in the same handwriting as the text, refer principally to various readings or different modes of punctuation, more rarely to other matters. The various readings are usually indicated by the word ܩܪܝ or ܩܪܝܐ, "and there is found," abbreviated ܩ̈ or ܩ̇; but sometimes in other ways, e. g. ܟܣ (fol. 46 *a*) or ܐܬܐ (fol. 200 *b*). Not a few are taken from the Septuagint: ܕܥܒܕ (fol. 59 *b*), ܕܥܒ, ܕ̈ or ܕ̇; and one of these is inserted in the text, Ps. xl. 6, fol. 58 *b*, . ܐܢܬܟ ܡܡܬܟ ܠܐ ܒܥܐ ܐܢ ܢܦܥ ܠ . ܕܥܒ ✣ ܡܢ ✣: ܠ. The Ḥarḳlensian version is referred to by ܣܗܠ, abbreviated ܣ̈, and sometimes by ܡܡܐ (foll. 152 *a*, 158 *b*, 166 *b*). The readings of the Ḳarḳaphensian doctors are also frequently mentioned: ܡܬܦ (foll. 158 *a*, 167 *b*), abbreviated ܡ̈ (fol. 152 *b*), ܡ̈ (fol. 195 *a*), and ܡ̇ (fol. 6 *b*); ܐܢ ܡ̈ ܒ ܣܕ or ܣܕ ܒ ܡ̈ ܐܢ ܡ̈ (foll. 97 *b*, 133 *a*, 148 *a*, 151 *b*, 185 *a*, 199 *b*); ܐܢ ܒ ܣܕ ܒ ܡ̈ ܐܢ ܡ̈ ܡ̈ ܐܢ

ܕܡܫܬܐ . ܕܡܫܬܐ . ܒܫܡ ܐܠܗܐ ܚܢܢ ܘܒܪܗ ܕܚܝܠ ܘܒܪܘܚ ܩܕܫܐ ܚܕ ܐܠܗܐ ܡܫܝܚܐ .

II. Writings of Jacob of Edessa; viz.

1. A letter to George, bishop of Sarūg: ܐܓܪܬܐ ܕܝܥܩܘܒ ܡܫܡܪ ܕܐܠܦܒܝܬܐ ܕܐ̈ ܠܓܝܘܪܓܝ ܐܦ̈ܣ ܣܪܘܓ, ܐܝܟ ܕܐ̈ ܐܫܬܡܗ ܠܗ ܫܒܥ ܐ̈ܓܪ̈ܬ̈ܐ ܕܐ̈ ܐܦ̈ܣ ܣܪܘܓ, ܐ̈ܓܪ̈ܬ̈ܐ

ܟܬܒܐ ܕܫܠܡ ܗ ܕܛ ܐ ,ܠ ܗ ܕܛ ܫܠܡ ܟ ; ܡܢ ܚܕ̈ܐ ܟܬܒ̈ܐ ܕܐܬ̈ܘ ; the other: ܟܬܒ̈ܐ ܕܐܬ ܕܟܬ̈ܒ ܒܗ̇ ܕܐ̈ܬ̈ܘ ܕܐ̈ܬ̈ܘ ܕܐ̈ܬ̈ܘ ܕ̈ܐ. In the latter it is remarked that ܗ and ܟ have three points; viz. *kushshāi* above; *rukkākh* below; and a third, which is between the two, written in the middle of the letter, as in ܐ̈ܬ̈ܘ and ܒ̈ܐ. *

On fol. 1 *a* there is a note, stating that this manuscript belonged to one Abraham bar 'Abd-al-Masīḥ of Edessa: ,ܐ̈ܒ̈ܪ ܕ̈ܐ ܒ̈ܪ ܕ̈ܐ ܒ̈ܪ ܕ̈ܐ

rukkākh and *ḳushshāi* are marked in red, and numerous Greek vowels are appended (ϝ, ͻ, ϗ, ο, ϙ or ϟ, ϡ, and ϯ, as ϲⲁⲗⲡⲓⲥ, fol. 5 *b*, ⲁⲅⲅⲉⲗⲟⲥ, fol. 11 *b*). It contains—

Part of a work similar in character to the preceding. Running title, fol. 10 *b*, ܟܬܒ ܢܩܘܕ̈ܐ : ܕܥܬܝܩ ܘܚܕܬ : ܕܐܝܟ ܕܡܦܫܩܢ̈ܐ ܝܘܢܝ̈ܐ, "Book of the Vowel-points of the Old and New Testaments and of the (Greek) Doctors." The fragments remaining extend over only a small part of the Old Testament.

Genesis; very imperfect. Fol. 1 *a*.
Exodus. Fol. 1 *a*.
Leviticus. Fol. 5 *b*.
Numbers; imperfect. Fol. 9 *a*.
Deuteronomy; very imperfect. Fol. 12 *a*.
Joshua; very imperfect. Fol. 14 *a*.
Judges; very imperfect. Fol. 14 *a*.

The margins are covered with notes by three or four hands, giving various readings (ܩ̈), explaining difficult words, etc. The Septuagint version is often cited (ܙ̈ܥ, ܙ̈ܥ̈, or ܙ̈ܥ̈ܡ). The authorities quoted are Daniel of Ṣalach, ܕܢܚ ܨܠܚ, commentary on the Psalms, fol. 4 *a*; Ephraim, foll. 3 *a*, 5 *a*, 8 *a*; Narses the Nestorian, ܢܪ̈ܣ ܡܦܫܩܢܐ ܣܘܪܝܐ ܝܘܢܝ̈ܐ, fol. 10 *a*; and Severus of Antioch, ܣܘܝܪ̈ܘ, foll. 2 *b*, 5 *a*.

[Add. 17,162, foll. 1—14.]

CLXV.

Vellum, about 9⅝ in. by 6½, consisting of 66 leaves, most of which are much stained and torn, especially foll. 1—8, 11, 12, 16, 24—26, 55—59, and 62—66. The quires are signed with letters (e.g. fol. 35 *a*, ⲗⲉ), but several of them are either lost or imperfect. Leaves are wanting at the beginning and end, as well as after foll. 6, 18, 22, and 65. The number of lines in each page varies from 26 to 38. This manuscript is written in a rather careless, irregular hand of the xith or xiith cent. Greek vowels are added throughout (ϝ ͻ ϗ ο, ϡ, ϟ or ϰ); as also the points *rukkākh* and *ḳushshāi*, in the form of red dots. It contains—

A work similar in character to Add. 12,138 and 12,178, but of much smaller dimensions, and confined to the Old Testament, the books of which are taken in the following order:—

1. The Pentateuch; viz.
   Genesis; imperfect at the beginning. Fol. 1 *a*.
   Exodus. Fol. 4 *a*.
   Leviticus, as far as ch. ix. 9. Fol. 6 *b*.
   Numbers; imperfect at the beginning. Fol. 7 *a*.
   Deuteronomy. Fol. 9 *a*.
2. Joshua. Fol. 13 *a*.
3. Judges. Fol. 15 *b*. Of the leaf which contained ch. i. 7—viii. 18, only a small portion remains.
4. Job. Fol. 18 *b*. The leaf which contained ch. v. 22—xv. 34, is lost.
5. First and second Samuel (undivided). Fol. 21 *a*. The leaf which contained 1 Sam. xx. 27—xxvi. 25, is lost; and of that which contained 2 Sam. viii. 1—xvii. 12, only a very small piece is left.
6. First and second Kings (undivided). Fol. 26 *a*.
7. Isaiah. Fol. 31 *a*.
8. The twelve minor Prophets. Fol. 37 *a*.
9. Jeremiah. Fol. 41 *b*. To which are appended—
   The Lamentations. Fol. 47 *a*.
   The two Epistles of Baruch. Fol. 47 *b*.
   The Epistle of Jeremiah. Fol. 48 *a*.
10. Ezekiel. Fol. 48 *b*.
11. Daniel, including the song of the three holy Children. Fol. 52 *b*. To which are appended—

Bel and the Dragon. Fol. 54 *a*.
Susanna. Fol. 54 *a*.

12. The Song of Songs. Fol. 54 *b*.

13. Ecclesiastes. Fol. 55 *a*.

14. The book of Wisdom. Fol. 56 *a*.

15. The Proverbs of Solomon. Fol. 58 *a*.

16. Ecclesiasticus, or the Wisdom of Jesus the son of Sirach. Fol. 61 *a*.

17. The Psalms. Fol. 65 *a*. The leaves are wanting that contained Ps. xlii. 7—lxxxvii., and Ps. cix. 29 to the end.

[Add. 14,482.]

CLXVI.

Paper, about 7¼ in. by 4⅞, consisting of 36 leaves, some of which are much stained and torn, especially foll. 1—3, 14—17, and 23—26. The quires were originally 9 in number, the first five of which are now lost, with the exception of two leaves. They are signed with Syriac and Greek letters and arithmetical figures, thus: fol. 3, ס ה حر; fol. 13, N ١ حر; and fol. 23, ב ס حر. There are from 18 to 20 lines in each page. This manuscript is written in a good, regular hand of the xiith cent., and is fully pointed with Greek vowels (ـٖ, ـٓ, ـٔ, ـٕ, ـٗ, ـٙ, ـٚ, ـٜ, e.g. ,ܫܥܝܡ ,ܫܠܝܚܝܡ ,ܪܘܡ), *rukkākh*, *kushshāi*, etc. It contains—

A work similar in character to the preceding, exhibiting some of the books of the Old Testament, in the following order:—

1. Ruth; imperfect. Fol. 1 *a*.
2. Susanna; imperfect. Fol. 1 *a*.
3. Esther; imperfect. Fol. 1 *b*.
4. Judith; imperfect. Fol. 2 *a*.
5. Isaiah. Fol. 3 *a*.
6. The twelve minor Prophets. Fol. 10 *a*.
7. Jeremiah. Fol. 16 *a*. To which are appended—
   a. The Lamentations. Fol. 23 *b*.
   b. The two Epistles of Baruch. Fol. 24 *a*.
   c. The Epistle of Jeremiah. Fol. 24 *b*.

Subscription: . ܬܚܘܝܐ . ܚܙܩܐܝܠ . ܥܠܡ .

8. Ezekiel. Fol. 25 *a*. The subscription is repeated in Armenian capitals, fol. 30 *a*.

9. Daniel. Fol. 30 *a*.

10. The Psalms. Fol. 32 *b*.

The margins contain short notes by different hands, referring sometimes to grammatical points (e.g. fol. 7 *b*, ܢܩܛ ܥܡ ܢܩܛ ܢܩܛ ܥܡ ܩܛ), at others to readings of the Septuagint (ح̄ , e.g. fol. 7 *a*), or else explanatory of difficult words (e.g. fol. 9 *b*, ܚܙܩ, marg. ס̄ . ܣܪ ܗܘܡ).

On fol. 36 *a* there are two notes, one of which seems to be of nearly the same age as the manuscript. It states that a certain Yeshūa', the son of Rabban Sergius, of Melitene, became the son-in-law of the writer in in the year 1474, A.D. 1163. ܣܥܝܕ ܡܠܐ ܡܥܡܕ ܡܥܡܕ ܡܥܡܕ ܠܗ ܣܪܓ ܕܢܚ ܣܥܝܕ ܕ ܐܡ ܚܢܝܢ ܥܡ ܡܠܝܠܝ. ܚܙܐ ܕܢܚ ܫܢܫ, ܡܥܡܕ ܠܗ ܒܝܠ ,ܚܙܩܝܐ.

The other note is of later date. ܣܥܝܕ ܡ̄ ܕ ܡܠܐ ܚܝܠ ܕܢܚ ܚܝܠ ܕ ܡ̄ ܡ̄ ܡ̄

been left without signatures. Leaves are wanting after foll. 110, 111, and 117. The number of lines in each page varies from 19 to 25. This manuscript is written in a good, current hand of the xii[th] or xiii[th] cent., with numerous Greek vowels, etc., and contains—

A work similar to the preceding, but comprising not only biblical books, but also the works of several Greek Fathers and other writers.* The margins are crowded with notes, and with words written in Greek characters.

1. The New Testament; viz.

a. The Acts of the Apostles, ܟܬܒܐ ܕܦܪܟܣܝܣ . ܕܗܢܘܢ . ܫܠܝ̈ܚܐ, to which are appended the three Catholic Epistles. Fol. 37 *a*.

b. The Epistles of S. Paul, in the usual order. Fol. 39 *a*.

c. The four Gospels, according to the Pěshīṭṭā version. Fol. 43 *a*.

d. The four Gospels, according to the Ḥarḳlensian version, ܡܫܠܡܢܘܬܐ ܕܐܘܢܓܠܝܘܢ. Fol. 46 *a*.

On fol. 48 *a* and *b* are written the genealogies of our Saviour (S. Matthew, ch. i., and S. Luke, ch. iii.).

2. The Greek Doctors; viz.

a. The writings of Dionysius the Areopagite, as translated by Phocas bar Sergius of Edessa: ܬܘܒ ܟܬܒܐ ܕܩܕܝܫܐ ܕܝܘܢܢܘܣܝܘܣ . ܗܘ ܕܡܢ ܐܪܝܘܣ ܦܐܓܘܣ. Fol. 49 *a*.

On fol. 51 *a* there is a list of the Byzantine emperors, ܡܠ̈ܟܐ ܕܩܘܣܛܢܛܝܢܐ ܕ̈ܪܗܘܡܝܐ, from Constantine the Great down to Heraclius I.

b. The writings of Basil of Cæsarea: ܡܐܡܪ̈ܐ ܕܩܕܝܫܐ ܒܣܝܠܝܘܣ . ܐܦܝܣܩܘܦܐ ܕܗܝ ܕܩܣܪܝܐ. Fol. 52 *b*.

Here is interposed, fol. 66 *b*, a discourse of Joannes Maro on the Incarnation of God the Word: ܡܠܬܐ . ܐܝܟ ܕܒܡܫܘܚܬܐ ܕܥܠ ܡܬܒܪܢܫܢܘܬܐ ܕܡܠܬܐ ܐܠܗܐ . ܕܐܡܝܪܐ ܠܗܘ ܕܒܝܬ ܡܪ̈ܘܢܐ . ܡܪܝ ܝܘܚܢܢ . ܕܐܬܩܪܝ ܡܪܘܢ . ܐܝܟ ܬܫܥܝܬܐ ܕܩܠܝܡܘܢ ܩܠܝܡܐ ܬܐܘܪ̈ܝܐ . Beginning: ܥܡ ܐܢܐ ܐܢܐ ܐܘܢ ܐܡܪ ܥܒܪܐ ܘܐܡܪ ܡܠܦܢܐ ܘܐܡܪ ܐܠܗܐ : ܕܠܥܠܡ ܬܐܘܡ ܗܘܦܟܐ ܕܡܢ ܒܪܢܫܘܬܐ ܡܬܬܚܡܝܢ : ܕܬܘܣܦܬܐ ܕܠܝܬ ܠܗ ܢܦܩ ܟܐܢܐ : ܘܡܒܣܝܢܐ ܢܗܝܪܬܐ .

c. The writings of Gregory Nazianzen, part I.: ܡܐܡܪ̈ܐ ܘܬܘܪ̈ܓܡܐ ܕܓܪܝܓܘܪܝܘܣ ܐܦܝܣܩ ܕܢܙܝܢܙܘ. Fol. 74 *a*.

Here are inserted:—

a. A short tract on the various meanings of the word ܡܠܬܐ in the writings of Gregory Nazianzen, with examples: ܒܡ̈ܠܝܢ ܕܬܢܐ ܡܬܦܪܫܐ (sic) ܡܠܬܐ . ܒܟܬܒܐ ܕܩܕܝܫܐ ܓܪܝܓܘܪܝܘܣ. Fol. 89 *b*.

β. Words from the commentary to certain of the discourses of Gregory Nazianzen. Fol. 90 *b*.

γ. Words from the Διαιτητής, ܕܝܐܝܛܝܛܝܣ, of Joannes Philoponus: ܡܐܡܪܐ ܕܦܝܠܘܦܘܢܘܣ ܐܘܟܝܬ ܐܡܪ ܒܟܬܒܐ . ܝܘܚܢܢ. Fol. 92 *b*.

d. The writings of Gregory Nazianzen, part II.: ܡܐܡܪ̈ܐ ܕܬܠܝܬܝܘܬܐ ܐܚܪܢܝܬܐ ܕܩܕܝܫܐ ܓܪܝܓܘܪܝܘܣ. Fol. 93 *a*.

e. The letters of Basil and Gregory Nazianzen. Fol. 106 *a*.

f. The names and sayings of the Seven Sages. Fol. 108 *b*. ܫܡܗ̈ܐ ܘܡ̈ܠܐ ܕܫܒܥܐ ܦܝܠܘܣܘܦܐ .

ܐ. ܣܘܠܘܢ ܐܬܢܝܐ ܀ ܠܐ ܡܕܡ ܝܬܝܪ ܡܢ .

ܒ. ܒܝܐܣ ܦܪܝܢܝܐ ܀ ܣܓܝܐܐ ܒܝ̈ܫܐ .

* See the passages of Bar-Hebræus quoted by Assemani, Bibl. Or., t. iii., pars. ii., pp. 937—8.

ܟ. ܦܘܢܩܛܘܡ ܕܐܢܛܝܘܟ .※ ܫܡܥ ܠܗ ܓܠ ܡܢ ܐܓܢ .

ܟܐ. ܦܘܠܩܘܡ ܕܐܠܟܣ .※ ܢܓ ܒܥܐ .

ܟܒ. ܓܠ ܠܐܓܢܛܝܘܣ .※. ܡܢ ܫܓܝܐ ܠܐܬܪ .

ܟܓ. ܦܠܐܒܝܢܘܣ ܠܓܢܝܣ .※ ܢܓ ܐܓܐ .

ܟܕ. ܡܠܘܓܠܘܣ ܠܢܣܛܘܪ .※ ܫܡܥ ܠܗ ܒܢܘ .

The names are also barbarously written in Greek.

g. The discourses of Severus of Antioch, in three parts, imperfect: ܫܡܥ ܫܡܥ ܐܬ ܫܡܥ ܡܢ ܫܡܥ ܫܡܥ ܫܡܥ ܫܡܥ ܫܡܥ ܫܡܥ. Fol. 109 *b*. Prefixed to which are words from—

a. The letter of the synod (of Antioch) to John, patriarch of Alexandria: ܫܡܥ ܫܡܥ ܫܡܥ ܫܡܥ ܫܡܥ ܫܡܥ

SERVICE-BOOKS.

PSALTERS.

CLXVIII.

Vellum, about 9 in. by 5½, consisting of 77 leaves, many of which are much stained and slightly torn, especially foll. 1, 2, 15, 23, 31, 41, 50, and 77. The quires are eight in number, the last being imperfect. What the original signatures were, can no longer be discovered. The number of lines in each page varies from 27 to 31. This volume is written in a small, elegant character, not later than the year 911, A.D. 600, with the exception of foll. 47, 61, and 73—76, regarding which see below. It contains—

I. The Psalms, according to the Pĕshīṭṭā version. Fol. 2 *b*. Title, ܫܒܚܬܐ ܕܕܘܝܕ ܢܒܝܐ ܘܡܠܟܐ * ܕܡܦܫܩܢܐ ; running title, e.g. fol. 20 *b*, ܕܡܦܫܩܢܐ ܫܒܚ .

The headings prefixed to the Psalms differ from those given in Lee's edition, as well as from those contained in Add. 14,436 and 17,109. For example:—

Ps. i. ܫܒܚܬܐ ܕܕܘܝܕ ܢܒܝܐ ܘܡܠܟܐ : ܐܠܦ : ܥܣܪ : ܩܠܝ : ܡ .

Ps. ii. ܫܒܚܬܐ ܕܕܘܝܕ ܒܪ ܐܝܫܝ : ܡܫܝܚܐ ܒܪ ܐܠܗܐ . ܡܫܬܥ ܠܗ ܒܓ ܫܢ ܕܡܫܝܚܘܬܗ ܩܠܝ ܓ .

Ps. iii. ܫܒܚ ܐܚܪ ܕܡܙ ܕܕܘܝܕ ܒܪ ܐܝܫܝ ܒ ܡܫܝܚܐ ܩܠܝ ܙ .ܥ.

Ps. iv. ܫܒܚ ܕܡܙ ܕܕܘܝܕ ܡܫܝܚܐ ܕܐܠܗܐ ܒܟܠ ܫܒܚ ܕܡܙ ܕܕܘܝܕ ܒܟܠ ܙܡܢ ܕܡܫܝܚܐ ܩܠܝ ܙ ÷

Ps. v. ܫܒܚ ܕܡܙ ܕܕܘܝܕ ܒܟܠ ܫܒܚ ܕܡܙ ܕܕܘܝܕ ܕܡܫܝܚܐ ܩܠܝ ܓ .

Ps. vi. ,ܫܒܚ ܕܡܙ ܕܕܘܝܕ ܫܒܚ ܕܡܙ ܕܕܘܝܕ ܒܟ ܫܒܚ ܕܡܙ ܕܕܘܝܕ ܒܟ ܫܒܚ ܩܠܝ ܕ .

Ps. vii. ܫܒܚ ܐܚܪ ܕܡܙ ܕ ܫܒܚ ܕ ܫܒܚ ܕܡܙ ܕܕܘܝܕ ܩܠܝ ܠ .ܥ.

Ps. viii. ܫܒܚ ܕܡܙ ܕܕܘܝܕ ܕܫܒܚ ܕܡܙ ܕܕܘܝܕ ܒܟ ܫܒܚ ܕܡܙ ܕܕܘܝܕ ܕܫܒܚ ܩܠܝ ܡ .

Ps. ix. ܫܒܚ ܕܡܙ ܕܕܘܝܕ ܒܟ ܫܒܚ

* The word ܕܡܦܫܩܢܐ seems here really to mean "of the interpreters" or "translators." See Add. 14,436, foll. 1 *b* and 77 *b*, as well as Add. 17,109. The strange thing is, that such titles should be prefixed to the ordinary Pĕshīṭṭā version, and that too in a manuscript dated A.D. 600. See the similar heading in the Bodleian manuscript, Hunt. 109, Dr. Payne Smith's Catalogue, no. 7, col. 41.

Ps. lxxix. ... .

Ps. lxxx. ... .

Ps. lxxxiii. ... .

Ps. cviii. ... .

Ps. cix. ... .

Ps. cxliii. ... ..o..

Subscription, fol. 72 *b*: ...

The division into ... and ...* has been marked on the margins by a later hand.

Foll. 47 and 61 are leaves from a small manuscript, which probably contained a collection of prayers and hymns. Fol. 47 is palimpsest, but the older writing has been so carefully erased that hardly a single word

Ps. x. ...

The following Psalms are considered to refer to the Maccabees (see Add. 12,138).

Ps. xlvii. ... .

Ps. lvi. ... .

Ps. lvii. ... .

Ps. lviii. ... .

Ps. lix. ... .

Ps. lx. ... .

Ps. lxii. ... .

Ps. lxix. ... .

Ps. lxxiv. ... .

* See Dr. Payne Smith's Catalogue of the Syriac MSS. in the Bodleian Library, col. 35, note, and col. 41; Dietrich, Commentatio de Psalterii usu publico et divisione in ecclesia Syriaca (Marburg, 1862), p. 9.

is legible. The word ܠܡܪ can, however, be read in the rubric in the left-hand column of the verso. Fol. 61 appears to have been a fly-leaf, and to have had no writing upon it. The later text of both these leaves seems to be of the ixth or xth cent.

II. An imperfect treatise on the titles or occasions of the composition of the Psalms, ܥܠ̈ܬ̈ܐ ܕܡ̈ܙ̈ܡ̈ܪ̈ܐ. Fol. 72 *b*. It begins: ܗܕܐ ܗܘ ܡܫܠ̈ܡܢܐ ܕܐ̈ܝ̈ܠ̈ܢ̈ܐ ܕܥ̈ܠ̈ܐ ܕܡ̈ܙ̈ܡ̈ܪ̈ܐ ܕܒ̈ܗ̈ܘ̈ܢ̈ ܕܐ̈ܡ̈ܪ̈

ܡܢ ܐܒ ܐܠܦܐ . ܫܘܫܠܦܐ ܫܘܫܥܒܪ
ܒܫܐ ܐܢ ܒܝܢܐ ܐܠ . ܫܐ ܒܫ ܒܫܐ
ܒܡ ܫܐܫ ܡܒ ܒܫܐ ܒܫ ܫܐ ܒܫ ܒܫ
ܐܠ ܫܐܝܒ ܒܝܫܐ ܒܡ (sic) ܒܫܐ
(sic) ܫܐ ܠ ܐܠ ܫܐ ܒܡ ܫܐ ܫܐ
ܒܡ ܫܐܒ ܫܐ ܫܐ ܒ
.

ܐܫ ,ܒܐ ܫܐ ܫܐ ,ܒܐ ,ܐܠ
ܒ ܒ ܫܐ ܫܐ ,ܫ ,ܐ
ܐ ,ܐ ,ܐ ,ܐ ,ܐ ,ܐ ,ܐ

Ps. v. ... Ps. vi. ... Ps. vii. ... Ps. viii. ... Ps. ix. ... Ps. x. ...

There is a marginal division of the book, by a later hand, into ... and ..., the former being indicated by ... or ...

The following portions of the text are wanting: Ps. xxxix. 12—xl. 14, lxxviii. 53—xciv. 4, xcv. 7—civ. 30, cv. 24—cxviii. 88, cxviii. 116—cxxxii. 3, and cxxxv. 5—cxli. 1.

Subscription, fol. 67 *a*: ...; to which a later hand has added: ...; but the text of Ps. cli. is not given.

2. The Canticles; viz.

a. The first song of Moses, Exod. xv. 1—21. Fol. 67 *a*.

b. The second song of Moses, Deut. xxxii. 1—43. Fol. 68 *a*.

c. The song of Hannah, 1 Sam. ii. 1—10. Fol. 70 *b*.

d. The song of Habakkuk, Hab. iii. Imperfect. Fol. 71 *a*.*

e. The song of Jonah, Jon. ii. 3—10. Imperfect. Fol. 72 *a*.

f. The song of the three holy Children, ..., in two parts, vs. 3—34, and vs. 35—66. Fol. 72 *a*.

g. The song of the Blessed Virgin (Magnificat), S. Luke i. 46—55, ... Fol. 74 *a*.

h. The song of Zacharias, S. Luke i. 68—79. Fol. 74 *b*.

i. The Beatitudes, S. Matth. v. 3—12, ... Fol. 75 *a*.

j. The hymn "Gloria in excelsis," S. Luke ii. 14, ... Fol. 75 *a*.

k. The Nicene Creed, ... Imperfect. Fol. 76 *a*.

A note on fol. 1 *a*, apparently in the same handwriting as the text, has been so much effaced that hardly a word is legible; and the same fate has befallen a note of more recent date on the margin of fol. 10 *a*.

[Add. 14,436, foll. 1—76.]

CLXX.

Vellum, about 10⅛ in. by 7, consisting of 147 leaves, some of which are much stained and soiled. The quires, 15 in number, are signed with letters. There are from 20 to 31 lines in each page. This manuscript is written in a good, clear Estrangĕlā, dated A.H. 260, A.D. 873-74, and contains—

1. The Psalms, according to the Pĕshiṭṭā version. Fol. 1 *b*. Title: ... Running title, e.g. fol. 9 *b*: ...

The headings of the psalms differ very considerably from those given in Lee's edition (compare Add. 14,436); e.g.

* The missing leaf also contained the song of Isaiah, ch. xlii. 10—13, xlv. 8, which is now added on the margin of fol. 68 *a*.

Ps. i. ܡܙܡܘܪ ܕܕܘܝܕ ܥܠ ܫܢܝܐ : ܐܫܪܝ ܓܒܪܐ ܕܠܐ ܐܙܠ ܒܥܙܬ ܪܫܝܥܐ . ܘܒܐܘܪܚܐ ܕܚܛܐܐ ܠܐ ܩܐܡ ܘܒܡܘܬܒܐ ܕܡܣܟܢܐ ܠܐ ܝܬܒ .

Ps. ii. ܡܙܡܘܪ ܕܕܘܝܕ . ܠܡܐ ܪܓܫܘ ܥܡܡܐ . ܘܥܡܐ ܡܠܐ ܗܓܝܓ ܒܛܠܐ . ܩܡܘ ܡܠܟܐ ܘܪܓܙܘ ܪܘܙܪܐ ܟܚܕ ܥܠ ܡܪܝܐ ܘܥܠ ܡܫܝܚܗ . ܣܠܐ : ܫܒ .

Ps. iii. ܡܙܡܘܪ ܕܕܘܝܕ ܟܕ ܒܪܚ ܡܢ ܦܢܝ ܐܒܫܠܘܡ ܒܪܗ . ܣܠܐ : ܫܓ .

Ps. iv. ܠܡܢܨܚ ܒܙܡܪܬܐ ܡܙܡܘܪ ܕܕܘܝܕ ܟܕ ܥܢܢ ܠܝ ܐܠܗ ܙܕܝ ܒܥܝܬ ܕܐܬܟܪܟ ܠܝ ܡܢ ܥܩܬܐ : ܣܠܐ : ܫܒ .

Ps. v. ܠܡܢܨܚ ܒܙܡܪܬܐ ܕܕܘܝܕ ܕܡܬܐܡܪ ܠܘܬ ܐܢܫܐ ܐܙܢ ܠܡܠܝ ܣܠܐ ܫܢ .

Ps. vi. ܡܙܡܘܪ ܠܕܘܝܕ ܥܠ ܫܡܝܢܝܬ . ܣܠܐ : ܟ . ܥ ܐܠ ܒܪܓܙܟ ܬܟܝܚܢܝ ܘܐܠ ܒܚܡܬܟ ܬܝܣܪܢܝ

Ps. vii. ܡܙܡܘܪ ܕܕܘܝܕ ܕܥܠ ܥܘܠܬܐ ܕܐܬܐܡܪ ܠܗ ܠܐ ܫܚܬ ܠܥܠܡ ܘܠܥܠܡ ܥܠܡܝܐ . ܣܠܐ : ܠܓ .

Ps. viii. ܡܙܡܘܪ ܠܕܘܝܕ ܥܠ ܓܬܝܬ . ܐܕܘܢܝ ܡܐ ܬܘܒ ܫܡܟ ܒܟܠ ܐܪܥܐ . ܕܡܫܒܚ ܗܘܝ ܪܘܡܟ ܥܠ ܫܡܝܐ : ܡܢ ܦܘܡ ܥܘܠܠܐ ܘܝܢܩܐ ܣܝܡܬ ܥܙ ܠܡܥܒܕ ܒܥܠܝ ܕܐܒܝ ܐܢ ܐܚܙܐ ܫܡܝܟ ܥܒܕ ܐܨܒܥܬܟ ܣܗܪܐ ܘܟܘܟܒܐ ܕܐܢܬ ܩܢܝܬ ܐܢܫ ܕܬܕܟܪܝܢܝܗ ܘܒܪ ܐܢܫܐ ܕܬܦܩܕܝܢܝܗ ܐܠܐ ܙܥܘܪ ܡܢ ܡܠܐܟܐ ܘܟܒܘܪ ܘܗܕܪ ܬܟܠܠܗ ܥܠ ܥܒܕܝ ܐܝܕܝ ܣܝܡܬ ܠܗ ܟܠ ܡܕܡ ܕܐܢ ܥܢ ܘܬܘܪܐ ܘܟܠ ܒܥܝܪܐ ܕܒܪܐ ܐܦ ܨܦܪ ܕܫܡܝܐ ܘܢܘܢܐ ܕܝܡܐ ܕܥܒܪ ܒܐܘܪܚܬ ܝܡܐ ܝܡ ܡܪܢ ܐܠܗܢ ܡܐ ܬܘܒ ܫܡܟ ܒܟܠ ܐܪܥܐ . ܣܠܐ : ܡܢ .

Ps. ix. ܡܙܡܘܪ . ܠܕܘܝܕ ܕܡܠܠ ܠܘܬ ܐܚܕ ܠܐܓܪ . ܐܠܗ ܒܟܠ ܠܒܝ ܐܚܘܐ : ܣܠܐ : ܬܚ .

Ps. x. (sic) ܠܡܢܨܚ . ܡܙܡܘܪ ܠܕܘܝܕ ܕܒܟܠ ܗܝ ܐܠܗ ܠܡܢܝ ܣܠܐ : ܠܓ .

The margins of foll. 1—29 contain a considerable number of various readings from the LXX., and a few annotations from other sources; e.g. fol. 1 *b*, from Athanasius, ܐܬܐܢܐܣܝܘܣ ܪܒܐ, and fol. 19 *b*, from Hesychius of Jerusalem, ܪܒܐ ܐܒܣܒܐ ܐܠܝܪܝܐ.

Subscription, fol. 113 *a*: ܥܠ ܚܕ ܫܒܬܐ ܡܙܡܘܪ ܕܕܘܝܕ ܒܬܪ ܕܚܒܝܫ ܒܥܡܐ ܒܐܪܥܐ ܕܥܘܙ ܒܪ ܒܟܘܪ ܐܝܘܒ ܗܘ ܕܐܬܐ ܥܠ ܐܝܘܒ ܘܥܠ ܬܠܬ ܚܒܪܘܗܝ ܐܠܝܦܙ ܬܝܡܢܝ ܘܒܘܕܕ ܫܘܚܝ ܘܨܦܪ ܢܥܡܬܝ ܐܝܬ ܠܗ ܒܟܠ ܚܟܡܬܐ ܘܒܟܠ ܡܕܥܐ ܘܒܟܠ ܢܟܣ ܐܝܬ ܠܗ ܒܟܠ ܐܪܥܐ ܘܒܟܠ ܝܡܐ ܘܒܟܠ ܬܚܘܡ ܘܒܟܠ ܡܝ ܕܒܐܘܪܚ ܐܝܬ ܠܗ ܒܟܠ ܐܢܫ ܘܒܟܠ ܒܥܝܪ ܘܒܟܠ ܒܗܡܬܐ ܘܒܟܠ ܛܘܪ ܘܒܟܠ ܛܘܪ ܘܒܟܠ ܛܘܪ

3. A discourse of John Chrysostom on repentance, ܡܐܡܪܐ ܕܝܘܚܢܢ ܦܡܐ ܕܗܒܐ ܥܠ ܬܘܒܬܐ, beginning, fol. 135 *a*: ܫܡܥ ܒܪܝ ܡܐ ܕܐܡܪ ܠܟ ... ܒܥܝ ܠܡܐ ܐܫܬܟܚ ܠܟ ... ܐܡܪ ܠܗ ܡܪܝ ... ܠܡܢ ... ܣܓ .

4. A Hymn for the dead, ܥܠ ܡܝܬܐ ܕܐܬܐ, by Ephraim, beginning, fol. 142 *b*: ܥܠ ܡܐ ܕܐܬܐ ܠܥܠܡ ... ܐܝܟ ... ܠܥܠܡ ... ܐܝܟ ... ܠܥܠܡ ... ܐܝܟ ... ܡܐ ... ܣܓ .

See Opera, ed. Rom., t. iii. p. 296.

5. The Creed of Severus of Antioch, ܗܝܡܢܘܬܐ ܕܝܘܚܢܢ ܕܐܣܛܘܢ, beginning, fol. 145 *b*: ... ...

2. The Canticles; viz.

a. The first song of Moses. Fol. 66 *a*.

b. The second song of Moses; imperfect. Fol. 67 *b*.

On the margin of fol. 67 *a* there is a note in a good Arabic hand, but much stained and torn: . . . بسم الله الرحمن الرحيم هذا المزامير . . . . . صحيحة كاملة مايه وخمسين صورة رحم الله من قرا وكتب وقال امين وهو . . . . الراهب اله . . . الخاطى المحتاج الي رحمة الله .

[Add. 14,435.]

CLXXII.

Two vellum leaves, about $6\frac{1}{8}$ in. by $4\frac{7}{8}$, much torn and soiled, containing portions of the Psalms, according to the Pĕshīṭṭā version, viz. Ps. xxvi. 10—xxix. 9 and xxxviii. 5—xl. 6, written in a small, neat hand of the ixth cent. Arguments are prefixed. Some part of each rubric is written with bright green paint.

[Add. 14,666, foll. 4, 5.]

CLXXIII.

Four vellum leaves, about $7\frac{7}{8}$ in. by $5\frac{1}{2}$, much stained. The writing is good and regular, of the ixth cent., with 24 or 25 lines in each page. They contain portions of the Psalms, according to the Pĕshīṭṭā version; viz. Ps. lxxix. 2—lxxxii. 8, and lxxxvi. 10—lxxxix. 17. Arguments are prefixed.

[Add. 14,666, foll. 6—9.]

CLXXIV.

Three vellum leaves, about $6\frac{7}{8}$ in. by 5, much soiled and torn. The writing is neat and regular, of the ixth or xth cent., with 25 or 26 lines in each page. They contain portions of the Psalms, according to the Pĕshīṭṭā version; viz. Ps. lxxxix. 28—xciii. 4, and Ps. xcv. 11—xcviii. 6. Arguments are prefixed.

[Add. 14,666, foll. 10—12.]

CLXXV.

Vellum, about 9 in. by $6\frac{1}{2}$, consisting of 140 leaves, some of which are much stained and torn, especially foll. 1—4, 11, 12, and 136—140. The quires, 15 in number, are signed with letters. Leaves are wanting at the beginning, and after foll. 2, 139, and 140. The number of lines in each page varies from 21 to 33, the latter half of the volume being written in a smaller character than the former. It seems to be of the ixth or xth cent., and contains—

1. The Psalms, according to the Pĕshīṭṭā version. Fol. 1 *a*. The missing portions are: Ps. i. 1—xii. 4, and xvii. 14—xviii. 30. The headings of the Psalms differ from those given in Lee's edition. The division into ܚܕܐ and ܬܪܝܢ is indicated by the letters ܐ and ܒ on the margin; e. g. fol. 24 *a*, $\frac{\text{ב}}{\text{א}}$; fol. 25 *a*, $\frac{\text{ג}}{\text{ב}}$. The Psalms are arranged for choral service, the portions to be chanted by the two divisions of the choir or congregation being marked by the red letters ܐ and ܒ respectively.* Subscription, fol. 72 *b*: ܥܠܡ ܠܡܚܕ ܗܢܝܢ ܡܙܡܘܪ ܕܝܘܕ ܡܠܟܐ ܘܢܒܝܐ ܕܫܡܗ ܩܕܝܫ ܗܘ ܘܣܓܝ ܒܗ ܠܥܠܡ . ܐܡܝܢ

* Badger, The Nestorians and their Rituals, vol. ii. p. 22: "The Psalms are always chanted by two persons, sometimes by the officiating priests and deacons, and sometimes by laymen. The priests usually recite them from memory, but the laymen from the written Psalter. A Psalter is placed on each side of the chancel, and after one verse is chanted, the person on the opposite side chants the second, and so on alternately until the appointed portion is ended."

ܫܒܚܐ . ܡܢ ܩܕܡ ܕܐܡܪ ܠܗ ܐܠܗ ܗܘ ܐܠܗ ܠܟ ܐܠܗ ܐܠܗ ܕܟܠ ܐܠܗ ܐܠܗ ܐܠܗ ܐܠܗ ✣

To the above is appended Ps. cli., translated from the LXX.: ܐܝܬ ܐܝܬ ܐܝܬ

ܠܟ ܡܠܟܐ . ܐܝܟܐ ,ܐܢ ܕܥܒܕ ܩܕܡ
ܥܢܝ ܠܡܕܒܚ ܕܠ ܢܣܒܘܢ ܕܥܒܕ ܥܢܝ
ܕܚܛܐ . ܐܢܐ ܒܠܚܘ ܩܕܡ ܐܠܗܐ ܩܕܝܫܐ :
ܒܝܘܡܟܦܘܪ : ܠܥ ܕܟܦܪܐ ܕܥܠܝ ܒܝܘ ܕܡ
. ܟܐ : ܒܪܝܫܒܪܟ. Fol. 78 *b*.

e. A prayer of Isaiah of Scete: ܩܕܡ
. ܐܒܐ ܐܬܝܐ ܥܢܝ ܡܠܟܐ ܕܟܒܪ ܚܠܝ
. ,ܒܪ ܐܬܝ ܒܟܬܝ . ܒܟ ܐܦ ܒܪ ܚܙܝ
. ܟܐ . ܚܙܝ ܒܪ ܒܪ ܐܦ ܒܪ ܠ . ܚܙܝ
Fol. 78 *b*.

4. Extracts from the Commentary of Eusebius of Cæsarea on the Psalms: ܫܡ
ܐܠܗܐ ܩܕܝܫܐ ܕܠ ܒܝܒܠܝܐ ܐܝܟܐ ܕܐܦ ܒܫܡ
ܕܐܠܗܐ ܐܡܝܢ. Beginning, fol. 79 *a*: ܠ
ܐܝܟܐ ܚܠܩ : ܒܪ ܒܚܒܝ ܐܢܐ ܐܦ
: ܐܡܪ ܐܢܐ ܡܢ ܐܠ . ܐܡܝܢ ܒܪ ܐܡܪ
. ܫܒ ܕܐ ܒܝܘܡ ܫܢܐ ܫܢܐ ܒܫܒ
. ܟܐ. See Montfaucon's Collectio nova Patrum et Scriptt. Græcc., t. i. p. 2, B and C, and p. 7, B, from *Παρατηρητέον δὲ ὅτι μὴ κατὰ ἀκολουθίαν τῶν τῆς ἱστορίας χρόνων* to the end of the paragraph.

5. A tract on the diacritical points and marks of punctuation: ܫܡ ܐܢܐ ܥܒܕ
ܒܪ . ܐܬܝܢ ܕܦܣܩܐ ܐܬܝܢ ܕܦܣܩܐ ܐܝܟ
ܐܠܦܒܝܬܐ ܕܝܘܢܐ. Beginning, fol. 79 *b*: ܠ
ܐܡܪ ܐܢܐ ܒܝܘ ܠܠ ܒܟ ܐܢܐ ܒܒܝܬ . ܠ
ܐܝܟ ,ܐܢ ,ܐܢܐ ܐܡܪ : ܐܢܐ ܐܬܝ ܐܢܐ
ܐܢܐ ܐܡܪ ܐܢܐ ܐܢܐ . ܐܦ ,ܐܢ ܐܝܟ
ܐܢܐ ܐܡܪ ÷ ܟܐ .

6. Extracts from, or rather an abridgement of, the Commentary of Daniel of Ṣalach on the Psalms: ܫܡ ܐܠܗܐ ܕܕܢܝܐܝ
ܩܕܝܫܐ ܒܪ ܐܒܐ ܐܢܐ ,ܐܢ ܐܢܐ ܠܟ ܫܠܚ.
Fol. 81 *a*. Imperfect at the end. See Assemani, Bibl. Or., t. i. p. 495.

[Add. 17,125.]

CLXXVI.

Vellum, about 7½ in. by 6, consisting of 89 leaves, some of which are slightly stained and torn, especially foll. 1, 10, and 11. The quires, ten in number, are signed with letters. One or two leaves are wanting at the end. There are from 13 to 23 lines in each page. This volume is written in a good, regular hand, dated A. Gr. 1238, A.D. 927, and contains—

1. The Psalms, according to the Pĕshīṭṭā version. Fol. 1 *b*. Title: ܫܠܡ ܐܢܐ ܕܥ
ܕܡܫܬܟܚ ܒܥܝܢ ܕܢܦܩܘ ܒܫܒܚ ܕܒܝܫ
. ܐܒܐ ܕܐܠܗܐ ܕܝܘܕ

To Ps. i.—cviii. there are no headings, except the simple numbers of the Psalms (ܐܝܟܐ ܕܡܙܡܘܪ , ܚܕ , etc.), even the number of ܫܘܒܚܐ, or versicles, having been omitted, except in Ps. v.—xxviii., where it has been subsequently inserted. From Ps. cix. to the end, they are furnished with headings, written with red and green pigments. After Ps. cl. there is added, from the LXX., Ps. cli., ܐܝܟܐ ܐܝܟܐ ܕܐ
: ܐܡܪ ܕܠ ܢܥܒܕ ܕܐ ܒܫܒܚ ܕܘ ܫܠܡ
ܩܒ : ܡ :

A later hand has marked on the margins the division into ܐܚܕܐ and ܫܬܐ.

2. The Canticles; viz.

a. The first song of Moses. Fol. 86 *a*.

b. The song of Isaiah. Fol. 87 *a*.

c. The second song of Moses. Fol. 87 *b*.

d. The song of the blessed Virgin (Magnificat). Fol. 89 *b*.

e. The Beatitudes. Fol. 89 *b*.

From the subscription, fol. 86 *a*, in which the contents are enumerated, it appears that this volume was written in the convent of S. Mary Deipara in the desert of Scete, A. Gr. 1238, A.D. 927. : ܠܡܕ . ܥܠ
: ܐܠܦܒܝܬܐ ܕܫܒܚ : ܐܡܪ : ܐܢܐ : ܕܒܪ
: ܕܡܙܡܘܪ : ܕܫܒ : ܕܒܪ : ܕܥܒܕ : ܐܝܟ
ܕܒܪ ܡܐ : ܩܒ : ܡ . ܚܠܩ : ܕܥܒܕ

: ܡܫܝܚܐ : ܡܫܝܚܐ (sic) ܟܬܒܬܐ : ܫܠܡ
: ܟܬܒܐ : ܡܫܝܚܐ : ܐܠܐ ܐܝܟ ܟܬܒ
ܒܐܠܐ . ܟܬܒ : ܒܟ . ܟܬܒܐ : ܟܬܒ
: ܒܟ : ܒܬܒ : ܟܬܒ ܫܠܡ : ܟܠܡ
. ܡܠܐ ܒܟ ܟܠܡ ܒܟ ܠܐ . ܡܠܐ ܒܟ ܠܐ
ܟܠܡ ܒܐ ܫܠܡ : ܒܟ ܟܠܡ
ܟܬܒ ܐܠܐ ܒܟ ܒܟ ܒܟ ܒܟ ܐ ܐ
ܒܟ ܐܠܐ ܒܟ ܐܠܐ ܟܠܡ ܒܟ ܐܠܐ
:ܟܠܡ

[Add. 17,111.]

CLXXVII.

Vellum, about 8¼ in. by 6½, consisting of 207 leaves, many of which are much stained and a few slightly torn. The quires, 26 in number, are signed with letters, viz. Syriac at the foot of the first page of each quire, and Greek at the top (e.g. foll. 177, Δ, ؏; 113, IB, ؘ; 105, IΓ, ؗ; 97, IΔ, ؏; 89, IE, ؙ; 49, K, ؀). Each page has from 13 to 15 lines. The writing is a stiff, angular Estrangĕlā of about the xth cent. Owing to the fading of the ink, whole pages have been retouched at a later date. This manuscript contains—

1. The Psalms, according to the Pĕshīṭṭā version. Title, fol. 1 *a*: ؏ ܫܠܡ ܡܙ ܒܟ ܟܬܒ ܒܟ ܒܟ ܒܟ ܒܟ ܒܟ ܒܟ ܒܟ ܒܟ ܒܟ ܒܟ ܒܟ ܒܟ ܒܟ ؀ ؘ ؗ ؙ ؀ ؘ ؗ ؙ ؀ ؘ ؗ ؙ

Ps. xlii. ܡܙܡܘܪ ܠܕܘܝܕ ܩܕ ܠܐ

Ps. xliii. ܡܙܡܘܪ ܠܕܘܝܕ ܩܕ ܓ

Ps. xliv. ܡܙܡܘܪ ܠܕܘܝܕ ܥܠ ܕܫܘܫܢ ܠܡܢܨܚ ܒܢܝ ܩܘܪܚ .

Ps. l. ܠܡܢܨܚ ܡܙܡܘܪ ܠܕܘܝܕ ܥܠ ܕܒܐ ܐܠܗܝܡ ܟܕ ܒܐ ܢܒܝܐ ܠܘܬ ܒܬܫܒܥܬܗ .

Ps. li. (altered into ܡܙܡ) ܠܡܢܨܚ ܡܣ ܡܙܡܘܪ ܠܕܘܝܕ ܟܕ ܒܐ ܕܘܓ ܐܕܘܡܝ ܘܐܡܪ ܠܗ : ܩܠ : ܩܕ :

There is a marginal division into ܦܣܝܩܬܐ and ܣܕܪܐ, the former being marked ܦܣܝܩܬܐ ܕܝܢ ܣܕܪܐ, ܦܣܝܩܬܐ ܕܝܢ ܥܕ, or ܦܣܝܩܬܐ ܕܝ ܥܕ; the latter, ܣܕܪܐ or ܥܕ.

The following portions are missing: Ps. ii. 6—xxxvii. 23, lviii. 10—lx. 8, lxviii. 30—lxix. 21, and cxliii. 1 to the end.

Of the writing on fol. 77 *a* scarcely a word is legible.

[Add. 14,436, foll. 77—129.]

CLXXIX.

Vellum, about 6½ in. by 4⅜, consisting of 65 leaves, many of which are stained and some torn, especially foll. 9, 37, 57, 58, 64, and 65. The quires, signed with letters, were originally nine in number, but the first two are now lost, and ܒ and ܓ are imperfect. There are from 20 to 24 lines in each page. This manuscript is written in a small and rather inelegant hand of the xth or xith cent., and contains—

1. The Psalms, according to the Pĕshīṭṭā version. Fol. 1 *a*. The missing portions are: Ps. i. 1—xxxv. 9, and xlvii. 1—xlix. 8. The headings are different from those in Lee's edition. Subscription, fol. 61 *b*: ܓܠܪ ܠܡܓܕܠ . ܥܓܒܪܐ . ܙܡܪ . ܡܙܡܘܪ . ܕܒܝܕ ܢܒܝܐ ܡܠܟܐ ܘܚܟܝܡ ܩܕ : ܫܡ ܡܙܡ .

The ܦܣܝܩܬܐ and ܣܕܪܐ are marked by a later hand on the margins.

2. The Canticles; viz.

a. The first song of Moses. Fol. 61 *b*.

b. The song of Isaiah. Fol. 62 *b*.

c. The second song of Moses. Fol. 63 *a*.

d. The song of the blessed Virgin. Fol. 64 *b*.

e. The "Gloria in excelsis," [ܬܫܒܚܬܐ] ܕܠܥܠܐ; much mutilated. Fol. 65 *a*.

f. A morning hymn, ܬܫܒܚܬܐ ܕܨܦܪܐ; much mutilated. Fol. 65 *a*.

g. The Beatitudes; mutilated. Fol. 65 *b*.

h. The Nicene Creed; imperfect. Fol. 65 *b*.

The Psalms and the first three Canticles have been arranged for part-singing in the choir, by means of the red letters ܩ and ܕ inserted between the lines. This division, as well as that into ܣܕܪܐ and ܦܣܝܩܬܐ seems to have been made, some time after the manuscript was written, by a monk named Jacob; for, on the margin of fol. 64 *b*, there is a note, now much effaced and torn, which begins: ܫܡ ܡܢ ܩܕܡ ܝܥܩܘܒ ܚܛܝܐ ܦܠܓ ܠܗ ܠܦܣܝܩܬܐ ܕܝܢ ܠܩܕܡ ܩ ܕܐ ܕܒܗ ..... , "the sinner Jacob divided it (viz. this psalter) into a first part (ܩ) and a second part (ܕ), each *marmīthā* ....."

[Add. 17,112.]

CLXXX.

Paper, about 6⅞ in. by 5, consisting of 78 leaves, some of which are slightly stained and torn, especially foll. 52, 60, and 73—78. It is imperfect both at the beginning and end, and there are lacunæ after foll. 51, 60, 68, and 72. The quires are signed with letters. The number of lines in each page varies from 16 to 18. The writing is a good, regular, Nestorian Eṣtrangĕlā of about the

xii[th] cent., with numerous Syriac vowels and other marks. This manuscript contains—

The Psalms according to the Pĕshiṭṭā version, with a marginal division, by a later hand, into ܩܠܐ and ܚܬܝܡܐ.* The missing portions are: Ps. i. 1—xvii. 6; lxxiii. 1—26; lxxxi. 1—cxi. 2; cxviii. 73—162; cxxv. 6—cxxxv. 1; and cxlii. 7 to the end.

Short arguments are prefixed, coinciding substantially with those in Add. 12,138. For instance—

Ps. xliv. ܡܙܡܘܪ ܕܒܪܝܫ ܕܠܒܢܝ ܩܘܪܚ ܕܐܬܐ ܒܗ ܡܫܝܚܐ ܘܡܬܟܠܡ ܥܠ ܟܢܘܫܬܗ ܕܥܡܡܐ ܕܐܬܐ ܡܢ ܒܝܬ ܐܒܝ ܘܡܐ

xci. 16—xciv. 16; and xcvii. 3—cxviii. 117. The Canticles were contained on foll. 76 *b*—78 *b*, but nearly the whole of foll. 77 and 78 has been torn away. Consequently, too, only a very few words of the colophon are left.

[Add. 17,266, foll. 51—78.]

CLXXXIV.

Paper, about 6¾ in. by 5⅛, consisting of 152 leaves, some of which are much stained and torn, especially foll. 1, 2, 9, 10, 14, 15, 72, 122, 151, and 152. The quires, signed with letters, are 20 in number. Leaves are wanting at the beginning and end, as well as after foll. 1, 2, 9, 13, 63, 71, 101, 105, 122, 126, and 147. There are from 15 to 20 lines in each page. This volume is written in a good, regular hand of the xiith cent., and contains—

1. The Psalms, according to the Pĕshiṭṭā version, divided, as usual, into ܚܘܬ̈ܐ and ܣܘܓ̈ܐ. Fol. 1 *a*. The missing portions are: Ps. i. 1—vi. 5; viii. 1—xii. 5; xv. 1—xviii. 49; xxviii. 1—xxxii. 6; xxxvi. 12—xxxviii. 3; ciii. 17—civ. 11; and cix. 2—22.

2. The Canticles; viz. the first song of Moses, imperfect at the end, fol. 100 *b*; the second song of Moses, imperfect at the beginning, fol. 102 *a* (subscription, fol. 102 *b*, ܥܠ ܗܘ ܕܫܪܝ ܒܫܡܗ ܘܐܡܪ ܠܡܪܝܡ ܐܚܬ ܐܗܪܘܢ ܢܒܝܬܐ ܕܐܚܘܗ ܕܐܚܘ ܠܐ ܫܠܝܛ ܠܗ ܠܡܫܒܩ ܠܗ ܠܐ ܢܫܒܩ ܠܗ); the song of Mary, fol. 103 *a*; the Beatitudes, fol. 103 *a*; the Lord's Prayer, fol. 103 *b*; the Nicene Creed, fol. 104 *a*; and the hymn "Gloria in excelsis," ܡܫܒܚܬܐ ܕܡܠܐܟܐ, fol. 105 *a*.

3. Services for the principal canonical hours of the ferial days of the week, consisting of hymns (ܩܠܐ) and prayers of Ephraim and Jacob. Monday is wanting. Tuesday, imperfect at the beginning; fol. 106 *a*. Wednesday; fol. 112 *a*. Thursday, imperfect; fol. 122 *b*. Friday; fol. 129 *a*. Saturday, imperfect at the end; fol. 139 *a*.

4. Cantus ad Magnificat, ܩܘܠܐ ܕܡܪܝܡ, arranged according to the eight tones; imperfect. Fol. 148 *a*.

A note on the lower margin of fol. 71 *b* states that this book once belonged to a deacon named Rabban Simeon: ,ܫܡܥܘܢ ܪܒܐ ܗܘ ܕܝܠܗ ܕܐܬܐ ܕܕܝܩܘܢ

version. Fol. 1 *a*. The arguments prefixed are the same as in Add. 14,674, foll. 1—78. The missing portions are: Ps. i. 1—5, lxxxvii. 5—lxxxviii. 18, lxxxix. 17—41, xci. 4—xcii. 11, xciv. 9—xcix. 8, and cv. 2—cix. 21 (foll. 99—104 being almost completely torn out).

2. The Canticles, and others hymns and prayers, ܩܕܫܬܐ; viz.

a. The first song of Moses. Fol. 148 *a*.

b. The song of Isaiah. Fol. 150 *a*.

c. The second song of Moses. Fol. 151 *a*.

d. The Song of Light, ܫܒܚܬܐ ܕܢܘܗܪܐ, ascribed to Theodore of Mopsuestia (but see Assemani, Bibl. Or., t. i., pp. 59, 60). Fol. 155 *b*. Beginning: ܒܪܫܝܬ ܗܘܐ ܢܘܗܪܐ ... ܠܡܬܟܠ ... ܠܟ ܐܠܗܝ. See Sachau, Theodori Mopsuesteni Fragmenta Syriaca, pp. ٢٤ and 58. On the margin, in a different hand: ܐܝܬ ܒܗ ܢܘܗܪܐ ... ܕܠܐ ܢܫܟܚ ܟܠ ܐܢܫ ܩܕܡܘܗ.

e. A hymn of Narses,* ܫܒܚܬܐ ܕܢܪܣܝ ... ܠܐܢ, beginning: ܒܫܡ ܢܘܗܪܐ ... ܐܒ ... ܐܚܕ ... ܩܕܡ ... ܐܝܬ ... ܕܢܫܬܒܚ ... ܐܦ ... ܕܢܫܬܒܚ ... ܐܦ ... ܕܢܫܬܒܚ ... ܐܦ

. Imperfect.

Fol. 170 has been almost completely torn out.

γ. By Bābai bar Nĕṣībnāyē:* . . . . . Fol. 171 *a*. Beginning:

δ. By George, bishop of Nisibis:† Fol. 172 *a*. Beginning:

ε. By Jacob of Beth-'Abē: Fol. 173 *a*. Beginning: .

3. , or *conciones* (see Assemani, Bibl. Or., t. iii. pars 1, p. 66, note 4), for various occasions; viz.

a. (see Add. 17,219, no. 4 *a*); imperfect. Fol. 173 *a*.

β. . . . . (in Add. 17,219, fol. 171 *b*, the title is). Fol. 174 *a*.

γ. ; imperfect. Fol. 174 *a*.

The next two leaves are almost completely torn out.

δ. . Fol. 177 *a*.

ε. ; imperfect. Fol. 177 *b*. Fol. 178 is almost completely torn out.

ζ. . Fol. 179 *a*.

4. , *exordia*, to be sung after the lessons;* viz. , , , , and . Fol. 179 *b*.

5. , or hymns addressed to the martyrs, 14 in number, for the evening and morning of each day in the week, beginning with Monday. Fol. 180 *a*. Imperfect, foll. 181—183, 192, and 193 being almost completely torn out.

6. for various occasions; e.g. , , , , , , (i.e. Eugenius,), , and . Fol. 202 *a*. Imperfect, foll. 203, 207, and 209 being almost completely torn out.

In writing the rubrics of this manuscript, much use has been made of yellow as well as red paint. [Add. 14,675.]

CLXXXVII.

Paper, about 5 in. by $3\frac{3}{8}$, consisting of 147 leaves, most of which are more or less stained and torn. The quires, signed with letters, are 15 in number, the first and last being imperfect. There are from 17 to 23 lines in each page. This volume is written in a neat, small, Nestorian hand of about the xiiith cent., and contains—

1. The Psalms, according to the Pĕshiṭṭā version, divided on the margin into and . Fol. 1 *b*. The arguments are the same as in Add. 14,674, foll. 1—78,

* See Assemani, Bibl. Or., t. iii., pars 1, p. 177.

† See Thomas Margensis, quoted by Assemani, Bibl. Or., t. iii., pars 1, p. 149; and Add. 17,219, no. 3, *v*.

* See Badger, The Nestorians and their Rituals, vol. ii. p. 20.

and other Nestorian manuscripts. Subscription, fol. 139 *b*: [illegible]

2. The Canticles; viz.

a. The first song of Moses. Fol. 140 *a*.

b. The song of Isaiah. Fol. 141 *b*.

c. The second song of Moses. Fol. 142 *a*. Subscription, fol. 145 *a*, [illegible].

3. Several hymns: [illegible].

a. Hymn of Narses, [illegible], beginning: [illegible]. Fol. 145 *a*. Imperfect. See Add. 17,219, no. 3, *a*.

b. Hymn of Theodore of Mopsuestia, [illegible], beginning, [illegible]. Fol. 146 *a*. Imperfect. See Add. 14,675, no. 2, *d*, and Add. 17,219, no. 3, *b*.

Fol. 147 has been almost completely torn out.

[Add. 14,677.]

CLXXXVIII.

Paper, about 5½ in. by 3⅝, consisting, according to the present numeration, of 101, but in reality of only 75 leaves,† most of which are much stained by water and torn, more especially foll. 1—11, and 80—101. The volume is very defective, both at the beginning and end, and a leaf is wanting after fol. 59. Each page is divided into two columns, of from 16 to 20 lines. The writing is small and neat, of about the xiii[th] cent.; but foll. 14—47 and 60—69 are of somewhat later date, and the inserted slips later still. This volume contains—

The Psalms, according to the Pĕshīṭṭā version, divided into [illegible]. The missing portions are: Ps. i. 1—xlii. 7; lxxiii. 7—lxxiv. 2; civ. 24—cvi. 42 (fol. 88 being almost completely torn out); and cxviii. 1 to the end (foll. 97—101 being much mutilated). In the older portions of the manuscript there are some attempts at ornamentation; see fol. 79 *b*, etc.

On fol. 47 *b* there are recorded the names of two readers, John and Jacob, the former in Syriac, the latter in Arabic. [illegible].

[Add. 14,673.]

CLXXXIX.

Paper, about 10⅛ in. by 6½, consisting of 84 leaves, most of which are more or less stained and torn. The quires are signed with letters. Leaves are wanting at the beginning, as well as after foll. 1, 9, 12, 14, 15, 19, 20, 21, 24, 34, 43, 51, 60, 67, 70, 73, and 80. The number of lines in each page varies from 15 to 18. This manuscript is written in a large, regular hand, dated A. Gr. 1548, A.D. 1237, and contains—

1. The Psalms, according to the Pĕshīṭṭā version, with the usual marginal division into [illegible] and [illegible]. The alternations of the choir are indicated, as in Add.

* I.e., the two songs of Moses and the song of Isaiah. See Badger, The Nestorians and their Rituals, vol. ii. p. 21.

† The difference is owing to the insertion of slips of paper, on which such portions of the text as had become illegible were copied out by a later hand. These slips were originally pasted down upon the leaves, but have now become loosened, and are numbered as separate folios.

14,676, foll. 1—42, by one or two large red points, and each versicle is halved by the letter ܘ (ܘܡܠܠܘ). The missing portions are: Ps. i. 1—xxxi. 17, xxxii. 8—liii. 1, lxii. 12—lxvii. 6, lxix. 3—17, lxxi. 4—21, lxxii. 11—lxxiii. 6, lxxvi. 5—lxxviii. 4, lxxviii. 17—47, lxxviii. 62—lxxix. 7, lxxxii. 6—lxxxv. 12, xciv. 4—xcv. 10, civ. 27—cv. 7, cviii. 9—cix. 14, cxviii. 37—94, cxxv. 5—cxxxii. 2, cxxxv. 26—cxxxviii. 15, and cxlii. 3—cxliii. 6. Subscription, fol. 79 *a*: ܥܠܡ ܕܫܢܝܢ ܐܠܦ ܘܫܬ ܡܐܐ ܘܫܬ ܣܓ ܫܢ

2. The Canticles; viz.

a. The first song of Moses. Fol. 177 *b*.

b. The song of Isaiah. Fol. 180 *a*.

c. The second song of Moses. Fol. 181 *a*.

The colophon, fol. 186 *a*, states that the volume belonged to one Rabban Abraham.

ܥܠ ܕܝܠܗ ܚܛܝܬ ܚܕ ܕܦܣܢ . ܚܕ ܕܦܣܢ ܩܕܝܫ ܒܝܬ ܥܠܡ
ܒܝܬ ܠܦܣܢ ܚܕ ܫܠܡ ܕܝܪ ܕܦܣܢ ܒܝܬ ܚܒܝܒ ܠܗ
: ܕܝܪ ܫܡ ܚܕܐ ,ܐܒܪܗܡ . ܡ̈ܓ . ܫܒܠܡ
ܚܒܝܒ . ܚܕܝܬ ܫܡ ܐܒܪܗܡ [ܪ]ܒܐ ܕ
. . . . . ܠܡ . . . . . ܕ

On fol. 186 *b* is added the song of the blessed Virgin, ܡܠܐ ܒܪܟܬ ܡܪܝܡ [ܫܒܚܬܗ] ܒܚܒܝܒ .

On a narrow slip of paper, between foll. 74 and 75, there is written in Karshūnī, ܐܙܟ ܐ ܒ ܐ ܚܕ ܒܠܚ ܒܠ ܕܡ ܐ ܒ ܐ ,ܡ ܒܠܚ ܠܗ ܚܕ i.e. اذْكُرْ يا ربّ عبدَك الخاطى باسم راهِب من العرق (العِراق؟ or العِرق؟).

Throughout this manuscript, a reader has indicated the pronunciation of many of the Syriac words by writing them on the margins, or between the lines, in Arabic letters. For example:—

وقابلن	مقجلد	ويثكالي	ܡܩܒܠܢ
اعبريث	ڤخخنة	وافقان	ڤܥܒܪ
ومرذوثاخ	ڤحرذوثخ	ايرهاط	ڤܘܡܪ
ويذاعت	ڤيذعث	مارقداث	ڤܘܡܪ,
اوبذاث	ڤوبذث	ايثيث	ڤܘܡܪ
مافوقي	ڤمفوقي	دموطاث	ڤܡܦܘܩ
اخواثوخ	ڤخواثوخ	ايثكرهاث	ڤܐܚܘܬ
ايداكيل	ڤيدكيل	ايفقود	ڤܐܕܟ
داثريصي	ڤدثريصي	هغمت	ڤܕܬܪ
عاشينون	ڤعشينون	ودعيغ	ڤܥܫ
بحاياي	ڤبحيي	حذاتا	ڤܒܚ

[Add. 17,220.]

CXCI.

Paper, about 6¾ in. by 4⅞, consisting of 186 leaves, many of which are much torn, especially foll. 1—20, 38, 68—72, 78, 83, 157, 158, 165—171, and 181—186. The quires, signed with letters, were probably 18 in number; but the volume is imperfect at the end, and there are lacunæ after foll. 3, 9, 15, 171, 178, 180, and 181. The number of lines in each page is 16 or 17. It is written in a regular, Nestorian hand of the xiiith cent., with many Syriac vowels and a few other marks of punctuation. Foll. 1—3 are somewhat more recent, and foll. 68—72 are of still later date. The contents are—

1. The Psalms, according to the Pĕshīṭṭā version, with a marginal division into ܩܠܐ and ܚܛܝܬ. The missing portions are: Ps. iv. 8—x. 8; xviii. 20—39; and xxiv. 9—xxix. 7. The short arguments prefixed to them are stated in the title (fol. 1 *b*) to have been composed by Theodore of Mopsuestia:

ܕ]ܠ ܫܠܡ ܚܙܝ ܥܡܕ [ܕ]ܥܣܪ ܚܙܝܢ
ܠܡܙܡܘ ܡܢ ܩܕܡ ܒܠܚ ܚܛܝܬ[ܐ] ܠܡܙܡܘ
[ܚ,] ܚܙܝ[ܕ] ܕܡܦܫܩܛܐ ܠܡܕܒܪ
. ܒܠܚ[ܡ] [ܡ]ܡܡܪ ܕܡܦܫܩܛܐ

2. The Canticles, ܩܘܫܛܐ; viz.

a. The first song of Moses. Fol. 143 *a*.

b. The song of Isaiah. Fol. 145 *a*.

c. The second song of Moses (Deut. xxxii. 1—21). Fol. 145 *b*.

d. The third song of Moses (Deut. xxxii. 21—43). Fol. 147 *b*.

3. Hymns and Prayers for various occasions, ܫܥܬܐ ܕܩܘܫܛܐ ܚܙܝ ܕܬܫܒܚܬܐ ; * viz.

a. Hymn for the night of any Sunday, by Narses, ܠܐ ܫܒܚܬܐ ܕܚܙܝ (sic) ܕܠܠܐ

* Compare Add. 14,675, and Add. 7156 (Forshall and Rosen's Catalogue, p. 12).

. Fol. 149 *b*. Beginning: .

b. Morning hymn ("the Song of Light") by Theodore of Mopsuestia, . Fol. 150 *a*. Beginning: .

c. Morning hymn, by Narses, . Fol. 151 *a*. Beginning: .

d. The song of the three holy Children, . Fol. 152 *b*.

e. For Sunday morning, (the "Gloria in excelsis"). Fol. 153 *b*. Beginning: .

f. The Nicene Creed: . Fol. 154 *b*.

g. A prayer, when they give the kiss of peace, at the celebration of the holy Eucharist, . Fol. 155 *a*. Beginning: .

h. At the celebration of the holy Eucharist, by Ephraim, . Fol. 155 *b*. Beginning: .

i. At the celebration of the holy Eucharist on festivals, by Yazdīn,* . Fol. 156 *a*. Beginning: .

j. At the celebration of the holy Eucharist on ferial days, Fol. 156 *b*. Beginning: .

k. For the nocturn of Monday, by Ephraim, . Fol. 157 *a*. Beginning: .

l. For the nocturn of Tuesday, by Barṣaumā, bishop of Nisibis, . Fol. 157 *b*. Beginning: .

m. For the nocturn of Wednesday, by Abimelech, . Fol. 158 *a*. See Add. 14,675, no. 2 *h*.

n. For the nocturn of Thursday, by Ephraim, . Fol. 158 *a*. See Add. 14,675, no. 2, *i*.

o. For the nocturn of Friday, by John of the convent of Narses,* . Fol. 159 *a*. Beginning: .

p. For the nocturn of Saturday, by Ephraim, . Fol. 160 *b*. Beginning: .

q. For the morning service or lauds of ferial days, . Fol. 160 *b*. Beginning: .

r. At compline on Sundays, by Bābai the Great,† .

* Forshall and Rosen are wrong in supposing (Catalogue, p. 13) that Yazdīn, , may be an error of the scribe for Yazīdād, .

* Generally called John of Beth-Rabban. See Assemani, Bibl. Or., tom. iii., pars 1, p. 72.

† See Assemani, Bibl. Or., tom. iii., pars 1, p. 88.

ܐܕܝ. Fol. 161 *a*. Beginning: ܐܬܝ ܕܐܬܝ ܒܬܘܠܬܐ ܕܐܬ ܒܟܪܣ ܕܐܬ ܒܬܘܠܬܐ ܕܐܬ ܒܟܪܣ. See Add. 14,675, no. 2, *k*, *a*.

s. A hymn to be used from the Annunciation to the Nativity, by Bābai the Great, ܐܡܪ, ܒܫ, ܐܕ ✧ ܒܫ ܐܡܪ ܕܐܬ ܒܟܪܣ. Fol. 162 *a*. Beginning: ܐܬ ܒܟܪܣ ܕܐܬ ܒܟܪܣ ✧ ܐܬ ܒܟܪܣ ✧ ܐܬ ܒܟܪܣ.

t. Rogationary hymn, by Bābai bar Nĕṣībnāyē, ✧ ܐܡܪ, ܒܫ, ܐܡܪ ✧ ܐܡܪ ✧ ܐܡܪ. Fol. 163 *a*. See Add. 14,675, no. 2, *k*, *γ*.

u. Rogationary hymn, by Bar-ṣaumā, bishop of Nisibis, ✧ ܐܡܪ, ܐܡܪ ✧ ܐܡܪ ✧ ܐܡܪ. Fol. 164 *a*. See Add. 14,675, no. 2, *k*, *β*.

v. For the Consecration of the Church, by Sergius the Persian (but see Add. 14,675, no. 2, *δ*), ✧ ܐܡܪ, ✧ ܐܡܪ ✧ ܐܡܪ ✧ ܐܡܪ. Fol. 164 *b*. Beginning: ✧ ܐܡܪ ✧ ܐܡܪ ✧ ܐܡܪ.

w. At compline, by Abbā the Catholicus,* ✧ ✧ ✧ ✧. Fol. 165 *b*. Beginning: ✧ ✧ ✧

Psalms x. 8—xi. 1, according to the Pĕshīṭṭā version, written in an inelegant hand of the xiiith or xivth cent.

[Add. 17,257, fol. 79.]

CXCV.

Five paper leaves, about 6⅜ in. by 4⅞, slightly torn. There are 13 or 14 lines in each page. The writing is of the xiiith or xivth cent., with occasional Syriac vowels. They contain—

Psalms xxi. 7—xxv. 6, according to the Pĕshīṭṭā version.

[Add. 17,257, foll. 103—107.]

CXCVI.

Four paper leaves, about 7 in. by 5½, written in double columns of 13 lines. The writing is neat and regular, of the xiiith or xivth cent. They contain—

Psalms xliv. 22—xlvi. 2, and xlviii. 8—xlix. 18, according to the Pĕshīṭṭā version.

[Add. 17,257, foll. 108—111.]

CXCVII.

Paper, about 6½ in. by 4⅞, consisting of 59 leaves, some of which are much torn, especially foll. 1—10, 58, and 59. The quires, signed with letters, were 13 in number; but the first eight are now lost (with the exception of 4 leaves), and the ninth is imperfect. Consequently, there are lacunæ after foll. 2, 4, and 10. The number of lines in each page varies from 16 to 19. This volume is written in a regular, though rather inelegant hand of the xivth cent., with numerous Syriac and Greek vowels (ܒ, ܐ, ܙ, ܘ, ܪ, ܐ), and the points *rukkākh* and *ḳushshāi*. It contains—

1. The Psalms, according to the Pĕshīṭṭā version, Ps. cli. being added at the end, ... The ... and ... are marked on the margins; and there is a farther division in the text into Services (ܫܥܬܐ) according to the usual canonical hours, commencing, in the present state of the manuscript, with

Vespers, (ܪܡܫܐ) ..., Ps. xcii—ciii. Imperfect. Fol. 10 *a*.

Compline, ..., Ps. civ.—cvii. Fol. 16 *b*.

First nocturn, ..., Ps. cviii.—cxvii. Fol. 24 *a*.

Second nocturn, ..., Ps. cxviii—cxxx. Fol. 31 *a*.

Third nocturn, ..., Ps. cxxxi—cxliii. Fol. 43 *a*.

Fourth nocturn, ..., Ps. cxliv.—cli. Fol. 51 *b*.

The missing portions are: Ps. i. 1—xxix. 3; xxxi. 22—xxxvii. 25; xxxix. 3—lxxxviii. 8; and xciii. 3—xcv. 11.

2. The Canticles; viz.

The first song of Moses. Fol. 56 *a*.

The song of Isaiah. Fol. 58 *a*.

The second song of Moses; imperfect at the end. Fol. 58 *b*.

On some of the Psalms there are Arabic notes, written by a later hand, of which the following, on Ps. cix., fol. 24 *b*, may serve as a specimen.

خذ خردلاً واجعلهُ في قدر فخار جديد (sic) واملاها ما وقل عليها هذا المزمور ثلثه ايام ثم اهريقه قدام باب عدوك فانه يهلك باذن الله

"Take mustard-seed, and put it into a new earthenware pot, and fill it with water; repeat over it this psalm for three days; then pour it out before the door of thy enemy, and, by the permission of God, he will die." [Add. 17,223.]

CXCVIII.

Paper, about 7 in. by 5½, consisting of

142 leaves, a few of which are slightly stained and soiled. Fol 1 is much torn. The quires, signed with letters, are 15 in number, the last being imperfect. There are about 15 lines in each page. This volume is written in a good hand of the xivth cent., with numerous Greek and Syriac vowels, etc. Foll. 2—10 are a later addition of the xvith or xviith cent. The contents are—

1. The Psalms, according to the Pĕshiṭṭā version, with short arguments prefixed. The ܟܬܒܐ and ܣܕܪܐ are marked as usual. The margins contain numerous notes, a few of which are in Arabic (e.g. fol. 24 *a*). Most of them are derived from the ܐܝܪ ܪܝܫ of Gregory Bar-Hebræus, and refer to the pronunciation of words in the text, or to various readings of the Greek (ܝܘܢ, foll. 18 *b*, 24 *a*, 26 *b*, 27 *b*, 30 *b*, etc.), Nestorian (. ܢܣܛ, foll. 21 *b*, 23 *a*, *b*, 24 *a*, etc.), Ḳarḳaphensian (ܩܪܩ, foll. 100 *b*, 118 *b*), and Armenian (ܐܪܡ, foll. 34 *a*, 62 *a*) versions. This copy contains Psalm cli. Subscription, fol. 134 *a*, ܫܠܡ ܗܘ ܟܬܒܐ ܕܡܙܡܘܪ ܕܕܘܝܕ ܒܪ ܝܫܝ ܡܢ ܒܝܬ ܠܚܡ ܕܝܗܘܕܐ ܕܐܬ ܒܝܬ ܠܚܡ (sic) ܒܝܬ ܠܚܡ ܕܐܬ ܒܝܬ ܠܚܡ ܕܝܗܘܕܐ ܕܐܬ ܒܝܬ ܠܚܡ.

2. The Canticles; viz.

a. The first song of Moses. Fol. 134 *a*.

b. The song of Isaiah. Fol. 135 *b*.

c. The second song of Moses. Fol. 136 *a*.

d. The Nicene Creed. Fol. 139 *a*.

e. The "Gloria in Excelsis," ܡܫܒܚܬܐ ܕܡܠܐܟܐ ܥܡ ܫܒܚܐ ܕܐܡܪ ܒܟܠ ܝܘܡ ܒܫܒܚܐ ܕܐܡܪ ܒܟܠ ܝܘܡ ܒܫܒܚܐ ܕܐܡܪ ܒܟܠ ܝܘܡ. Fol. 140 *a*.

f. An addition to no. *e*, beginning: ܡܫܒܚܬܐ ܕܡܠܐܟܐ ܥܡ ܫܒܚܐ ܕܐܡܪ ܒܟܠ ܝܘܡ. ܫܒܚ ܐܢܐ ܠܟ ܡܪܝ ܒܟܠ ܝܘܡ. ܫܒܚ ܐܢܐ ܠܟ ܡܪܝ ܒܟܠ ܝܘܡ. ܫܒܚ ܐܢܐ ܠܟ ܡܪܝ ܒܟܠ ܝܘܡ. Fol. 141 *a*.

g. The Lord's Prayer, ܡܫܒܚܬܐ ܕܡܠܐܟܐ ܥܡ ܫܒܚܐ ܕܐܡܪ ܒܟܠ ܝܘܡ. Fol. 141 *b*.

h. The song of the blessed Virgin. Fol. 142 *a*.

i. The Beatitudes; imperfect. Fol. 142 *b*.

On fol. 2 *a* there is a note in Arabic, stating that the book belonged to one Anton, the son of Shakūr, the son of Ḥannā, هذا كتاب مزامير انطون ولد شكور ولد حنا; and another in Italian, *ad uso di Georgio d' Antonio*, probably a son of the preceding.

Fol. 1 is a torn leaf from a neatly written vellum manuscript of about the xiith cent. It contains on the verso the commencement of a dissertation on the Genealogies of our Lord: ܗܐ . . . ܕܐܡܪ ܒܫܘܡ ܕܝܠܕ ܒܬ . . . . ܒܬ ܠܚܡ ܕܝܗܘܕܐ ܕܐܬ ܒܝܬ ܠܚܡ . . . . . ܕܡܫܝܚܐ ܕܐܬ ܒܝܬ ܠܚܡ . . . . . On the recto there is a coloured effigy of a saint. [Add. 26,552.]

CXCIX.

A paper leaf, 6¼ in. by 4⅜, containing Ps. lxxviii. 26—45, according to the Pĕshiṭṭā version, neatly written in a hand of the xivth cent., with some Syriac vowels and other points.

[Add. 17,257, fol. 112.]

CC.

A paper leaf, 6¼ in. by 4, containing—

Psalms cxlix., cl., and cli. (ܫܒܚ ܐܬܝܐ ܕܕܘܝܕ), and part of the first song of Moses, according to the Pĕshiṭṭā version, written in a hand of the xivth or xvth cent.

[Add. 17,257, fol. 113.]

CCI.

Eight paper leaves, 6½ in. by 4¾. The writing is neat and regular, of the xvth cent.,

with occasional Greek and Syriac vowels. There are from 14 to 17 lines in each page. They contain—

Psalms iii. 8—xvi. 11, according to the Pĕshīṭṭā version. The ܟܬܒܝܐ and ܥܕܬܐ are marked on the margins, and the commencement of the Psalms for matins (ܫܒܚܐ ܕܨܦܪ. ܕܪܘܚܐ) is also noted.

The name of the scribe was Simeon, as appears from the words in the ornamental device at the end of Ps xiv., ܫܡܥܘܢ ܟܬܒ ܗܘ.

[Add. 17,257, foll. 95—102.]

CCII.

Seventeen paper leaves, about 6⅛ in. by 4¼, taken from the original binding of Add. 25,878, of which manuscript they now form foll. 71—87. They are all stained and soiled. The quires, signed with letters (foll. 79 and 87), were 19 in number. There are from 9 to 18 lines in each page. The writing is by two hands (foll. 71—81 and 82—87) of the xvth cent., with numerous Greek and Syriac vowels. The contents are—

Portions of the Psalms, according to the Pĕshīṭṭā version, arranged for the services of the canonical hours (fol. 72 *a*, ܥܠܝܗ ܫܪܝܪܐ ܟܬܒܝܐ ܕܝܘܡ ܫܒܚܐ ܕܪܘܚܐ; fol. 84 *a*, ܥܠܝܗ ܫܒܚܐ ܕܨܦܪ ܕܠܠܝܐ). Arguments are prefixed to the Psalms, some being added by later hands on the margins. On the margins of foll. 84—86 there are some Arabic glosses.

The remaining portions are: Ps. xiii. 5—xviii. 3; xxii. 7—20; xxvi. 11—xxvii. 4; xxxiii. 8—15; xxxvii. 35—40; xl. 2—6; l. 14—li. 11; lv. 22—lvi. 13; cviii. 1—cix. 22; cxviii. 6—32; and of the Canticles, Deut. xxxii. 17—29.

[Add. 25,878, foll. 71—87.]

CCIII.

Paper, 8½ in. by 6, consisting of 298 leaves. The quires, signed with letters, are 30 in number. Each page is divided into two columns of 17 lines. This manuscript is written in a good, regular, Nestorian hand, with vowel-points, etc., dated A.D. 1826, and contains—

The Psalms and Canticles, according to the Pĕshīṭṭā version, accompanied by an Arabic translation in Syriac characters, written in parallel columns. The ܥܕܬܐ and ܟܬܒܝܐ are marked on the margins. Ps. i. is preceded by a prayer. Title, fol. 4 *a*:

ܒܠ ܫܠܝܐ ܕܡܕܝ ܥܒܕ ܡܥܫ ܡܥܕܡ
ܫܡ ܠܡܝܚܐ ܘܡܒܪܟ ܕܗܘ ܚܝ
ܕܡܒ ܡܠܟ ܦܥܠ. ܒܪ ܙܠܠ
ܕܚܒܝ ܠܐ ܚܫ ܗܘ ܚܝ. Subscription, fol. 282 *a*: ܥܠܝܗ ܠܡܝܚܐ ܘܡܒܪܟ
ܗܘ ܚܝ ܕܡܒ ܒܪ ܙܠܠ
ܡܥܒܕܝܡ ܕܡܫ ܚܒܪ.
ܕܘܡܕܐ ܕܠ ܡܥܒܪ ܡܩܠ
ܒܥܕܡ ܦܝܫ ܒܥܕܡ ܡܥܒܪ
ܡܕܡܢ ܡܥܒܪ ܦܥܒ ܡܩܠ
ܙܕܒ ܠܐ ܡܩܠ ܕܠ ܡܠܟ
ܡܠܟ ܡܩܥ ܡܥܒܪ ܡܥܒ
ܡܥܒ ܡܩܠ ܡܥܒ ܡܩ
ܡܥܒ ܡܩ ܡܥܒ ܡܩ
ܡܥܒ ܡܩ ܡܥܒ ܡܩ
ܡܥܒ ܡܩ

ܕܠܗ ܒܥܠܡܐ ܫܦܝܪ ܘܫܦܝܪ ܕܒܝܡ ܡܪܝܡ ܘܒܝܡ ܕܝܢܐ ܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ.

Then follows Ps. cli., ܡܙ ܕܘܝܕ ܒܥܘܪ ܩܛܢܐ ܕܒܝܡ ܠܒܪ ܡܢ ܐܚܘܗܝ ܘܡܪܥܝܐ ܒܪ ܝܫܝ ܡܢ ܒܝܬ ܐܒܝ. Fol. 282 *b*.

The Canticles are: the first song of Moses, fol. 283 *b*; the song of Isaiah, fol. 285 *a*; the second song of Moses (Deut. xxxii. 1—21), fol. 285 *b*; and the third song of Moses (Deut. xxxii. 21—43), fol. 287 *a*. The songs of Moses are each preceded by a prayer.

Next comes an index to the Psalms, alphabetically arranged: ܦܗܪܣܬ ܡܙ ܠܡܢ ܐ. Fol. 289 *a*.

Foll. 295 and 296 contain a note in Arabic, stating that this manuscript was written by the deacon Anton ibn Hormuz for the deacon 'Audish ibn Hormuz, at Moṣul, A.D. 1826, when Leo (XII.) was Pope of Rome, Joseph V. patriarch of the Chaldæans, and Basil, Joseph and Laurence metropolitans of Moṣul.

ܡܕ ܒܝܘ ܫܥܝ ܘܚܕ ܒܝܡ ܠܥܬ ܡܠܟܐ ܠܡܒܪܟ ܘܐܠ ܐܠܗܐ ܐܠܐ ܐܢ ܐܠܐ ܘܡܚܡܕ ܪܣܘܠ ܐܠܐ ܐܠܗ ܘܐܠ ܐܠܐ ܐܠܗ ܘܡܚܡܕ ܪܣܘܠ ܐܠܐ ܐܠܗ: ܒܫ ܚܕ ܐܠܚܡܕ ܐܠ

راس الحكمة مخافة الله تعالي, "the fear of the Lord is the beginning of wisdom," written in a fanciful manner and interwoven with leaves and flowers. On fol. 297 *a* we find the words من كان للعذرا عبدا فلا يناله الهلاك ابدا, "him who serves the Virgin, destruction shall never overtake," written in letters of gold on a black ground. [Add. 15,443.]

CCIV.

Twenty vellum leaves, about 6⅛ in. by 4⅞, several of which are much stained and torn. The quires are signed with letters. There are from 12 to 17 lines in each page. The writing is of about the xii^th^ cent. They contain—

Fragments of the Psalms, according to the Pĕshīṭṭā version, arranged as the first part of a Choir-book; viz. Ps. i. 1—xxi. 7, lxxiv. 3—lxxxvi. 10, lxxxviii. 13—lxxxix. 19, and xcviii. 7—ci. 8. Title: ܚܠ ܫܒܠܟ ܡܒܫܚ ܟܬܒ ܐ : ܟܬܒ (sic) ܒܡܙ ܡܙ ܟܬܒ ܐ ܕܘܝ ܐ ܡܙ ܟܬܒ ܐ ܕܘܝ ܐ ܕܡܙ ܟܬܒ ܐ ܕܘܝ ܐ ܕܡ ܟܬܒ ܐ ܕܘܝ ܐ ܕ.

[Add. 14,666, foll. 13—32.]

CCV.

Four vellum leaves, all much soiled and torn. There are 17 or 18 lines in each page. The writing is partly cursive, partly Estrangĕlā, of the xii^th^ or xiii^th^ cent. They are—

A fragment of the first part (ܐ) of a Choir-book, containing Psalms ii. 6—x. 15, according to the Pĕshīṭṭā version. The verso of the last leaf seems to have been left blank by the scribe.

[Add. 14,666, foll. 33—36.]

CCVI.

A paper leaf, much torn, about 6⅜ in. by 4⅞. The writing is neat and regular, of the xii^th^ or xiii^th^ cent. It is—

A fragment of the first part of a Choir-book, containing Psalms xl. 6—xlii. 8, according to the Pĕshīṭṭā version.

[Add. 17,257, fol. 74.]

CCVII.

Twenty-one paper leaves, about 6½ in. by 4⅞, most of which are more or less stained and torn. The quires are signed with letters. There are from 13 to 15 lines in each page. The writing is large and regular, and dated A. Gr. 1559, A.D. 1248. They contain—

Portions of both parts of a Choir-book, comprising Psalms xlv.—lxxxii., which were chanted before the altar at the celebration of the holy Eucharist.

Of the first part (ܐ) there remain: Ps. xlviii. 5—xlix. 10; l. 23—lv. 12; lxi. 2—lxvi. 11; lxix. 17—lxxi. 15; lxxvi. 2—lxxvii. 10; and lxxx. 10—lxxxi. 11.

The second part (ܒ) commences on fol. 12 *b* with the illuminated and gilded title ܡܙ ܟܬܒ ܐ ܕܘܝ ܐ. Of it there remain: Ps. xlv. 1—xlvi. 5; xlviii. 3—lvi. 9; and lxxxii. 6—8.

On fol. 21 *a* there is a note, giving the date, and saying that this manuscript was written by a "feeble old man," aided by Rabban Ḥabīb. The scribe seems therefore to have been the same Bacchus who wrote Add. 17,256. ܐ ܟܬܒ ܐ ܕܘܝ ܐ ܡܙ ܟܬܒ ܐ ܕܘܝ ܐ ܕ.

[Add. 17,257, foll. 1—21.]

CCVIII.

Paper, about 9⅛ in. by 6¾, consisting of

82 leaves, some of which are much stained and torn, especially foll. 1, 30, 35—39, 43—47, and 74—82, whilst others have been repaired at a comparatively early period. The quires, signed with letters, were probably 11 in number; but the first is lost, and of the last two only a few fragments remain. There are, besides, lacunæ after foll. 37 and 46. Each page has 15 lines. This manuscript is written in a large, regular character, dated A. G. 1562, A.D. 1251, and contains—

The first part of a Choir-book, comprising the Psalms and Canticles, according to the Pĕshīṭṭā version. The Psalms are not numbered or distinguished by headings, but the ܡܙܡܘܪ and ܣܘܦܐ are rubricated in the text (e. g. foll. 3 *b*, 6 *a*, etc.). The commencement of each versicle is marked by the letter ܐ, and the versicle is divided by ∞ (ܣܠܐ).

There are now missing: Ps. i. 1—xx. 5; large portions of Ps. lxix.—lxxiv., and lxxx.—lxxxvii.; Ps. cxviii. 170—176; and the greater part of Ps. cxix.—cl., as well as of the Canticles.

For the date, etc., see no. CCIX., which is bound up with it.

[Add. 17,256, foll. 1—82.]

CCIX.

Paper, about $9\frac{3}{8}$ in. by $6\frac{3}{4}$, consisting of 50 leaves (Add. 17,256, foll. 83—132), some of which are stained and torn, especially foll. 83, 93, 94, 103, 104, 131, and 132. The quires, 11 in number, are signed with letters, and also with Coptic ciphers at the top, (fol. 84 *a*, ϛ; fol. 94 *a*, ϸ). The first six have been lost, with the exception of a single leaf. The writing, date, etc., are the same as of the preceding number, of which this manuscript is—

The second part; and accordingly the commencement of each verse is marked by the letter ܒ. Ps. i. 1—lxxxiv. 11 are wanting, with the exception of part of Ps. xxxii. and xxxiii. (fol. 83). The Canticles are complete, viz., the first song of Moses, fol. 126 *b*; the song of Isaiah, fol. 127 *b*; and the second song of Moses, fol. 128 *a*.

On fol. 131 *a* there is a note, stating that the two parts of this Psalter were written, A. Gr. 1562, A.D. 1251, in the convent of S. Mary Deipara, by a monk named Bacchus, when Ignatius was patriarch of Antioch*, and Athanasius of Egypt.† ܥܒܕ

ܗܘ ܣܦܪܐ ܕܫܒܚܬܐ ܘܫܪܝܪܬܐ ܕܥܒܕ ܒܝܕ ܡܪܝ ܒܟܘܣ ܚܛܝܐ ܘܥܠܝܒܐ ܒܫܢܬ ܐܠܦ ܘܫܬ ܡܐܐ ܘܫܢܬ ܚܡܫ ܒܕܝܪ ܡܪܝ ܕܝܦܪܐ ܒܐܢܛܝܘܟܝܐ ܒܝܬ ܐܦ

ܬܦܩܘܢ ܠܗ . ܘܥܠܝܡ ܦܘܬܐ ܫܪܝܠ [ܐܝܟܐ.]
ܘܦܬܝܐ ܐܝܟ ܡܢ ܠܬܚܘܬܗܘܢ ܕܬܗܘܡܐ ܡܬܪܝܢܐ
ܒܬ ܐܠܗܐ ܘܠܗ ...... ܕܒܪܐ ܒܬܝܠܬܗܘܢ
ܫܟܢ ܠܗ ܘܡܒܝܥܐ ܠܗ ܀ ܘܗ̇ ....
ܘܦܪܘܫܘܬܐ ܡܬܪܓܠܐ ܠܗ . ܐܦ ܗܘ ܬܘܫܒܚܬܐ
ܡܢ ܐܠܗܐ .... ܟܠ ܟܠ ܕܐܫܬܘܬܦ .
ܘܟܠ ܐܢܫܐ ܕܠܗ ܪܘܚܐ ܐܝܟ ܚ[ܒܝܒ]....
ܐܢܫܐ ܕܠܗ ܕܚܝܠܐ ܐܝܟ ܡܪܚܡ ܕܒܝܬ . ܘܢܦܠܗ
ܟܠ ...... ܐܝܟ ܐܢܫܐ ܕܒܝܬ ܕܗܘ ܐܠܗܐ
ܐܠܗܐ ܢܫܒܚ ܠܥܡܗ [ܐܡܝܢ.]

Foll. 131 *b* and 132 contain Ps. li., written in an inelegant hand of somewhat later date.

At the commencements of the ܡܙܡܘܪܝܬܐ, in both parts of this Choir-book, there are interlaced ornaments, highly coloured with different paints; e.g. foll. 3 *b*, 19 *a*, 32 *b*, 89 *a*, 96 *a*, 108 *a*, etc.

[Add. 17,256, foll. 83—132.]

CCX.

Paper, about $6\frac{3}{4}$ in. by $5\frac{1}{8}$, consisting of 30 leaves, some of which are stained and torn, especially foll. 1, 8, and 27—30. The quires, signed with letters, were 7 in number, but leaves are now wanting at the beginning and end, as well as after foll. 1, 18, 26, and 27. There are from 17 to 21 lines in each page. This volume is written in a good, regular hand of the xiii[th] cent., and contains—

Portions of the first half of a Choir-book, comprising the Psalms, according to the Pĕshīṭtā version. They are not numbered or distinguished by headings, but the ܡܙܡܘܪܝܬܐ and ܫܘܒܚܐ are marked both in the text and on the margin. The versicles are also divided by the letter ܗ (ܗܠܠܗ) in red ink.

The missing portions are: Ps. i. 1—xxii. 24; xxv. 5—l. 14; xc. 10—xciii. 3; cx. 2—cxvii. 24; cxviii. 50—cxxxviii. 4; and cxlvii. 16 to the end. [Add. 17,222.]

CCXI.

Five vellum leaves, about $5\frac{1}{2}$ in. by $4\frac{1}{4}$, with from 17 to 19 lines in each page. The writing is rather inelegant, of the xiii[th] cent. They contain—

A portion of the first part of a Choir-book, comprising Psalms xlvi. 5—lx. 6, according to the Pĕshīṭtā version. The Psalms are numbered, the ܡܙܡܘܪܝܬܐ and ܫܘܒܚܐ marked, and the versicles divided as usual by ܗ.

[Add. 14,524, foll. 7—11.]

CCXII.

A paper leaf, much torn. The writing is inelegant, of the xiii[th] cent. It is—

A portion of the first part of a Choir-book, comprising Ps. xlv. 1—6, according to the Pĕshīṭtā version. Title, on the verso: ܚܠ ܢܨܠܐ ܘܫܒܘܚܐ ܕܐܠܗܐ ܡܬܢܝܢ ܕܢܒܝܘܬܗܘܢ ܘܠܚܘܬܐ ܡܕܡܟܬܐ. The recto contains some short hymns, in a different hand.

[Add. 17,257, fol. 80.]

CCXIII.

A paper leaf, slightly torn, about $6\frac{1}{2}$ in. by 5. The writing is good and regular, of the xiii[th] cent. It is—

A portion of the second part of a Choir-book, containing Psalms lv. 16—lvi. 13, according to the Pĕshīṭtā version. Instead of ܗ, there is written in some places ܗܠܠ.

[Add. 17,257, fol. 75.]

CCXIV.

Paper, about $6\frac{7}{8}$ in. by $5\frac{1}{4}$, consisting of 52 leaves (Add. 17,257, foll. 22—73), most of which are more or less stained and torn. The quires are signed with letters. The number of lines in each page varies from 11 to 15. This manuscript is written in a

rather inelegant hand of the xiiith or xivth cent., with a few Greek vowels, and comprises—

Large portions of the second part of a Choir-book, containing the Psalms, according to the Pĕshīṭṭā version. We have here: part of Ps. xvii.; xxiv. 4—xxvi. 12; xxviii. 2—xxxi. 7; xxxii. 2—xxxiv. 2; xxxv. 20—xxxvii. 20; xli. 4—xliv. 2; xlv. 13—xlvii. 1; xlviii. 13—xlix. 18; li. 15—liii. 1; lv. 9—lvi. 2; lix. 5—lxii. 10; lxv. 1—lxviii. 4; lxviii. 26—lxix. 34; lxxi. 12—xcv. 3; xcviii. 9—cii. 22; civ. 24—cv. 12; cviii. 2—cxviii. 24; and cxviii. 61—87.

The ܟܬܝܒܬ and ܣܘܓܐ are marked, and the verses divided by ∞. The commencements of the various daily services are also rubricated in the text; viz. fol. 23 *b*, ܩܕܡ ܨܠܘܬ ܕܪܘܫܡܐ; fol. 40 *b*, ܩܕܡ ܨܠܘܬ; fol. 53 *b*, ܨܠܘܬ ܕܪܘܫܡܐ; fol. 72 *a*, ܨܠܘܬ ܠܠܝܐ.

[Add. 17,257, foll. 22—73.]

CCXV.

Three paper leaves, all much torn. The writing is of the xiiith or xivth cent. These are—

Fragments of the second part of a Choir-book, containing Psalms cxiv. 18—cxvii. 5, cxviii. 129—160, and part of the second song of Moses, Deut. xxxii. 8—24, according to the Pĕshīṭṭā version.

[Add. 17,257, foll. 76—78.]

CCXVI.

A paper leaf, much torn. It is—

A fragment of the second part of a Choir-book, written in a good hand of the xivth cent., containing Psalms cxxxix. 4—cxlii. 3, according to the Pĕshīṭṭā version.

[Add. 17,257, fol. 81.]

CCXVII.

Paper, about 6¼ in. by 4¾, consisting of 48 leaves (Add. 14,723, foll. 66—113), some of which are much stained and torn, especially foll. 66—69, 86—94, 101—103, 108, 112, and 113. The quires, signed with letters, were at least 15 in number; but the first nine are altogether lost, and there is a lacuna after fol. 103. Each page has from 16 to 20 lines. This manuscript is written in a rather inelegant hand of the xiiith cent., with numerous Greek vowels, and contains—

The Psalms proper for the several daily services, according to the Pĕshīṭṭā version, accompanied by certain prayers; viz.

1. Morning prayer, ܨܦܪ, imperfect at the beginning. Fol. 66 *a*. Pss. xv., xvi., xix., xxvii., and cxlii.; ܨܦܪ ܕܪܘܫܡܐ, beginning ܐܝܬ ܠܝ ܒܪ̈ܫ ∞, fol. 69 *a*; prayer, fol. 69 *b*.

2. Terce, ܩܕܡ ܨܠܘܬ. Fol. 70 *b*. ܕܪܘܫܡܐ ܩܕܡ ܨܠܘܬ, beginning ܐܠܗܐ ܕܝܢ ∞ ... ܠܡܫܒܚ ܠܐܠܗܐ, fol. 70 *b*; prayer of Gregory (Theologus), ∞, fol. 71 *a*; Pss. xx., xxiii., xxiv., xxv., xxvi., xxix., xxx., xxxiv., xli., xliii., xlvi., and xlvii.; prayer of Philoxenus of Mabug, fol. 78 *b*.

3. Sext, ܫܬܐ ܕܪܘܫܡܐ. Fol. 79 *a*. Prayer, beginning ∞ fol. 79 *a*; Pss. liv., lvii., lxi., lxv., lv., xlviii., lxxxiv., lxxxv., lxxxvi., lxxxvii., xci., and xciii.; prayer of Abraham Ḳīdūnāyā,* ∞, fol. 86 *b*; ∞ ܫܬܐ ܕܪܘܫܡܐ, beginning ∞, fol. 87 *a*.

4. None, ܩܕܡ ܨܠܘܬ ܕܪܘܫܡܐ. Fol. 87 *a*. Prayer of Macarius the Egyptian, ∞, fol. 87 *a*; Pss. xcvi., xcvii., xcviii., xcix., c., ci., cx., cxi., cxii., cxiii., and cxv.; prayer, beginning ∞ ܩܕܡ ܨܠܘܬ (sic) ∞, fol. 92 *b*; another, beginning ∞, fol. 94 *a*.

* See Assemani, Bibl. Or., t. i., p. 396, note 1.

5. Vespers or Evening Prayer, ܨܠܘܬܐ ܕܪܘܡܫܐ. Fol. 94 *a*. Prayer of Basil, ܡܢ ܨܠܘܬܗ ܕܒܣܝܠ, fol. 94 *a*; Pss. xxxv., xxxviii., xxxix., xl., xxxi., xlviii., lxxi., xxviii., cxvii., cxl., and cxviii. 105—112. Imperfect.

6. Compline, ܫܘܗܪܐ, is lost.

7. First nocturn, ܨܠܘܬܐ ܕܠܠܝܐ ܩܕܡܝܐ. Fol. 104 *a*. Prayer, beginning ܐܢܬ ܗܘ ܡܪܝ ܕܥܠ ܟܠ ..., fol. 104 *a*; Psalm cxviii.; prayer of Isaiah the Prophet, ܕܐܫܥܝܐ ܢܒܝܐ, fol. 110 *b*.

8. Second nocturn, ܨܠܘܬܐ ܕܠܠܝܐ ܬܪܝܬܝܐ. Fol. 111 *a*. Prayer of Isaac of Nineveh, ܡܢ ܡܐܡܪܗ ܕܐܝܣܚܩ, fol. 111 *a*; Pss. cxix., cxx., cxxi., cxxii., cxxiii., cxxiv., cxxv., and cxxvi. Imperfect.

[Add. 14,723, foll. 66—113.]

CCXVIII.

Paper, about 5⅞ in. by 4, consisting of 114 leaves, many of which are much soiled and torn, especially foll. 1, 9, 11, 18, 36, 40—42, 50, 51, 55—60, 91—97, 100, 113, and 114. The quires, signed with letters, are now 12 in number; but leaves are wanting after foll. 8, 10, 97, and 106, as well as at the end. There are from 7 to 11 lines in each page. The first eight leaves are written in a neat, regular hand of the xivth or xvth cent., with many Greek and Syriac vowels; but the rest, though of the same date, are very badly written. This manuscript contains—

The Psalms proper for the several daily services, according to the Pĕshiṭṭā version, following the use of the Egyptian monks in the desert of Scete. Title, fol. 1 *b*: .... [ܡܢ ...] .....

1. Morning Prayer, ܨܠܘܬܐ ܕܨܦܪܐ. Fol. 1 *b*. Prayer of S. John the Baptist, ܡܢ ܨܠܘܬܗ ܕܡܪܝ ..., fol. 1 *b*; prayer of Severus of Antioch, ܡܢ ܡܐܡܪܗ ..., fol. 2 *b*; Pss. i., ii., iii., iv., v., vi., viii., xi., xii., xiii., xv., xvi., xix., xxvii., and cxlii. Imperfect.

2. Terce, ܨܠܘܬ ܬܫܥ ܫܥܝ. Fol. 28 *b*. Prayer of Gregory (Theologus), ܨܠܘܬܗ ..., fol. 29 *a*; Pss. xx., xxiii., xxiv., xxv., xxvi., xxix., xxx., xxxiv., xli., xliii., xlvi., and xlvii.; prayer of Philoxenus, ܡܢ ܨܠܘܬܗ ..., fol. 52 *b*.

3. Sext, ܨܠܘܬ ܫܬ ܫܥܝ. Fol. 55 *a*. Prayer of Abraham Ḳīdūnāyā, ܨܠܘܬܗ ..., fol. 55 *a*; Pss. liv., lvii., lxi., lxv., lv., xlviii., lxxxiv., lxxxv., lxxxvi., lxxxvii., xci., and xciii.; a prayer, fol. 79 *a*.

4. None, ܨܠܘܬ ܬܫܥ ܫܥܝ. Fol. 84 *b*. Prayer of Isaiah of Scete, ܨܠܘܬܗ ..., fol. 84 *b*; Pss. xcvi., xcvii., xcviii., xcix., c., ci., cx., cxi., cxii., and cxv.; a prayer, fol. 99 *a*. Imperfect.

5. Vespers, ܨܠܘܬܐ ܕܪܘܡܫܐ. Fol. 105 *a*. Prayer of Basil, ܨܠܘܬܗ ..., fol. 105 *a*; Pss. xxxv., xxxviii., xxxix., and xl. Imperfect.

On fol. 105 *a*, the scribe has recorded his name, Domitius: ... ✧

[Add. 17,221.]

SERVICE-BOOKS.

LECTIONARIES.

CCXIX.

Part of a vellum leaf, apparently a fragment of a Lectionary, written in a large, regular Estrangĕlā of the vith or viith cent., containing on the one side, S. Mark, ch. xii. v. 11, and on the other, S. Matthew, ch. xxi. vv. 39, 40.

[Add. 17,217, fol. 54.]

CCXX.

Vellum, $10\frac{3}{8}$ in. by 7, consisting of 121 leaves, the last of which is much stained and torn. The quires, 13 in number, are signed with letters. Each page is divided into two columns, of from 24 to 34 lines. This volume is written, apparently, by two hands (the second commencing at fol. 101 *b*), dated A. Gr. 1135, A.D. 824, and contains—

A Jacobite Lectionary, comprising lessons from the Old and New Testaments, principally for the Sundays of the whole year, in two parts. Many of them are taken from the Apocrypha and from the Syriac version of the LXX.*

Part I. Foll. 1—68. Title, fol. 1 *b*: حل سلم ومحن معمد محسم محمنم ومحمد محمد محمد مح

15. The second Saturday in Lent. Fol. 13 *a*.
16. The second Sunday in Lent. Fol. 14 *b*.
17. The third Saturday in Lent. Fol. 15 *a*.
18. Sunday in the mid-week of Lent, ܡܢܐ ܕܫܒܥܬܐ ܒܬܪ ܕܡܨܥܬܐ ܕܥܝܕܐ. Fol. 15 *b*.
19. Monday. Fol. 16 *a*.
20. Tuesday. Fol. 17 *a*.
21. Wednesday. Fol. 18 *b*.
22. Thursday. Fol. 19 *b*.
23. Friday. Fol. 20 *b*.
24. Saturday. Fol. 21 *b*.
25. The fourth Sunday in Lent. Fol. 21 *b*.
26. The fifth Saturday in Lent. Fol. 23 *a*.
27. The Sunday before Palm Sunday, ܡܢܐ ܕܫܒܥܬܐ ܕܩܕܡ ܥܘܕܪܢܐ. Fol. 24 *a*.
28. The Saturday immediately preceding Palm Sunday, ܥܘܕܪܢܐ ܒܪ ܫܒܬܐ. Fol. 25 *b*.
29. The Morning of Palm Sunday, ܨܦܪܐ ܕܥܘܕܪܢܐ. Fol. 26 *a*.
30. The Friday of the Confessors, ܡܢܐ ܕܡܘܕܝܢܐ ܕܫܒܚܐ. Fol. 26 *a*.
31. The Commemoration of the Bishops, ܡܢܐ ܕܬܘܕܟܪܢܐ ܕܩܫܝܫܐ. Fol. 27 *b*.
32. The Sunday after New (Low) Sunday (ἡ καινὴ or νέα κυριακή), ܚܕܬ ܫܒܬܐ ܡܢܐ ܕܫܒܥܬܐ. Foll. 28 *b*, 29 *b*.
33. The fourth Sunday after the Resurrection, ܚܕܬ ܫܒܬܐ ܕܩܝܡܬܐ ܡܢܐ ܕܫܒܥܬܐ. Fol. 31 *a*.
34. The fifth Sunday after the Resurrection. Fol. 32 *a*.
35. The sixth Sunday after the Resurrection. Fol. 33 *a*.
36. The first Sunday after Pentecost, ܚܕܬ ܫܒܬܐ ܡܢܐ ܕܫܒܥܬܐ ܕܥܨܪܝܬ. Fol. 34 *a*.
37. The second Sunday after Pentecost. Fol. 35 *a*.
38. The third Sunday after Pentecost. Fol. 36 *b*.
39. The fourth Sunday after Pentecost. Fol. 37 *a*.
40. The fifth Sunday after Pentecost. Fol. 38 *b*.
41. The sixth Sunday after Pentecost. Fol. 39 *b*.
42. The seventh Sunday after Pentecost. Fol. 40 *b*.
43. The first Sunday after the Fast of the Apostles, ܚܕ ܡܢ ܫܒܬܐ ܕܫܒܥܬܐ ܡܢܐ ܕܨܘܡܐ ܕܫܠܝܚܐ. Fol. 41 *a*.
44. The second Sunday. Fol. 42 *a*.
45. The third Sunday. Fol. 42 *b*.
46. The fourth Sunday. Fol. 43 *b*.
47. The fifth Sunday. Fol. 45 *b*.
48. The sixth Sunday. Fol. 46 *b*.
49. The (first) Sunday of the Fast of the three holy Children, ܡܢܐ ܕܫܒܥܬܐ ܕܨܘܡܐ ܕܬܠܬ ܛܠܝܐ. Fol. 48 *a*.
50. The second Sunday. Fol. 49 *a*.
51. The third Sunday. Fol. 51 *a*.
52. The fourth Sunday. Fol. 52 *a*.
53. The fifth Sunday. Fol. 53 *a*.
54. The sixth Sunday. Fol. 53 *b*.
55. The last Sunday. Fol. 55 *a*.
56. The (first) Sunday after the Fast of the three holy Children.* Fol. 56 *a*.
57. The second Sunday. Fol. 56 *b*.
58. The third Sunday. Fol. 57 *b*.
59. The fourth Sunday. Fol. 58 *a*.
60. The fifth Sunday. Fol. 58 *b*.
61. The sixth Sunday. Fol. 59 *a*.
62. The seventh Sunday. Fol. 60 *a*.
63. For the Dead, ܡܢܐ ܕܡܝܬܐ ܕܡܥܠ ܥܠ ܥܠ ܥܠ. Fol. 60 *b*.

The colophon, fol. 68 *b*, informs us that this lectionary was finished in the year 1135 (A.D. 824) in the church of Achudemes (at Ḥarrān), at the expense of the congregation, under the direction of Mihr-Shabūr the son of Elias (the name of Dūmā is a later alteration; see Add. 14,486 and 14,487). ܫܠܡ ܗܘ ܣܦܪܐ ܗܢܐ ܒܫܢܬ ... ܒܥܕܬܐ ܕܐܟܘܕܡܝ ... ܒܗܪܢ ... ܒܐܝܠܝܐ ... ܒܪ ... ܕܡܬܐ ... ܒܫܒܘܪ ... ܒܪ ... ܕܡܬܐ

ܫܢܝܐ ܫܡܫܐ ܒܝ ܫܡܥܘܢ . ܫܢܝܐ ܫܡܫܐ ܒܝ ܐܝܣܩ . ܫܢܝܐ ܫܡܫܐ ܒܝ ܐܒܪܗܡ . ܫܢܝܐ ܫܡܫܐ ܒܝ ܝܥܩܘܒ . ܫܢܝܐ ܫܡܫܐ ܒܝ ܝܘܣܦ . ܫܢܝܐ ܫܡܫܐ ܒܝ ܡܫܐ . ܫܢܝܐ ܫܡܫܐ ܒܝ ܐܗܪܘܢ . ܫܢܝܐ ܫܡܫܐ ܒܝ ܐܠܥܙܪ . ܫܢܝܐ ܫܡܫܐ ܒܝ ܦܝܢܚܣ . ܫܢܝܐ ܫܡܫܐ ܒܝ ܝܫܘܥ . ܫܢܝܐ ܫܡܫܐ ܒܝ ܟܠܒ . ܫܢܝܐ ܫܡܫܐ ܒܝ ܝܘܫܥ . ܫܢܝܐ ܫܡܫܐ ܒܝ ܫܡܘܐܝܠ . ܫܢܝܐ ܫܡܫܐ ܒܝ ܕܘܝܕ . ܫܢܝܐ ܫܡܫܐ ܒܝ ܫܠܡܘܗ . ܫܢܝܐ ܫܡܫܐ ܒܝ ܐܝܠܝܐ . ܫܢܝܐ ܫܡܫܐ ܒܝ ܐܠܝܫܥ . ܫܢܝܐ ܫܡܫܐ ܒܝ ܝܘܢܢ . ܫܢܝܐ ܫܡܫܐ ܒܝ ܥܘܒܕܝܐ . ܫܢܝܐ ܫܡܫܐ ܒܝ ܢܚܘܡ . ܫܢܝܐ ܫܡܫܐ ܒܝ ܚܒܩܘܩ . ܫܢܝܐ ܫܡܫܐ ܒܝ ܨܦܢܝܐ . ܫܢܝܐ ܫܡܫܐ ܒܝ ܚܓܝ . ܫܢܝܐ ܫܡܫܐ ܒܝ ܙܟܪܝܐ . ܫܢܝܐ ܫܡܫܐ ܒܝ ܡܠܐܟܝ . ܫܢܝܐ ܫܡܫܐ ܒܝ ܫܡܥܘܢ ܒܪ ܝܘܚܢܢ . ܫܢܝܐ ܫܡܫܐ ܒܝ ܝܘܚܢܢ ܒܪ ܙܒܕܝ . ܫܢܝܐ ܫܡܫܐ ܒܝ ܝܥܩܘܒ ܐܚܘܗܝ ܕܝܘܚܢܢ . ܫܢܝܐ ܫܡܫܐ ܒܝ ܬܐܕܝ . ܫܢܝܐ ܫܡܫܐ ܒܝ ܒܪܬܠܡܝ . ܫܢܝܐ ܫܡܫܐ ܒܝ ܬܐܘܡܐ . ܫܢܝܐ ܫܡܫܐ ܒܝ ܡܬܝ . ܫܢܝܐ ܫܡܫܐ ܒܝ ܬܕܝ . ܫܢܝܐ ܫܡܫܐ ܒܝ ܫܡܥܘܢ ܩܢܝܐ . ܫܢܝܐ ܫܡܫܐ ܒܝ ܝܘܕܐ ܐܝܣܩܪܝܘܛ . ܫܢܝܐ ܫܡܫܐ ܒܝ ܦܝܠܝܦܘܣ

40. The third Sunday after Pentecost. Fol. 95 *b*.*

41. The fourth Sunday after Pentecost. Fol. 96 *a*.

42. The fifth Sunday after Pentecost. Fol. 96 *b*.

43. The sixth Sunday after Pentecost. Fol. 97 *a*.

44. The seventh Sunday after Pentecost. Fol. 97 *b*.

45. The first Sunday after the Fast of the Apostles. Fol. 98 *a*.

46. The second Sunday. Fol. 98 *b*.

47. The third Sunday. Fol. 99 *a*.

48. The fourth Sunday. Fol. 100 *a*.

49. The fifth Sunday. Fol. 100 *b*.

50. The sixth Sunday. Fol. 101 *b*.

51. The (first) Sunday of the Fast of the three holy Children. Fol. 103 *a*.

52. The second Sunday. Fol. 103 *b*.

53. The third Sunday. Fol. 105 *a*.

54. The fourth Sunday. Fol. 106 *b*.

55. The fifth Sunday. Fol. 107 *b*.

56. The sixth Sunday. Fol. 109 *a*.

57. The last Sunday. Fol. 109 *a*.

58. The (first) Sunday after the Fast of the three holy Children. Fol. 110 *b*.

59. The second Sunday. Fol. 111 *b*.

60. The third Sunday. Fol. 112 *a*.

61. The fourth Sunday. Fol. 113 *a*.

62. The fifth Sunday. Fol. 113 *b*.

63. The sixth Sunday. Fol. 114 *a*.

64. The seventh Sunday. Fol. 114 *b*.

65. For the Dead. Fol. 115 *a*.

Colophon, fol. 121 *b*: ܫܠܡ ܠܡܟܬܒ ܒܟܬܒܐ ܗܢܐ ܡܬ̈ܒܢܐ ܕܦܘܩܕܢܐ ܕܫܒ̈ܥܝܢܐ ܕܥܠܘ ܫܢܬܐ. ܘܕܒܢ̈ܝܐ ܡܫܡܠܝܐܝܬ. ܘܐܝܬ ܡܢܗܘܢ ܕܒܢ̈ܝܢܐ ܕܒܝ̈ܬܐ ܒܡܫܡܠܝܢܘܬܐ ܗ̇ܝ ܕܥܒܕܢ.

After the doxology, there are written in a smaller character the words: ܟܠ ܕܩܪܐ ܢܨܠܐ ܥܠ ܚܛܝܐ ܕܟܬܒܗ ܘܫܡܠܝ ܠܟܬܒܐ ܗܢܐ. ܕܢܬܚܢܢ ܐܡܝܢ ܒܝܘܡܐ ܕܕܝܢ ܡܫܝܚܐ.

The first of the two following notes, in the second column of the same page, states that George the son of Barnī, of Tagrīt, and his son Jacob presented this volume to the convent of S. Mary Deipara; the second, that it was procured for the said convent by the monks Matthew and Abraham of Tagrīt.

ܝܗܒ ܟܬܒܐ ܗܢܐ ܠܕܝܪܐ ܕܒܝܬ ܝܠܕܬ ܐܠܗܐ ܕܣܘܪ̈ܝܝܐ ܕܐܝܟܐ ܫܝܩܐ. ܡܪܝ ܓܝܘܪܓܝܣ ܒܪ ܒܪܢܝ ܬܓܪܝܬܝܐ ܘܝܥܩܘܒ ܕܝܠܗ ܒܪܗ ܕܝܠܗ. ܡܛܠ ܚܘܣܝܐ ܕܢܦܫ̈ܬܗܘܢ ܘܕܥܢ̈ܝܕܐ ܕܒܝܬܗܘܢ. ܟܠ ܕܩܪܐ ܢܨܠܐ ܥܠܝܗܘܢ ܡܛܠ ܡܪܢ ܒܫܡܝܢ.

ܐܬܩܢܝ ܘܗܘܐ ܟܬܒܐ ܗܢܐ ܠܕܝܪܐ ܩܕܝܫܬܐ ܕܒܝܬ ܝܠܕܬ ܐܠܗܐ ܕܣܘܪ̈ܝܝܐ ܕܒܡܕܒܪܐ ܕܐܡܦܠܐ ܗܘܐ ܕܝܢ ܡܛܝ, ܘܐܒܪܗܡ [ܐܚܐ] ܕܝܪ̈ܝܐ ܬܓܪܝܬܝܐ (sic) ܟܠ [ܕܩ]ܪܐ ܢܨܠܐ ܥܠܝܗܘܢ ܕܢܬܚܢܘܢ ܒܗ ܕܝܢܐ ܒܝܘܡ ܕܝܢܐ ܕܡܢ ܡܫܝܚܐ ܘܥܠ ܕܩܪܐ ܒܗܘܢ ܘܒܣܝܡ ܥܠܝܗܘܢ (sic) [ܢܩܒܠ] ܕܟܠ ܡܠܘܗܝ ܕܐ[ܠܗܐ] ܒܪܝ ܘܥܠ ܚܘܒܝܗ.

Below is written, in a different hand: ܘܥܠ ܕܠܝܬܐ ܡܢ ܠܐܘܣܕܝܐ (sic) ܗܘܐ ܗܘܐ ܢܘܗܪܐ ܣܝܡ (sic) ܡܢ ܐܒܐ ܘܒܪܐ ܘܪܘܚܐ ܕܩܘܕܫܐ.

[Add. 14,485.]

CCXXI.

Vellum, 9⅝ in. by 6⅜, consisting of 81 leaves, some of which are slightly stained and injured along the outer margin. The quires, 9 in number (the last having only two leaves), are signed with letters. A leaf is wanting after fol. 40. Each page is divided into two columns, of from 28 to 32 lines. This volume

* From here, as far as no. 44, there are errors in the MS., owing to the spaces for the rubrics having been left blank and wrongly filled up by a later hand.

is written in a good, regular Estrangělā, and dated A. Gr. 1135, A.D. 824. Foll. 3 and 8 are, however, of later date (about A.D. 1089, see Add. 14,490) and palimpsest. It contains—

The first part of a Jacobite Lectionary, comprising lessons from the Old and New Testaments for all the principal festivals of the year. Many of them are taken from the Apocrypha, and from the Syriac version of the LXX. Title, fol. 2 *b*: ܒܚܝܠ ܫܘܠܡܗ ܕܟܬܒ̣ ܥܡܘܕ. ܡܟܢܫܢܝ. ܕܫܘܬܦ ܚܘܬܐ ܡܢܡܢܐ ܕܦܘܪܫ ܩܪ̈ܝܢܐ.

1. The Annunciation of Zacharias, ܡܘܕܥܬ ܕܥܠ ܣܘܒܪܗ ܕܙܟܪܝܐ. Fol. 2 *b*.

2. The Annunciation of the blessed Virgin, ܕܣܘܒܪܗ ܕܝܠܕܬ ܐܠܗܐ. Fol. 3 *b*.

3. The Nativity of S. John the Baptist, ܩܪ̈ܝܢܐ ܕܡܘܠܕܗ ܕܝܘܚܢܢ. Fol. 4 *a*.

4. The Nativity of our Lord, ܩܪ̈ܝܢܐ ܕܝܠܕܐ. Fol. 5 *a*.

5. The Circumcision of our Lord, ܩܪ̈ܝܢܐ ܕܓܙܘܪܬܐ. Fol. 6 *b*.

6. The Commemoration of the blessed Virgin, ܩܪ̈ܝܢܐ ܕܒܘܟܪܢܐ ܕܝܠܕܬ ܐܠܗܐ. Fol. 7 *b*.

7. The Massacre of the Innocents, ܩܪ̈ܝܢܐ ܕܥܠ ܡܠܟܐ ܕܛܠܝ̈ܐ. Fol. 9 *a*.

8. The Epiphany, ܕܕܢܚܐ.
ܩܪ̈ܝܢܐ ܕܠܠܝܐ ܕܕܢܚܐ. Fol. 10 *a*.
The Consecration of the Water, ܩܪ̈ܝܢܐ ܕܩܘܕܫ ܡ̈ܝܐ. Fol. 14 *a*.
ܩܪ̈ܝܢܐ ܕܐܥܕܥܕܐ ܕܕܢܚܐ. Fol. 16 *b*.

9. The Commemoration of S. John the Baptist, ܩܪ̈ܝܢܐ ܕܒܘܟܪܢܐ ܕܝܘܚܢܢ ܡܥܡܕܢܐ. Fol. 18 *b*.

10. Rogationary lessons, ܩܪ̈ܝܢܐ ܕܒ̈ܥܘܬܐ. Fol. 19 *b*.

11. The Sunday of the Entrance into Lent, ܩܪ̈ܝܢܐ ܕܚܕܒܫܒܐ ܕܡܥܠܝ ܨܘܡܐ. Fol. 23 *b*.

12. Palm Sunday, ܩܪ̈ܝܢܐ ܕܚܕܒܫܒܐ ܕܐܘܫܥ̈ܢܐ. Fol. 25 *a*.

13. Tuesday in the Great Week, ܩܪ̈ܝܢܐ ܕܬ̈ܠܬܝܗܘܢ, ܬܠܬܐ ܒܫܒܐ. ܕܫܒܬܐ ܪܒܬܐ. Fol. 29 *b*.

14. Wednesday, ܩܪ̈ܝܢܐ ܕܬ̈ܠܬܝܗܘܢ, ܐܪܒܥܐ ܒܫܒܐ. Fol. 30 *a*.

15. Thursday, ܩܪ̈ܝܢܐ ܕܬ̈ܠܬܝܗܘܢ, ܚܡܫܐ ܒܫܒܐ. Fol. 30 *a*.
The Consecration of the holy Chrism, ܩܪ̈ܝܢܐ ܕܩܘܕܫ ܡܘܪܘܢ. Fol. 32 *a*.
The Washing (of Feet), ܩܪ̈ܝܢܐ ܕܫܝܓܬܐ. Fol. 34 *a*.
ܩܪ̈ܝܢܐ ܕܚܡܫܐ ܒܫܒܐ ܕܦܨܚܐ. Fol. 34 *b*.

16. The Friday of the Passion (Good Friday), ܩܪ̈ܝܢܐ ܕܥܪܘܒܬܐ ܕܚܫܐ. Fol. 37 *a*.
The Adoration (of the Cross), ܩܪ̈ܝܢܐ ܕܣܓܕܬܐ. Fol. 39 *a*.

17. The Saturday of Annunciation,* ܩܪ̈ܝܢܐ ܕܬ̈ܠܬܝܗܘܢ, ܫܒܬܐ ܕܣܒܪܬܐ. Fol. 41 *b*.

18. The Great Sunday (Easter Sunday), ܩܪ̈ܝܢܐ ܕܬ̈ܠܬܝܗܘܢ, ܚܕܒܫܒܐ ܪܒܐ. Fol. 42 *b*.
ܩܪ̈ܝܢܐ ܕܚܕܒܫܒܐ ܕܩܝܡܬܐ. ܕܨܦܪܐ. Fol. 46 *b*.
ܩܪ̈ܝܢܐ ܕܡܫܡܫܢܘܬܐ. Fol. 47 *a*.
ܩܪ̈ܝܢܐ ܕܩܘܪܒܐ. ܕܬܠܬܗ ܕܥܐܕܐ ܕܩܝܡܬܐ. Fol. 49 *a*.

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* See the discourse of Moses Bar-Kiphā in Add. 17,188, fol. 54 *a*: ܣܒܪܬܐ ܒܪ ܕܫܒܐ: ܐܝܬܘܗܝ، ܠܡ ܫܡܗ ܕܝܘܡ. ܘܡܛܠܐ ܒܪ ܐܣܬܒܪ ܢܦ̈ܫܐ ܡܢ ܡ̈ܠܐܟܐ: ܕܣܒܪ ܠܗ ܡܫܝܚܐ ܘܠܐ ܗܘܐ ܗܘܐ ܬܡܢ. ܘܡܛܠܐ ܒܪ ܘܢܦ̈ܫܐ ܗܟܝ، ܠܫܝܘܠܐ: ܕܣܒܪ ܠܗ ܡܫܝܚܐ ܡܢ ܡܪܢܐ: ܘܕܝܫ، ܗܢܘܢ ܠܡ̈ܠܐܟܐ. ܘܡܛܠܐ ܐܣܬܒܪܬ ܒܫܒܬܐ ܡܕܝܢܬܐ: ܕܣܒܪ ܠܗ ܡܫܝܚܐ ܡܢ ܒܝܬ ܡ̈ܝܬܐ. ܘܡܛܠܐ ܒܪ ܡ̈ܠܐܟܐ ܥܠ ܬܘܒܐ ܕܡܫܝܚܐ ܬܡܗܝܢ ܗܘܘ: ܕܠܟܠ ܡܢ ܕܐܬܐ ܥܬܝܕ ܠܡܫܬܘܕܥܘ. ܘܫ. Hence Assemani translates ܫܒܬܐ ܕܣܒܪܬܐ by "sabbathum annunciationis;" e.g. Bibl. Apostol. Vatic. Codd. MSS. Catal., t. ii., p. 55. The name might also refer to our Lord's "*preaching* unto the spirits in prison," since the passages 1 Peter iii. 17—iv. 2 and iv. 12—14 form one of the lessons.

19. Monday in White (in Albis), ܡܢܝܢ ܕܫܒܐ ܚܕܬܐ ܕܒܝܫ ܫܒܐ. Fol. 52 *b*.

20. The Consecration of an Altar, ܡܢܝܢ ܕܩܕܫܬ ܕܡܕܒܚܐ. Fol. 53 *b*.

21. The Consecration of a Church, ܡܢܝܢ ܕܩܕܫܬ ܕܥܕܬܐ. Fol. 54 *b*.

22. The Consecration of a Bishop, ܡܢܝܢ ܕܩܕܫܬ ܐܦܣܩܘܦܐ ܕܐܬܝܗܒ. Fol. 57 *a*.

23. The Friday of the Confessors, ܡܢܝܢ ܕܥܕܬܐ ܕܡܘܕܝܢܐ. Fol. 58 *b*.

24. New (Low) Sunday, ܚܕܪܐ ܡܢܝܢ ܕܫܒܐ. Fol. 60 *a*.

25. The Ascension of our Lord, ܡܢܝܢ ܕܣܠܩ ܡܪܢ ܥܠ ܥܠܡܐ. Fol. 63 *a*.

26. Pentecost (Whitsun Day), ܡܢܝܢ ܕܚܡܫܝܢ ܥܠ ܥܠܡܐ. Fol. 65 *a*.

27. The Invention of the holy Cross, ܡܢܝܢ ܕܫܟܚ ܨܠܒܐ. Fol. 67 *b*.

28. The holy Martyrs, ܡܢܝܢ ܩܕܝܫܐ ܕܥܕܬܐ. Fol. 71 *a*.

29. The Commemoration of the Fathers, ܡܢܝܢ ܕܕܟܪܢ ܐܒܗܬܐ. Fol. 71 *b*.

30. For the Dead, ܡܢܝܢ ܕܐܬ ܚܢܢܐ. Fol. 72 *b*.

Colophon, fol. 80 *b*: ܥܠܡ ܠܡܒܘܕ ܚܛܘܬ ܫܠܡ ܡܢܝܢ ܕܟܬܒ ܟܬܒ ܗܢ. ܒܪ ܫܠ ܡܢ ܕܥܒܕ ܥܒܕ ܗܢ. ܐܡܝܢ. ܐܡܝܢ. ܐܡܝܢ ✠

Under this there is written in very small characters: ܫܠܡ ܠܡܪܝ ܡܪܝ ܐܡܝܢ ..... ܐܡܝܢ

After the doxology there is a note, stating that the book was bound by the monk Isaac in the year 1135, A.D. 824 (see Add. 14,485, fol. 68 *b*). ܐܬܟܪܟ ܐܢܐ ܐܝܣܚܩ ܒܪ ܐܒܪܗܡ ܒܫܢܬ ܐܠܦ ܘܡܐܬܐ ܘܠܚܡܫܝܢ ܘܚܡܫ ܠܫܛܪܐ ܕܝܘܢ ܐܢܐ ܐܡܪ ܠܟ ܡܢ ܕܬܫܬܟܚ ܒܗ ܐܡܝܢ.

The same hand has written below in Greek uncials: ΘΘЄ ΦΟΥΛΑΞΗС ΤΟΥ ΞЄΝΟС ΤΟΥ ΗСΑΚ ЄΡΓΟΥ ΑΜΗΝ, probably meaning: "O God, preserve the stranger Isaac, (who did) this work. Amen."

A note in the same handwriting, on fol. 81 *a*, states that this lectionary was written for the church of Achudemes, in the monastery called ܒܝܬ ܩܕܡ at Ḥarrān, at the expense of the congregation of Tagritans, under the direction of Mihr-Shabūr the son of Elias, (ܐܠܐ, altered apparently into ܐܚܕ). ܫܡܐ ܠܡܪܝ ܕܒܥܐ ܕܐܒܗܕܡ ܕܥܒܕ ܟܬܒ ܗܢ ܣܦܪܐ ܕܡܢ ܬܓܪܝܬ ܒܫܢܬ ܐܠܦ ܘܫܬ ܡܐܐ ܘܫܒܥܝܢ ܘܫܒܥ ܠܫܛܪܐ ܕܝܘܢ ܐܢܐ ܐܡܪ ܠܟ ܡܢ ܕܬܫܬܟܚ ܒܗ ܐܡܝܢ. ܒܫܢܬ ܐܠܦ ܘܫܬ ܡܐܐ ܘܫܒܥܝܢ ܘܫܒܥ ܠܫܛܪܐ ܕܝܘܢ ܐܢܐ ܐܡܪ ܠܟ ܡܢ ܕܬܫܬܟܚ ܒܗ ܐܡܝܢ. ܒܫܢܬ ܐܠܦ ܘܫܬ ܡܐܐ ܘܫܒܥܝܢ ܘܫܒܥ ܠܫܛܪܐ ܕܝܘܢ ܐܢܐ ܐܡܪ ܠܟ ܡܢ ܕܬܫܬܟܚ ܒܗ ܐܡܝܢ.

Another note informs us that it was presented to the convent of S. Mary Deipara by George the son of Barnī, of Tagrīt, and his son Jacob; a third, that it was procured for the said convent by the monks Matthew and Abraham of Tagrīt (see Add. 14,485, fol. 121 *b*). ܫܡܐ ܠܡܪܝ ܕܒܥܐ ܕܐܒܗܕܡ ܕܥܒܕ ܟܬܒ ܗܢ ܣܦܪܐ ܕܡܢ ܬܓܪܝܬ ܒܫܢܬ ܐܠܦ ܘܫܬ ܡܐܐ ܘܫܒܥܝܢ ܘܫܒܥ ܠܫܛܪܐ ܕܝܘܢ ܐܢܐ ܐܡܪ ܠܟ ܡܢ ܕܬܫܬܟܚ ܒܗ ܐܡܝܢ. ܒܫܢܬ ܐܠܦ ܘܫܬ ܡܐܐ ܘܫܒܥܝܢ ܘܫܒܥ ܠܫܛܪܐ ܕܝܘܢ ܐܢܐ ܐܡܪ ܠܟ ܡܢ ܕܬܫܬܟܚ ܒܗ ܐܡܝܢ.

At the top of the page there stands an anathema of a rather unusual form:

Foll. 1, 3 and 8 of this manuscript are palimpsest, but the writing on all three has been so carefully erased that scarcely a word is legible. The more modern text is in the handwriting of the monk Samuel bar Cyriacus (see Add. 14,490 and Add. 17,127).

[Add. 14,486.]

CCXXII.

Vellum, 9⅝ in. by 6¾, consisting of 73 leaves, some of which are slightly stained and soiled. The quires, 8 in number (the last having only 4 leaves), are signed with letters. Each page is divided into two columns, of from 28 to 33 lines. This volume is written by the same hand as Add. 14,486, and is, therefore, of the same date, A.D. 824. Foll. 1, 2, 7, 8, 10, 14, 15, and 30 are of later date (about A.D. 1089, see Add. 14,490) and palimpsest. It contains—

The second part of a Jacobite Lectionary, comprising a different series of lessons from the Old and New Testaments for all the principal festivals of the year. Many of them are taken from the Apocrypha and from the Syriac version of the LXX.

1. The Annunciation of the blessed Virgin, . Fol. 1 *b*.

2. The Nativity of S. John the Baptist, . Fol. 4 *a*.

3. The Nativity of our Lord, . Fol. 4 *b*.

4. The Circumcision of our Lord, . Fol. 7 *a*.

5. The Commemoration of the blessed Virgin, . Fol. 8 *b*.

6. The Massacre of the Innocents, . Fol. 10 *a*.

7. The Epiphany, .

. Fol. 10 *b*.

The Consecration of the Water, . Fol. 11 *b*.

. Fol. 15 *a*.

8. The Commemoration of S. John the Baptist, . Fol. 16 *b*.

9. Rogationary lessons, . Fol. 17 *a*.

10. The Sunday of the Entrance into Lent, . Fol. 20 *b*.

11. Palm Sunday, . Fol. 22 *b*.

12. Tuesday in the Great Week, . Fol. 27 *a*.

13. Wednesday, . Fol. 28 *a*.

14. Thursday, . Fol. 28 *b*.

The Consecration of the holy Chrism, . Fol. 29 *a*.

The Washing (of Feet), . Fol. 31 *b*.

. Fol. 31 *b*.

15. The Friday of the Passion (Good Friday), . Fol. 34 *b*.

The Adoration (of the Cross), . Fol. 36 *b*.

16. The Saturday of Annunciation, . Fol. 38 *b*.

17. The Great Sunday (Easter Sunday), . Fol. 40 *a*.

. Fol. 43 *a*.

ܫܘܪܝܐ ܕܥܠ ܕܟܝܪ ܕܡܢ ܕܟܬܒ ܕܫܡ ܕܫܘܪܝܐ

the Epiphany, Gen. xxiv. 10—28, written in a rather rude hand. At the end of it is the following note in small characters, but the name of the writer has been erased. ✧ ܐܢ ..... ܕܝܘܡ ܕܥܠ ܕܝܘܡ ܕܡ ܕܥܠ ܕܝܘ ܕܥܠ ܕܝܘ ܕܥܠ ܕܝ (?) ܕܥܠ ܕ. ܕ ... ܕ ... ܕ ... ܕ.

Several leaves of this manuscript are palimpsest. They evidently belonged to the same volume as the palimpsest leaves in Add. 14,486, and the more modern text is also written by the same hand.

[Add. 14,487.]

CCXXIII.

Vellum, about 8⅝ in. by 6¼, consisting of 18 leaves (Add. 17,218, foll. 23—40), many of which are much stained and torn. The quires are signed with letters (fol. 39 *b*, ܕ). Each page is divided into two columns, of from 28 to 34 lines. The writing is good and regular, of the ixth or xth cent. The contents are—

Portions of a Jacobite Lectionary from the Old and New Testaments for various festivals (running title, ܥܢܝܐ ܡܢܐ, foll. 29 *b*, 36 *b*, etc.). Only the lessons from the Old Testament are given in full. The remaining rubrics are—

The Epiphany, ܡܢܐ ܕܥܠ ܕܝܫܘ ܕܡܫܝܚܐ. Fol. 25 *b*.

The Commemoration of the blessed Virgin, ܡܢܐ ܕܥܠ ܕܝܠܕܬ ܕܐܡܗ ܕܐܠܗܐ. Fol. 26 *a*.

The Commemoration of S. John the Baptist, ܡܢܐ ܕܥܠ ܕܝܘܚܢܢ ܕܡܥܡܕܢܐ. Fol. 31 *b*.

The Adoration of the holy Cross, ܡܢܐ ܕܥܠ ܕܣܓܕܬ ܕܨܠܒܐ. Fol. 38 *a*.

The Washing of Feet, ܡܢܐ ܕܚܡܝܫܝ. Fol. 40 *a*.

Some of the lessons from the Old Testament are according to the LXX.; e.g., fol. 38 *b* (Exodus, ch. xvii. 8—14).

[Add. 17,218, foll. 23—40.]

CCXXIV.

Vellum, 11 in. by 8⅜, consisting of 139 leaves. The quires, signed with letters, are 13 in number. There are from 22 to 32 lines in each page. The writing is a stiff, formal Estrangĕlā, with occasional vowel points (e.g. fol. 12 *b*, ܟܠܢ̈ܐ; fol. 111 *a*, ܒܓܘ̈ܫ; fol. 131 *a*, ܒܢ̈ܝ ܐ̈ܢܫ (ܒ ܒܢ̈ܝ ܐ̈ܢܫ)). This manuscript is dated A. Gr. 1311, A.D. 1000, and contains—

A Jacobite Lectionary from the Old and New Testaments, part first, collected and arranged by Athanasius, patriarch of Antioch.* Title, fol. 1 *b*: ܟܬܒ ܫܒܟ ܡܫܡܫܢܐ ܕܥܠ ܕܝܢ ܕܡܫܡܫ ܕܥܠ ܕܝ ܕܡܫ ܕܥܠ ܕܝ ܕܡ ܕܥܠ ܕܝ ܕܡ ܕܥܠ ܕܝ ܕܡ

—25; 1 Sam. i. 19—ii. 10; Wisdom, vii. 7—15; Micah,* v. 1—8 (2—9); Dan. ii. 31—35; Isaiah, viii. 16—ix. 7; Galat. iv. 1—12.

4. ܡܢܝܐ ܕܬܐܘܕܘܣ ܕܝܠܕܬ ܐܠܗܐ, lessons for the Commemoration of the Mother of God. Fol. 11 *b*. Exod. xvi. 28—35; 2 Epist. of Baruch,† iii. 24—iv. 1; Isaiah, vii. 21—viii. 15; Hebr. viii. 10—ix. 10.

5. ܡܢܝܐ ܕܬܐܘܕܘܣ ܕܛܠܝܐ, lessons for the Commemoration of the Infants. Fol. 14 *a*. Exod. i. 15—22; Micah, vii. 1—20; Hebr. xi. 11—23.

6. ܡܢܝܐ ܕܠܠܝܐ ܕܥܝܕ ܕܡܝܠܕ, lessons for the night (eve) of the Epiphany. Fol. 15 *b*. Gen. xxiv. 10—28; 2 Kings, ii. 19—25; Isaiah, xi. 11—xii. 6; Hebr. x. 15—25.

7. ܡܢܝܐ ܕܨܦܪܐ ܕܡܝܠܕ, lessons for the morning of the Epiphany. Fol. 17 *b*. Levit. viii. 1—13; Deut. xxxiii. 1—16; Joshua, iii. 7—iv. 3; 1 Sam. vii. 8—15; Prov. viii. 22—35; Zech. v. 5—vi. 15; Song of the three Children, 35—51 (Dan. iii. 57—73); Titus, ii. 11—iii. 7.

8. ܡܢܝܐ ܕܝܘܚܢ, ܡܫܡ ܬܠܬܝܗܝܢ ܫܠܝܚܝܐ ܘܡܪܝ ܣܪܓܝ ܘܡܪܝ ܓܝܘܪܓܝ. ܫܠܝܚܐ, lessons for S. John the Baptist, and Mār Sergius, and Mār George. Fol. 22 *a*. Gen. xli. 38—52; Wisdom, xviii. 20—xix. 1; Isaiah, xl. 3—8; Rom. x. 4—18.

9. ܡܢܝܐ ܕܫܒܬܐ ܩܕܡܝܬܐ ܕܡܝܠܕ, lessons for the (first) Sunday after Epiphany. Fol. 24 *a*. Exod. xxxii. 30—xxxiii. 6; 2 Epist. of Baruch, iv. 36—v. 9; Isaiah, xiii. 17—xiv. 2; Hebr. vi. 1—8.

10. ܡܢܝܐ ܕܫܒܬܐ ܬܪܝܢܝܬܐ ܕܡܝܠܕ, lessons for the second Sunday after Epiphany. Fol. 26 *a*. Exod. xxxiv. 32—xxxv. 19; Jerem. l. 4—16; Rom.‡ vii. 22—viii. 11.

11. ܡܢܝܐ ܕܫܒܬܐ ܬܠܝܬܝܐ ܕܡܝܠܕ, lessons for the third Sunday after Epiphany. Fol. 28 *a*. Gen. xliii. 24—xliv. 2; Wisdom, vi. 1—9 (8); Isaiah, xvii. 1—14; Rom. viii. 12—27.

12. ܡܢܝܐ ܕܫܒܬܐ ܪܒܝܥܝܬܐ ܕܡܝܠܕ, lessons for the fourth Sunday after Epiphany. Fol. 30 *a*. Exod. xxxv. 30—xxxvi. 5; Jerem. li. 1—12; Rom. ix. 14—26.

13. ܡܢܝܐ ܕܫܒܬܐ ܚܡܝܫܝܬܐ ܕܡܝܠܕ, lessons for the fifth Sunday after Epiphany. Fol. 31 *b*. Gen. xliv. 18—xlv. 1; Wisdom, vi. 24 (22)—vii. 6; Isaiah, xxi. 1—10; Rom. xiv. 19—xv. 7.

14. ܡܢܝܐ ܕܫܒܬܐ ܫܬܝܬܐ ܕܡܝܠܕ, lessons for the sixth Sunday after Epiphany. Fol. 33 *b*. Exod. xxxvi. 23—38; Jerem. li. 15—29; Rom. vii. 4—13.

15. ܡܢܝܐ ܕܫܒܬܐ ܫܒܥܝܬܐ ܕܡܝܠܕ, lessons for the seventh Sunday after Epiphany. Fol. 35 *b*. Gen. xlvii. 5—13; Wisdom, viii. 17—ix. 12; Isaiah, xxix. 15—24; Galat. iv. 28—v. 10.

16. ܡܢܝܐ ܕܫܒܬܐ ܩܕܡܝܬܐ ܕܨܘܡܐ ܪܒܐ, lessons for the first Sunday in Lent. Fol. 37 *b*. Levit. xxiii. 23—32; Joel, ii. 12—20; Dan. i. 3—21; Rom. xii. 1—21.

17. ܡܢܝܐ ܕܬܪܝܢ ܒܫܒܐ ܩܕܡܝܬܐ ܕܨܘܡܐ ܪܒܐ, lessons for the first Monday in Lent. Fol. 40 *b*. Gen. ii. 15—24; Levit. iv. 1—12; Deut. iv. 1—14: Joshua, xxi. 43—xxii. 6; 1 Sam. vii. 2—8; Wisdom, i. 1—7; Ezek. iii. 10—21; Ephes. iv. 21—24.

18. ܡܢܝܐ ܕܬܠܬ ܒܫܒܐ ܬܪܝܢܝܬܐ ܕܨܘܡܐ ܪܒܐ, lessons for the second Sunday in Lent. Fol. 44 *a*. Gen. xxxii. 24—32; Prov. iii. 1—18; Jerem. xxxvi. 21—31; 2 Corinth. vi. 1—16.

19. ܡܢܝܐ ܕܫܒܬܐ ܬܠܬܝܬܐ ܕܨܘܡܐ ܪܒܐ, lessons for the third Sunday in Lent. Fol. 46 *b*. Gen. xviii. 20—33; Prov. xv. 33—xvi. 15; Jerem. xi. 1—10; Ephes. vi. 10—20, iv. 25—v. 2.

20. ܡܢܝܐ ܕܫܒܬܐ ܪܒܝܥܝܬܐ ܕܨܘܡܐ ܪܒܐ, lessons for the fourth Sunday in Lent. Fol. 49 *a*. Gen. xix. 1—14; Prov. iii. 27—iv.

* ܥܡ ܟܠ ܬܪܥܣܪ ܢܒܝܐ, and so with all the twelve minor Prophets.

† ܕܬܪܝܢ ܒܫܒܐ, and so always.

‡ In the MS. wrongly *Hebr.*

9; Ezek. xviii. 5—20; Rom. xiii. 8—xiv. 4.

21. ܩܕܡܝܐ ܚܡܝܫܝܐ ܕܨܘܡܐ ܩܕܡ, lessons for the fifth Sunday in Lent. Fol. 51 *b*. Gen. xv. 1—21; Prov. viii. 10—21; Ezek. xviii. 23—32; Galat. v. 16—21.

22. ܩܕܡܝܐ ܗ̄ ܚܡܝܫܝܐ ܕܨܘܡܐ ܩܕܡ, lessons for the sixth Sunday in Lent. Fol. 53 *b*. Gen. xxxi. 55—xxxii. 21; Prov. x. 27—xi. 9; Jerem. xi. 19—xii. 4; Ephes. i. 3—14.

23. ܩܕܡ ܥܠܘܬܗ ܕܐܬܝܕܥ ܒܣܪܗ ܕܐܠܗܐ ܩܕܡ, lessons for the Annunciation of the Mother of God. Fol. 55 *b*. Gen. xviii. 1—19; 1 Sam. i. 9—19; Galat. iii. 15—22.

24. ܩܕܡ ܕܥܕܬܐ ܕܨܘܡ ܒܥܐ ܩܕܡ, lessons for Palm Sunday. Fol. 57 *b*. Gen. xlix. 1—28; Levit. xxiii. 34—44; Deut. viii. 6—20; Joshua, i. 1—9; 2 Sam. vi. 1—12; Prov. i. 20—33; Zech. ix. 9—16; Dan. viii. 1—10; Isaiah, xl. 9—27; Rom. xi. 13—24.

25. ܩܕܡ ܚܡܝܣܝܐ ܕܥܕܬܐ ܕܨܘܡ ܪܒܐ ܩܕܡ, lessons for the Thursday of the Mystery (Thursday in Passion-week). Fol. 63 *a*. Exod. xii. 1—14; Zech. xi. 4—14; Ezek. xxi. 8—17; 1 Corinth. xi. 17—26.

26. ܩܕܡ ܕܫܘܚܐ ܕܡܘܪܝ̈ܐ ܩܕܡ, lessons for the Consecration of the Chrism (*μύρον*). Fol. 65 *a*. Gen. xxviii. 18—22; Levit. viii. 1—13; 2 Kings, ix. 1—10; Ezek. xliii. 18—27; 2 Corinth. ii. 14—iii. 6.

27. ܩܕܡ ܥܠ ܨܠܘܬܐ ܕܡܫܝܚܐ ܩܕܡ, lessons for the Friday of the Crucifixion. Fol. 67 *b*. Gen. xxxvii. 12—34; Levit. xxiv. 11—23; Job, xl. 1—xli. 3; 1 Sam. xxvi. 1—16; Wisdom, ii. 12—25 (24); Jerem. xxxvii. 12—21; Ezek. xxi. 24—xxii. 4; Rom. v. 1—11.

28. ܩܕܡ ܥܠ ܨܒܬܐ ܕܒܫܘܪܝܐ ܩܕܡ, lessons for the Saturday of Annunciation. Fol. 72 *b*. Gen. xl. 1—15; Num. xxviii. 16—25; Job, xxvii. 1—23; Jonah, i. 15—ii. 11; Coloss. i. 3—14.

29. ܩܕܡ ܕܥܕܬܐ ܕܩܝܡܬܐ ܩܕܡ, lessons for the Sunday of the Resurrection. Fol. 75 *a*. Gen. viii. 1—19; Levit. xxiii. 1—8; Deut. xvi. 1—8; Joshua, v. 10—vi. 4; 1 Sam. xvii. 37—54; Prov. ix. 1—12; Zeph. iii. 14—20; Dan. vi. 19—28; 1 Corinth. xv. 1—19.

30. ܩܕܡ ܒܬܪ ܕܥܕܬܐ ܕܩܝܡܬܐ ܩܕܡ, lessons for New (Low) Sunday. Fol. 81 *a*. Gen. i. 1—ii. 3; Levit. i. 1—13; Deut. i. 1—14; Judges, i. 1—7; Prov. ii. 1—15; Jerem. i. 1—10; Hebr. vi. 11—17.

31. ܩܕܡ ܒܬܪ ܚܕ ܒܫܒܐ ܕܥܕܬܐ ܕܩܝܡܬܐ ܕܡܬܩܪܐ ܩܕܡ, lessons for the third Sunday after the Resurrection. Fol. 85 *b*. Exod. ii. 11—22; Ezek. iii. 22—iv. 3; 1 Corinth. ii. 6—iii. 3.

32. ܩܕܡ ܒܬܪ ܬܪܝܢ ܒܫܒܐ ܕܥܕܬܐ ܕܩܝܡܬܐ ܕܡܬܩܪܐ ܩܕܡ, lessons for the fourth Sunday after the Resurrection. Fol. 87 *b*. Exod. iii. 13—22; Ezek. v. 5—15; Rom. x. 17—xi. 12.

33. ܩܕܡ ܒܬܪ ܬܠܬ ܒܫܒܐ ܕܥܕܬܐ ܕܩܝܡܬܐ ܕܡܬܩܪܐ ܩܕܡ, lessons for the fifth Sunday after the Resurrection. Fol. 89 *b*. Exod. v. 1—9; Ezek. vi. 1—9; Rom. xiii. 12—xiv. 13.

34. ܩܕܡ ܒܬܪ ܐܪܒܥ ܒܫܒܐ ܕܥܕܬܐ ܕܩܝܡܬܐ ܕܡܬܩܪܐ ܩܕܡ, lessons for the sixth Sunday after the Resurrection. Fol. 91 *b*. Exod. v. 10—vi. 1; Ezek. viii. 14—ix. 10; Rom. vi. 12—23.

35. ܩܕܡ ܒܬܪ ܚܡܫ ܣܥܘܕܬܐ ܕܡܪܢ ܩܕܡ, lessons for the Ascension of our Lord. Fol. 94 *a*. Gen. xli. 14—37; Num. ix. 15—23; 2 Kings, ii. 1—14; Isaiah, vi. 1—13; 1 Tim. iii. 14—iv. 8.

36. ܩܕܡ ܒܬܪ ܫܒܥ ܒܫܒܐ ܕܥܕܬܐ ܕܣܥܘܕܬܐ ܩܕܡ, lessons for the seventh Sunday after the Ascension. Fol. 97 *b*. Wisdom, xii. 2—18; Isaiah, li. 9—16; Ephes. iv. 1—16.

37. ܩܕܡ ܥܠ ܥܕܬܐ ܕܚܡܝܫܝ ܕܥܕܬܐ ܕܨܠܘܬܐ ܩܕܡ, lessons for the Sunday of Pentecost. Fol. 99 *b*. Exod. iii. 1—12; Num. xi. 16—29; Job, xxxii. 6—xxxiii. 13; Wisdom, vii. 15—28; Joel, ii. 28—32; Ezek. ix. 11—x. 22; 1 Corinth. xii. 1—18.

38. ܩܕܡ ܒܬܪ ܚܕ ܒܫܒܐ ܕܥܕܬܐ ܕܨܠܘܬܐ ܩܕܡ, lessons for the (first) Sunday after Pentecost. Fol. 105 *b*. Exod. xvi. 9—26; Job, vi. 1—30; 1 Corinth. vi. 1—11.

39. ܒܫܒܐ ܬܪܝܢ ܕܒܥܝܪܝܐ ܕܩܕܡ ܥܝܕܐ ܕܦܢܛܩܘܣܛܐ, lessons for the second Sunday after Pentecost. Fol. 108 *a*. Exod. xviii. 1—12; Job, vii. 1—21; Coloss. iii. 1—17.

40. ܒܫܒܐ ܬܠܝܬܝ ܕܒܥܝܪܝܐ ܕܩܕܡ ܥܝܕܐ ܕܦܢܛܩܘܣܛܐ, lessons for the third Sunday after Pentecost. Fol. 110 *a*. Exod. xviii. 13—27; Job, viii. 1—22; 1 Thessal. i. 2—10.

41. ܒܫܒܐ ܪܒܝܥܝܐ ܕܒܥܝܪܝܐ ܕܩܕܡ ܥܝܕܐ (sic) ܕܦܢܛܩܘܣܛܐ, lessons for the fourth Sunday after Pentecost. Fol. 112 *b*. Exod. xx. 1—20; Job, ix. 1—28; 1 Corinth. vii. 1—15.

42. ܒܫܒܐ ܚܡܝܫܝܐ ܕܒܥܝܪܝܐ ܕܩܕܡ ܥܝܕܐ ܕܦܢܛܩܘܣܛܐ, lessons for the fifth Sunday after Pentecost. Fol. 115 *a*. Exod. xx. 21—xxi. 6; Job, ix. 29—x. 22; 2 Thessal. i. 3—12.

43. ܒܫܒܐ ܕܥܪܣܝܐ ܕܒܥܝܪܝܐ ܕܩܕܡ ܥܝܕܐ ܕܦܢܛܩܘܣܛܐ, lessons for the sixth Sunday after Pentecost. Fol. 117 *a*. Exod. xxi. 26—xxii. 4; Job, xi. 1—20; 1 Tim. iv. 11—v. 8.

44. ܒܫܒܐ ܫܒܝܥܝܐ ܕܒܥܝܪܝܐ ܕܩܕܡ ܥܝܕܐ ܕܦܢܛܩܘܣܛܐ, lessons for the seventh Sunday after Pentecost. Fol. 119 *a*. Exod. xxii. 5—20; Job, xii. 1—xiii. 1; 2 Thessal. ii. 15—iii. 9.

45. ܩܕܡ ܬܫܥܐ ܕܫܪܒܐ ܕܩܕܝܫܐ ܕܡܬܬܟܪ ܥܠ ܥܕܬܐ ܩܕܝܫܬܐ, lessons for the Commemoration of the holy Martyrs. Fol. 121 *b*. Gen. iv. 1—16; Judges, xi. 29—40; Amos, vii. 10—17; Isaiah, xliii. 1—21; Hebr. xi. 32—xii. 2.

46. ܩܕܡ ܥܣܪܐ ܕܫܒܛ ܕܩܕܝܫܐ ܕܡܬܬܟܪ ܥܠ ܥܕܬܐ ܩܕܝܫܬܐ, lessons for the Commemoration of the Righteous and of the Fathers. Fol. 124 *b*. Num. xx. 23—xxi. 3; Prov. x. 7—25; Isaiah, lxv. 13—25; Hebr. xi. 1—10.

47. ܩܕܡ ܥܣܪܝܢ ܘܬܪܝܢ ܕܫܒܛ ܕܩܕܝܫܐ ܕܡܬܬܟܪ ܥܠ ܥܕܬܐ ܢܒܝܐ ܘܡܝܬܐ, lessons for the Commemoration of the Prophets and of the Dead. Fol. 126 *a*. Deut. xxxii. 48—xxxiii. 5; Hosea, xiii. 9—xiv. 3; 2 Corinth. v. 1—10.

48. ܩܕܡ ܥܣܪܝܢ ܘܬܠܬ ܕܐܝܪ ܒܫܒܛ ܕܩܒܠܬ ܦܪܨܘܦܐ, lessons for the Reception of a Bishop. Fol. 127 *a*. Gen. viii. 20—ix. 11; 1 Sam. xi. 14—xii. 15; Isaiah, xlii. 1—9; 1 Corinth. xii. 28—xiii. 12.

49. ܩܕܡ ܥܣܪܝܢ ܘܬܠܬ ܕܐܝܪ ܒܫܒܛ ܕܩܠܠܬ ܡܛܪܐ, lessons for a Scarcity of Rain. Fol. 129 *b*. Num. xiv. 10—23; Jerem. xiv. 1—10; Amos, v. 6—14; 1 Corinth. x. 1—13.

50. ܩܕܡ ܥܣܪܝܢ ܘܐܪܒܥ ܕܐܝܪ ܒܫܒܛ ܕܙܥܬܐ (*θεομηνία*). Fol. 131 *a*. Gen. xlvii. 13—26; Num. xvi. 21—35; Jerem. viii. 18—ix. 9; Hebr. xii. 3—13.

51. ܩܕܡ ܥܣܪܝܢ ܘܬܠܬ ܕܐܝܪ ܒܫܒܛ ܕܚܢܟܐ ܕܨܠܒܐ, lessons for the Dedication of the Cross. Fol. 133 *a*. Gen. xlviii. 8—20; 1 Sam. xiv. 24—36; Isaiah, xlv. 18—xlvi. 4; 1 Corinth. i. 18—31.

52. ܩܕܡ ܥܣܪܝܢ ܘܬܪܝܢ ܒܫܒܛ ܕܡܩܕܡ ܠܝܠܕܐ, lessons for the Sunday before the Nativity. Fol. 135 *b*. Num. xvi. 41—50; Jerem. xxx. 7—22; Hebr. viii. 3—10.

53. ܩܕܡ ܥܣܪܝܢ ܘܬܠܬ ܒܫܒܐ ܕܒܬܪ ܠܝܠܕܐ, lessons for the Sunday after the Nativity. Fol. 137 *a*. Gen. xxv. 27—34; Num. xxiii. 16—26; Isaiah, xxii. 20—25; Hebr. i. 1—ii. 1.

At the end are the following rubric and epigraph, stating that this volume was compiled by Athanasius, patriarch of Antioch, and written by his disciple Romanus in the year 1311, A.D. 1000. ܥܠ ܕܟܬܒ ܩܢܘܢܐ ܕܫܠܡ ܡܢ ܩܕܡ ܐܬܢܣܝܘܣ ܐܒܐ ܕܐܢܛܝܟ ܘܟܬܒ ܒܝܕ ܬܠܡܝܕܗ ܪܘܡܢܘܣ ܒܫܢܬ ܐܠܦ ܘܬܠܬ ܡܐܐ ܘܥܣܪ ܫܢܝܢ ܠܡܪܝܐ ܐܠ ܡܫܝܚܐ ܒܝܘܡ ܚܡܫ ܥܣܪ ܝܘܡ ܕܝܪܚ ܐܝܪ : ܒܫܢܬ ܫܬ ܣܢܝܢ ܠܡܠܟܘܬ ܐܠܟܣܢܕܪܘܣ ܒܢ ܦܝܠܦܘܣ . ܘܒܫܢܬ ܫܒܥ ܣܢܝܢ ܠܡܠܟܘܬ ܐܘܓܣܛܘܣ ܒܢ ܐܘܓܣܛܘܣ . ܘܒܫܢܬ ܬܪܬܥ ܣܪ ܥܠ ܡܕܝܢܬ ܪܘܡܝ ܩܣܛܢܛܝܢ ܒܢ ܗܪܩܠ . ܘܒܫܢܬ ܬܫܥ ܣܪ ܥܠ ܡܕܝܢܬ ܪܘܡܝ ܩܣܛܢܛܝܢ ܒܢ ܩܣܛܢܛܝܢ ܒܢ ܐܝܪܝܢ . ܘܒܫܢܬ ܐܪܒܥ ܣܪ ܥܠ ܡܕܝܢܬ ܪܘܡܝ ܩܣܛܢܛܝܢ ܒܢ ܩܣܛܢܛܝܢ ܒܢ ܐܝܪܝܢ ܘܒܫܢܬ ܬܫ

Harkl.), 75 *a*, ЄПÁΦРА (Coloss. i. 7), 104 *a*, 109 *b*. The word ܣܢܝܐ (1 Tim. v. 6), from *στρῆνος, στρηνιάω*, is explained on the margin of fol. 119 *a* by ܚܫܦܢܐ ܪܚܡܢܐ.

On fol. 57 *a*, there are two rudely drawn figures, representing the Annunciation of the Virgin; and on fol. 114 *b*, a head. There are also coloured ornaments in various patterns at the end of several lessons; e.g. foll. 4 *a*, 6 *b*, 13 *b*, 15 *b*, 57 *b*.

On fol. 139 *a*, there is the following note in Estrangĕlā characters: ܟܬܒ ܣܦܪܐ ܗܢܐ ܕܥܠ ܡܪܝ ܒܪ ܨܘܡܐ ܩܕܝܫܐ ܘܥܛܝܪܐ ܒܝܬ ܡܕܒܪܢܐ ܗܘ ܒܪܟܬܗ ܢܗܘܐ ܥܠ ܚܛܝܐ ܕܟܬܒ ܠܗ ܐܝܟ ܣܒܪ ܠܗ ܐܦ ܗܘ ܐܝܟ ܕܟܬܒ ܠܗ ܩܘܣܛܢܛܝܢ (sic) ܣܦܪܐ ܗܢܐ ܠܐ ܢܣܒ ܠܗ ܐܢܫ ܐܠܐ ܡܢ ܕܢܫܬܡܫ ܒܗ ܫܦܝܪ.

"This Lectionary belongs to the holy church of the glorious and holy Mār Bar-ṣaumā; may his blessing be upon the sinner who wrote (this) according to his ability, Constantine," etc.

Beside it there is written in small cursive characters: ܗܢܐ ܕܟܬܒ ܠܗ ܥܒܕ ܫܠܡ ܒܝܬ ܡܕܒܪܢܐ ܩܕܝܫܐ ܕܡܪ ܒܪ ܨܘܡܐ ܒܡܕܝܢܬ ܐܢܛܝܟ ܒܫܢܬ ܬ̈ܪ̈ܥ̈ܣ̈ ܐ̈ܠ̈ܦ̈ ܫ̈ܢ̈ܝ̈ ܕܝܠܢ ܐܢܐ ܝܫܘܥ ܟܬܒ ܣܦܪܐ ܗܢܐ

ܕܫܢܬܐ . ܥ* ܕܡܬܐ . ܕܐܠܗܐ ܕܒܪ ܐܢܫ ܕܐ . ܕܐܠܗܐ ܕܒܪ ܐܢܫ ܕܐ ܕܐܠܗܐ ܕܒܪ ܐܢܫ ܕܐ .

21. The Week of White Garments (ܫܒܝܥܝܐ , *in albis*). Fol. 154 *b*.

22. New (*or* Low) Sunday, ܚܕܐ ܕܐܬܥܕ ܫܒܬܐ . Fol. 166 *a*.

23. The second Sunday after the Resurrection. Fol. 168 *b*.

24. The third Sunday. Fol. 171 *b*.

25. The fourth Sunday. Fol. 172 *a*.

26. The fifth Sunday. Fol. 173 *b*.

27. The Ascension of our Lord, ܠܥܕ ܡܢ ܡܠܟ (sic) ܫܡܝܐ ܕܒܗ ܕܐܬܐ ܠܥܠܡ . Fol. 178 *a*.

28. The sixth Sunday after the Resurrection. Fol. 178 *b*.

29. Pentecost or Whitsun Day, ܠܥܕ ܕܚܡܫܝܢ . Fol. 181 *b*.

30. The Friday of Gold (see Acts, ch. iii. v. 6), the Commemoration of SS. Peter, John, and Paul, : ܚܕܐ ܕܐܬܐ ܕܫܠܝܚ ܘܠܐ ܒܫܡ ܝܫܘܥ ܕܢܨܪܝܐ . Fol. 184 *b*.

31. The Fast of the Apostles, ܠܥܕ ܕܬܥܢܝܬ ܫܠܝܚ ܚܕܐ ܕܫܒܬܐ .

a. The first Sunday. Fol. 185 *b*.

b. The second Sunday. Fol. 187 *a*.

c. The third Sunday. Fol. 191 *b*.

d. The fourth Sunday. Fol. 196 *a*.

e. The fifth Sunday. Fol. 197 *a*.

f. The sixth Sunday. Fol. 199 *b*.

32. The Friday of the Commemoration of the Apostles, ܚܕܐ ܕܐܬܐ ܕܫܠܝܚ ܫܠܝܚ . Fol. 202 *a*.

33. The First Sunday after the Fast of the Apostles. Fol. 204 *b*.

34. The second Sunday. Fol. 207 *a*.

35. The third Sunday. Fol. 209 *b*.

36. The fourth Sunday. Fol. 212 *a*.

37. The fifth Sunday. Fol. 214 *a*.

38. The sixth Sunday. Fol. 217 *a*.

39. The seventh Sunday. Fol. 218 *b*.

40. The Fast of the three holy Children, ܠܥܕ ܕܬܥܢܝܬ ܫܠܝܚ ܕܩܕܝܫܝܢ .

a. The first Sunday. Fol. 221 *b*.

b. The second Sunday. Fol. 224 *a*.

c. The third Sunday. Fol. 226 *b*.

d. The fourth Sunday. Fol. 229 *a*.

e. The fifth Sunday. Fol. 233 *b*.

f. The sixth Sunday. Fol. 236 *b*.

g. The seventh Sunday. Fol. 239 *a*.

41. The first Sunday after the Fast of the three holy Children. Fol. 239 *a*.

42. The second Sunday. Fol. 244 *b*.

43. The third Sunday. Fol. 246 *a*.

44. The fourth Sunday. Fol. 248 *a*.

45. The fifth Sunday. Fol. 250 *b*.

46. The sixth Sunday. Fol. 251 *a*.

47. The seventh Sunday. Fol. 252 *a*.

48. The eighth Sunday. Fol. 252 *a*.

49. The Dedication of the Cross and the Consummation of the World, ܚܕܐ ܕܬܫܡܫܬ ܕܥܠܡܐ ܕܥܒܕ ܗܘܐ ܕܠܥܠܡ . Fol. 253 *b*.

50. Commemorations, ܠܥܕ ܕܚܕܐ ܕܩܕܝܫܐ .

a. The blessed Virgin, ܬܠܬ ܕܐܬܐ ܕܡܪܝܡ ܕܠܥܠܡ . Fol. 261 *b*.

b. The Apostles, ܫܠܝܚ ܕܐܬܐ . Fol. 264 *b*.

c. The Martyrs, ܕܫܗܝܕܐ . Fol. 264 *b*.

d. The Just, ܕܟܝܐ ܕܐܬܐ . Fol. 264 *b*.

e. The Patriarchs, ܕܐܒܗܬܐ . Fol. 266 *a*.

f. The Bishops, ܕܐܦܣܩ . Fol. 266 *a*.

g. Any one Saint, ܚܕ ܕܩܕܝܫ . Fol. 266 *a*.

h. S. Stephen, ܣܛܦܢܘܣ ,ܩܕ ܚܕ . Fol. 266 *a*.

51. The Dead, ܚܕܐ ܕܡܝܬܐ . Fol. 266 *b*.

On fol. 275 *a*, after the doxology, there is the following note, informing us that this lectionary was written and bound, in the year 1400 (A.D. 1089), at the convent of S. Mary Deipara near Alexandria, by a recluse and stylite named Samuel bar Cyriacus bar Abraham, from a place in the East called Nīrabā (ܢܝܪܒܐ, نيربا), in the district of Ma'dān (ܡܕܢ, see Assemani, Bibl. Or., t. ii., Dissert. de Monophys., art. ix., Maadan). ܥܠ ܕܢܐ ܚܕܐ ܕܣܡܘܐܝܠ ܕܒܪ

ܡܢ ܕܒܫܡ ܐܒܐ ܘܒܪܐ ܘܪܘܚܐ ܩܕܝܫܐ ܐܡܝܢ ܘܐܡܝܢ ܘܐܡܝܢ ܣܠܩ ܠܗ ܫܒܚܐ ܘܬܫܒܘܚܬܐ ܘܟܒܘܕܐ ܘܬܘܕܝܬܐ ܘܫܘ

17. The second Sunday. Fol. 38 *a*.
18. The third Sunday. Fol. 39 *b*.
19. The fourth Sunday. Fol. 41 *a*.
20. The fifth Sunday. Fol. 42 *b*.
21. The sixth Sunday. Fol. 43 *b*.
22. The Presentation of our Lord in the Temple. Fol. 45 *a*.
23. The Commemoration of Bar-ṣaumā. Fol. 46 *a*.
24. The Sunday of the Priests, ܚܕ ܟܗܢܐ. Fol. 47 *b*.
25. The Sunday of the Entrance into Lent, ܚܕ ܥܠܠ ܒܥܕ ܨܘܡܐ. Fol. 49 *b*.
26. The ferial days of the first week in Lent. Fol. 51 *a*.
27. The second Sunday in Lent. Fol. 56 *a*.
28. The ferial days of the second week. Fol. 58 *a*.
29. The third Sunday in Lent. Fol. 62 *b*.
30. The ferial days of the third week. Fol. 65 *a*.
31. The fourth Sunday in Lent. Fol. 68 *b*.
32. The ferial days of the fourth week. Fol. 70 *b*.
33. The fifth Sunday in Lent. Fol. 74 *b*.
34. The ferial days of the fifth week. Fol. 76 *b*.
35. The Commemoration of the forty Martyrs of Sebaste. Fol. 79 *a*.
36. The sixth Sunday in Lent. Fol. 81 *a*.
37. The ferial days of the sixth week, ending with the Saturday of Lazarus. Fol. 84 *a*.
38. Palm Sunday. Fol. 90 *a*.
39. Passion (*or* Holy) Week: ܫܒܘܥܐ ܕܥܠܝܐ ܒܗ ܡܬܚܙܝ ܥܠܝܗܘܢ ܥܢܝܐ ܕܒܥܘܬܐ ܕܡܪܢ ܝܫܘܥ.

a. Monday, fol. 93 *b*; ܝܘܡ ܬܪܝܢ ܒܫܒܐ ܕܨܘܡܐ ܕܒܥܘܬܐ, fol. 96 *a*.
b. Tuesday. Fol. 101 *b*.
c. Wednesday. Fol. 108 *b*.
d. Thursday, fol. 114 *b*; ܚܡܝܫܝ ܕܨܘܡܐ, fol. 117 *b*; ܥܪܘܒܬܐ, fol. 118 *b*; ܩܕܡ ܥܪܘܒܬܐ, fol. 119 *a*.
e. Friday, fol. 119 *b*; ܨܠܝܒܐ ܕܥܪܘܒܬܐ, fol. 131 *b*.
f. Saturday, ܥܪܘܒܬܐ ܕܫܒܐ. Fol. 132 *a*.

A note on fol. 133 *a* states that these lessons for Passion Week were compiled by Daniel the blind,* of Beth-Batīn,† and his disciple Isaac: ܐܠܦ ܫܒܥ ܡܢ ܕܢܝܐܝܠ ܣܡܐ ܕܒܝܬ ܒܛܝܢ ܕܐܬܝ ܒܫܒܥ ܥܠ ܝܫܥ ܬܠܡܝܕܗ

56. The seventh Sunday. Fol. 163 *b*.
57. The eighth Sunday. Fol. 164 *b*.
58. The ninth Sunday. Fol. 165 *b*.
59. The tenth Sunday. Fol. 167 *a*.
60. The eleventh Sunday. Fol. 168 *a*.
61. The twelfth Sunday. Fol. 169 *b*.
62. The Transfiguration of our Lord, or the Feast of Tabernacles, ܥܝܕܐ ܕܡܛܠܐ. Fol. 171 *a*.
63. The first Sunday after the Transfiguration. Fol. 173 *a*.
64. The second Sunday. Fol. 173 *b*.
65. The third Sunday. Fol. 175 *a*.
66. The fourth Sunday. Fol. 176 *a*.
67. The fifth Sunday. Fol. 177 *a*.
68. The sixth Sunday. Fol. 178 *b*.
69. The seventh Sunday. Fol. 180 *a*.
70. The Festival of the holy Cross. Fol. 181 *b*.
71. The first Sunday after the holy Cross. Fol. 181 *b*.
72. The second Sunday. Fol. 183 *a*.
73. The third Sunday. Fol. 184 *a*.
74. The fourth Sunday. Fol. 185 *b*.
75. The fifth Sunday. Fol. 186 *a*.
76. The sixth Sunday. Fol. 187 *a*.
77. The seventh Sunday. Fol. 188 *a*.
78. The eighth Sunday. Fol. 189 *b*.
79. Daily, at the celebration of the holy Eucharist, ܩܘܕܫܐ ܕܝܘܡܐ. Fol. 190 *b*.

Colophon, fol. 193 *b*: ܫܓܪ ܠܟܬܒ ... ܡܬܒܬ ܗܕܐ ... ܒܫܢܬ ... ܠܝܘܢ ... ܒܝܘܡ ... ܠܡܪ ... ܒܝܬ ... ܠܒܝܬ ... ܒܫܠܡ.

The notes on foll. 192 *b* and 193 *a* state that this manuscript was written in the year 1525 (A.D. 1214),—when John (XIV.) was patriarch of Antioch;* John (VI., ibn Abī Ghālib), patriarch of Egypt;* and John, bishop of the convent of Mār Simeon at Ḳartamīn,—in the convent of Mār Malchus, by one Simeon bar Abraham, from Arbū, for the monks of the said convent.

ܫܓܪ ... ܒܫܢܬ ... ܠܝܘܢ ... ܒܝܘܡ ... ܠܡܪ ... ܒܝܬ ... ܠܒܝܬ ... ܒܫܠܡ.

ܡܫܬܐ ܫܒܚܐ ܫܪܝܪܐ ܫܝܕܐ ܡܠܟܐ ܫܒܚ ܒܝܕ ܡܒܘܟ ܠܟܠ ܡܕ ܒܝܕ [ܫܒ]
ܥܒܕ ܫܠܡ . ܕ ܐܡܝܢ . ܟ ܐܡܝܢ . ܟܠ ܐܡܝܢ
ܫܪܝܪܐ ܫܠܝܚܐ ܒܟ ܫܟܝܚ . ܫܟܝܚ ܫܪܝܪܐ
ܩܕܡܝ . ܚܩܩ ܐܥܕܐ ܫܪܝܪܐ ܡܫܡ .
ܐܕܝܐ ܩܕܡܝ . ܐܟ ܟܝܡܐ ܡܢܫܐ .
ܡܝ ܚܝܢܐ . ܡܝ ܐܡܝܢ . ܡܝ
ܟܝܡܐ . ܡܝ ܐܡܝܢ . ܡܝ ܐܡܝܢ .
ܫܡܝܝܢܐ ܫܒܚ ܡܚܠ ܐܒܝܫ ܫܒܚ ܐܡܝܢ
ܫܟܝܚ ܡܪ ܡܠܟ ܡܫܒܫ ܚܠܝܢ
ܡܢ ܡܠܟ ܫܠܡ ܫܪܝܪܐ ܒܝܕ ܡܕܝܡ
ܠܐ ܡܐ ܐܠܦ ܐܡܝ ܬܠܟ ܦܠܓ
ܒܝܫ . ܡܐ . ܢܝܠ ܠܟ ܝܠܕ ܐܡ ܐ
ܐ ܐܡ ܐܡܝ ܡܟ ܐܡ ܫܪܝ ܐ
ܫܡ ܡܐ ܫܠܫ ܡܝ ܫܪܝ ܡܐ
ܒܠܡ ܢܝܠ ܠܡ ܡܚ .

Beneath this, there is written in red ink: ܐܫܪܝ ܠܟ ܚܢܐ ܫܒ (?) ܢܝܠ ܠܟ ܚܢܐ ܫܒ ܕ[ܡ] .

On the lower margin of the same page, fol. 193 *a*, there stands a note of more recent date, much of which has been purposely erased. What is still legible, runs as follows: ܐܫܪܝ ܐܡܝܢ, ܡܝ ܐܡܝܢ ܐ . . . . ܐ ܫܡܝ ܐ, ܐܡܝ ܐܡܝ ܐ . . . . . , . . ܝ ܫܡ ܫܡ ܐܡܝ ܐ ܫܪܝ ܐ (?) ܫܡ (?) ܐܡܝ, ܐ ܐ ܫܡ ܫܡ ܫܒ ܫܒ ܐ ܫܒ ܫܒ ܐ ܫܒ ܫܒ ܐ

(sic) . . . . . .
. . . . . .
. . . . . (sic)
. . . . . .
. . . . . .

To the year 1716, A.D. 1405, belongs the following brief memorial on fol. 195 *b*.

. . . . . (sic) . . . . . .
. . . . . .

On fol. 1 *a* there are Arabic notes, written in Syriac characters, which seem to be dated A. Gr. 1829 (ڐڟڟڪ), A.D. 1518, and A. Gr. 1860 (ڡڟڪ), A.D. 1549. These refer to the purchase of the volume by different persons. Here are also recorded some incidents of the year 1851 (ڡڢڪ), A.D. 1540, written down in the village of . . . . .

The following note, fol. 2 *a*, is dated A.D. 1578. It contains a memorandum of a deed, giving to the Syriac congregation at Jerusalem the right of cutting firewood at a certain place. . . . . .
. . . . . .
. . . . . .

On fol. 9 *a* we find a long list of donations to the church of the blessed Virgin at Sammadār, written A. Gr. 1976, A.D. 1665.

It was still at the same place in the year 1939 (A.D. 1628), when it was bound by a priest named 'Abd al-Masīḥ; fol. 3 *a*.

And also in the year 1964, A.D. 1653, when the patriarch Yeshūa' made the following entry in it; fol. 2 *a*.

On fol. 195 *b* there is a note, dated A. Gr. 2146, A.H. 1250, A.D. 1835, carelessly written in Karshūnī and Turkish by one David of Amid or Diyār-bakr.

On fol. 196 *b* there is also an inventory, in Arabic, of the furniture of a convent.

تذكار حوايج الدير

صواني صفر	زجاج واحدة
ثمنية	مشمع صفر
كاسات خمسة	صورتي الشاهد رصاص
معلق فضة الخ	صلبان سبعة صفر الخ

[Add. 18,714.]

CCXXVII.

Paper, about 10⅛ in. by 6⅞, consisting of 187 leaves, many of which are much soiled and torn, especially foll. 1—5 and 141—187. The quires, 19 in number, are signed with letters from ܐ to ܝ. Leaves are wanting at the beginning and after fol. 4. There are from 12 to 24 lines in each page. This volume was written by two scribes (foll. 1—76 and foll. 77—187) in the year 1532, A.D. 1221. It contains—

A Jacobite Lectionary for the whole year, from the Gospels, according to the Ḥarḳlensian version. The lessons are 179 in number.

1, 2. The Consecration of the Church; very imperfect. Fol. 1 *a*.

3. The Annunciation of Zacharias; imperfect. Fol. 4 *a*.

4. The Annunciation of the blessed Virgin; now lost.

5. The Visit of Mary to Elisabeth; imperfect. Fol. 5 *a*.

6. The Nativity of S. John the Baptist. Fol. 6 *a*.

7. The Revelation of S. Joseph. Fol. 8 *a*.

8. The Sunday before the Nativity of our Lord, ܐܬܝܠܕ ܡܪܢ ܕܩܕܡ ܝܘܡ . Fol. 9 *a*.

9, 10. The Nativity of our Lord. Fol. 10 *a*.

11. The Commemoration of the blessed Virgin. Fol. 13 *b*.

12. The Massacre of the Innocents. Fol. 15 *a*.

13, 14. The Sunday before and after the Nativity of our Lord, ܩܕܡ ܝܘܡ ܐܬܝܠܕ ܡܪܢ ܘܒܬܪ ܝܘܡ ܐܬܝܠܕ ܡܪܢ . Fol. 15 *b*.

15—17. The Commemoration of Basil and Gregory, ܬܫܥܐ ܕܝܪܚܐ ܕܟܣܠ ܘܓܪܓܘܪ . Fol. 17 *b*.

18—20. The Epiphany. Fol. 22 *a*.

21, 22. The Decollation of S. John the Baptist. Fol. 27 *a*.

23, 24. The Commemoration of S. Stephen. Fol. 30 *a*.

25—27. The first Sunday after the Epiphany. Fol. 32 *b*.

28, 29. The second Sunday. Fol. 36 *a*.

30, 31. The third Sunday. Fol. 37 *b*.

32, 33. The fourth Sunday. Fol. 39 *b*.

34—36. The fifth Sunday. Fol. 40 *b*.

37. The Presentation of our Lord in the Temple. Fol. 43 *b*.

38. The Commemoration of the Apostles and of Bar-ṣaumā, ܕܟܢܫܐ ܕܫܠܝܚܐ ܘܕܒܪ ܨܘܡܐ. Fol. 45 *a*.

39. The Commemoration of Severus and all the holy Fathers, ܕܟܢܫܐ ܕܡܪ ܣܘܝܪܘܣ : ܘܕܟܠ ܩܕܝܫܐ ܐܒܗܬܐ. Fol. 46 *a*.

40, 41. The Commemoration of the Priests, ܕܟܢܫܐ ܕܟܗܢܐ. Fol. 47 *a*.

42, 43. The Commemoration of the Dead, ܕܟܢܫܐ ܕܡܝܬܐ. Fol. 48 *b*.

44. The Sunday of Cana, ܚܕ̈ܕ ܒܥܠܬܐ ܕܩܢܐ. Fol. 51 *a*.

45, 46. The Gospels for Lent, ܕܝܡܛܐ, beginning with Monday in the first week of Lent. Fol. 52 *a*.

47. Tuesday. Fol. 54 *a*.

48. Wednesday. Fol. 55 *b*.

49. Thursday. Fol. 57 *b*.

50. Friday. Fol. 59 *a*.

51, 52. Saturday, the commemoration of Theodore the martyr and of all Saints, ܕܟܢܫܐ ܕܬܐܘܕܘܪܘܣ ܫܗܝܕܐ ܘܕܟܠ ܩܕܝܫܐ ܐܒܗܬܐ. Fol. 60 *a*.

53—55. The second Sunday in Lent. Fol. 62 *b*.

56, 57. The middle of the second week in Lent, ܡܨܥܬܐ ܕܒ̈ܫܒܘܥܐ ܕܬܪܝܢ ܕܡ̈ܛ ܕܝܡܛܐ. Fol. 65 *a*.

58. Friday. Fol. 66 *b*.

59. Saturday. Fol. 67 *b*.

60—62. The third Sunday in Lent. Fol. 68 *b*.

63. The middle of the third week in Lent, ܡܨܥܬܐ ܕܒ̈ܫܒܘܥܐ ܕܬܠܬ ܕܡ̈ܛ. Fol. 71 *b*.

64. Saturday. Fol. 72 *b*.

65—69. The fourth Sunday in Lent. Fol. 73 *b*.

70. Monday in the fourth week of Lent. Fol. 78 *a*.

71. Tuesday. Fol. 79 *b*.

72. Wednesday. Fol. 81 *a*.

73, 74. Thursday. Fol. 81 *b*.

75. Friday. Fol. 83 *b*.

76, 77. Saturday. Fol. 84 *b*.

78—81. The fifth Sunday in Lent. Fol. 86 *a*.

82. Saturday in the fifth week of Lent, of the blind man, ܕܫܒܬ ܥܘܪ̈ܐ. Fol. 90 *b*.

83—85. The sixth Sunday in Lent. Fol. 93 *a*.

86, 87. The Friday of the forty (Martyrs), ܕܥܪ̈ܒܬ ܚܡ̈ܫܝܢ ܕܫܝ̈ܢ. Fol. 96 *b*.

88, 89. The Saturday of Lazarus. Fol. 99 *a*.

90—92. Palm Sunday. Fol. 103 *a*.

93—95. Monday in Passion Week. Fol. 107 *b*.

96, 97. Tuesday. Fol. 110 *b*.

98, 99. Wednesday. Fol. 113 *a*.

100—103. Thursday. Fol. 116 *b*.

104—115. The Friday of the Crucifixion. Fol. 121 *b*.

116, 117. The Saturday of Annunciation, ܕܒܬ ܒܫܒܬܐ ܕܒܬ. Fol. 137 *b*.

118—121. The Sunday of the Resurrection. Fol. 139 *a*.

122, 123. Monday of the week *in albis*. Fol. 143 *b*.

124. Tuesday. Fol. 145 *a*.

125. Wednesday. Fol. 145 *b*.

126. Thursday. Fol. 146 *a*.

127. Friday, ܕܟܢܫܐ ܕܫܠܝ̈ܚܐ ܕܒ̈ܫܒܘܥܐ. Fol. 147 *a*.

128, 129. New (*or* Low) Sunday. Fol. 148 *a*.

130, 131. The third Sunday after the Resurrection. Fol. 150 *a*.

132, 133. The fourth Sunday. Fol. 151 *b*.

134, 135. The fifth Sunday. Fol. 153 *a*.

136, 137. The Ascension. Fol. 154 *b*.

138—140. Pentecost or Whitsun Day. Fol. 156 *b*.

141—163. Lessons for the Sundays of Pentecost, in eight orders, ܩܕܡ. Fol. 158 *b*.

164. The Commemoration of the Apostles. Fol. 174 *a*.

165—167. The Transfiguration of our Lord, ܕܝܠܗ ܡܪܢ ܕܡܫܝܚܐ. Fol. 175 *a*.

168. The Commemoration of the blessed Virgin. Fol. 177 *a*.

169—172. The Festival of the holy Cross. Fol. 177 *b*.

173, 174. The Commemoration of the holy Martyrs. Fol. 180 *a*.

175. The Commemoration of Antony, Barṣaumā, and all Saints, ܕܝܘܚܢܢ ܩܕܝܫܐ ܕܒܝܬ ܒܪܨܘܡܐ ܘܟܠ ܩܕܝܫܐ. Fol. 181 *a*.

176. The Commemoration of the Saints and Prophets, and for the Saturday of Passion Week, ܕܝܘܚܢܢ ܩܕܝܫܐ ܕܒܝܬ [ܫ]ܒܥܐ ܕܫܒܩ ܠܗ ܫܒܥܐ. Fol. 182 *a*.

177. Of Rogations, ܩܕܝܫܬܐ. Fol. 182 *b*.

178. At the celebration of the holy Eucharist, ܕܩܘܪܒܢܐ ܩܕܝܫܐ. Fol. 183 *a*.

179. The Commemoration of the Doctors and Bishops, ܕܝܘܚܢܢ ܩܕܝܫܐ ܕܒܝܬ ܐܠܦܢܐ ܘܩܫܝܫܐ. Fol. 184 *a*.

On foll. 185 and 186, there is a note, now much stained and torn, from which it appears that this manuscript was written in the year 1532, A.D. 1221, the first part by a priest named Theodore, the second part by his son, the priest Yeshūa'. ܟܬܒ ܗܢ ܬܪܓܡܐ ܩܫܝܫܐ ܬܐܘܕܘܪܘܣ ܒܪ ... ܩܫܝܫܐ ... ܕܟܬܒ ... ...

regular Estrangĕlā, with numerous Greek and Syriac vowels and other points; dated A. Gr. 1566, A.D. 1255; and contains—

The first part of a Jacobite Lectionary for the festivals of the whole year. The lessons are taken from the Old Testament (including the Apocrypha), the Acts of the Apostles, and the Apostolic Epistles. Title, fol. 1 *b*: ܟܬܒ ܩܕܡ ܠܟ ܡܢ ܟܬܒ ܥܠ ܟܠ ܫܢܬܐ ܕܡܫܟܚ ܒܗ ܟܠ ܙܒܢ ܩܪܝܢ ܘܡܬܩܪܝ ܡܢ ܥܗܕ ܚܕܬܐ ܘܥܗܕ ܥܬܝܩܐ ܘܫܠܝܚ̈ܐ ܘܐܓܪ̈ܬ ܫܠܝܚ̈ܐ ܕܫܠܝܚ̈ܐ ܘܫܠܝܚ̈ܐ ܕܫܠܝܚ̈ܐ.

1. The Consecration of the Church, ܩܕܫ ܒܝܬ ܥܕܬܐ. Fol. 1 *b*.

2. The Annunciation of Zacharias, ܒܫܪܬܐ ܕܙܟܪܝܐ. Fol. 4 *a*.

3. The Annunciation of the blessed Virgin, ܒܫܪܬܐ ܕܡܪܝܡ ܬܘܠܬܐ ܘܒܬܘܠܐ. Fol. 7 *a*.

4. The Visit of Mary to Elisabeth, ܥܠܝܬܐ. Fol. 11 *a*.

5. The Nativity of S. John the Baptist, ܝܠܕܘܬ ܝܘܚܢܢ ܡܥܡܕܢܐ. Fol. 13 *a*.

6. The Revelation of S. Joseph, ܓܠܝܐ ܕܝܘܣܦ. Fol. 16 *a*.

7. The Nativity of our Lord, ܒܫܪܬܐ ܕܝܠܕܘܬ ܡܪܢ. Fol. 17 *b*.

8. The Commemoration of the blessed Virgin, ܕܟܪܢܐ ܕܡܪܝܡ ܬܘܠܬܐ. Fol. 22 *b*.

9. The Massacre of the Innocents, ܒܫܪܬܐ ܕܩܛܠܐ ܕܛܠܝܐ. Fol. 26 *a*.

10. The Circumcision of our Lord, ܒܫܪܬܐ ܕܓܙܪܬܐ. Fol. 30 *a*.

11. The Epiphany, ܒܫܪܬܐ ܕܥܡܕܐ. Fol. 33 *a*.

On fol. 33 *a* there is a note informing the reader that he will find the lessons for the Consecration of the Water at the end of the volume: ܟܬܒ ܩܕܡ ܠܟ ܒܫܪܬܐ ܕܡܝ ܥܡܕܐ ܒܣܘܦ ܕܟܬܒܐ.

12. The Decollation of S. John the Baptist, ܩܛܘܥ ܪܫܐ ܕܝܘܚܢܢ ܡܥܡܕܢܐ. Fol. 40 *b*.

13. S. Stephen the protomartyr, ܒܫܪܬܐ ܕܣܛܦܢܘܣ ܩܕܡܝܐ ܘܪܫ ܫܡܫܐ. Fol. 43 *b*.

14. The first Sunday after the Epiphany, ܒܫܪܬܐ ܕܚܕ ܒܫܒܐ ܕܒܬܪ ܥܡܕܐ. Imperfect at the end. Fol. 46 *a*.

15. The second Sunday; imperfect at the beginning. Fol. 49 *a*.

16. The third Sunday. Fol. 51 *b*.

17. The fourth Sunday. Fol. 55 *b*.

18. The Presentation of our Lord in the Temple, ܒܫܪܬܐ ܕܥܠܝܬܐ ܕܡܪܢ ܠܗܝܟܠܐ. Fol. 58 *a*.

19. The Week of Nineveh, ܒܫܪܬܐ ܕܫܒܥܐ ܕܢܝܢܘܐ. Fol. 61 *b*.—Tuesday; fol. 64 *a*.—Wednesday; fol. 68 *a*.

20. The Commemoration of the Priests, ܒܫܪܬܐ ܕܟܘܡܪܐ ܘܟܗܢܐ. Fol. 71 *b*.

21. The Sunday of the Dead, ܒܫܪܬܐ ܕܫܒܥܐ ܕܡܝܬܐ. Fol. 74 *b*.

22. The first Sunday in Lent, ܒܫܪܬܐ ܕܫܒܥܐ ܩܕܡܝܐ ܕܨܘܡܐ. Fol. 79 *b*.—Monday in the first week of Lent; fol. 82 *b*.—Tuesday; fol. 85 *b*.—Wednesday; fol. 88 *a*.—Thursday; fol. 90 *b*.—Friday; fol. 93 *a*.—Saturday; fol. 95 *b*.

23. The second Sunday in Lent. Fol. 100 *a*.

24. The third Sunday. Fol. 103 *a*.

25. The fourth Sunday. Fol. 108 *b*.

26. The fifth Sunday. Fol. 111 *b*.

27. The sixth Sunday, or that of the Miracles, ܫܒܥܐ ܕܫܒܥܐ ܕܢܣܝܐ. Fol. 114 *b*.—At the celebration of the holy Eucharist on Friday, ܒܫܪܬܐ ܕܩܘܕܫܐ ܕܥܪܘܒ ܨܘܡ ܡܝ. Fol. 119 *a*.—The Saturday of the Resurrection of Lazarus, ܫܒܬܐ ܕܩܝܡܬܐ ܕܠܥܙܪ. Fol. 121 *b*.

28. Palm Sunday, ܒܫܪܬܐ ܕܫܒܥܐ ܕܥܠܬܐ ܕܒܝܬ ܥܢܝܐ. Fol. 124 *a*.

29. Passion *or* Holy Week, ܒܫܪܬܐ ܕܫܒܥܐ ܕܚܡܝܣܝܐ.—Monday; fol. 130 *a*.—Tuesday; fol. 133 *a*.—Wednesday, ܒܫܪܬܐ ܕܪܒܘ ܨܘܡ ܕܥܠܬܐ; fol. 135 *b*.—Thursday, ܒܫܪܬܐ ܕܚܡܝܫܐ ܕܨܘܡ ܫܒܥܐ; fol. 139 *a*.—Good Friday, ܒܫܪܬܐ ܕܨܘܡ ܥܢܚܐ ;

fol. 143 *a*.—The Adoration of the Cross, ; fol. 147 *b*.—The Saturday of Annunciation, ; fol. 150 *a*.

30. The Great Sunday of the Resurrection, . Fol. 154 *a*.

31. The second Sunday after (of) the Resurrection, and Monday of the week *in albis*, ; imperfect. Fol. 160 *a*.

32. The third Sunday, and Tuesday of the week *in albis*. Fol. 161 *b*.

33. The fourth Sunday, and Wednesday of the week *in albis*. Fol. 164 *a*.

34. The fifth Sunday, and Thursday of the week *in albis*. Fol. 167 *a*.

35. The Friday of the week *in albis*, and the sixth Sunday after (of) the Resurrection, . Fol. 171 *a*.

36. The seventh Sunday after (of) the Resurrection, and the Saturday of the week *in albis*, . Fol. 173 *b*.

37. The eighth Sunday after (of) the Resurrection, or New (Low) Sunday, . Fol. 175 *b*.

38. The Ascension of our Lord, . Fol. 179 *a*.

39. Pentecost *or* Whitsun Day, . Fol. 182 *b*.

40. The Commemoration of the Apostles, . Fol. 187 *b*.

41. Of the Martyrs and the holy Fathers, . Fol. 189 *b*.

42. The Transfiguration, . Fol. 194 *a*.

43. The Decease of the blessed Virgin Mary, . Fol. 197 *a*.

44. The Festival of the holy Cross, . Fol. 201 *a*.

45. The Consecration of the Water, (see no. 11). Fol. 206 *a*.

Subscription, fol. 205 *a*: .

On fol. 205 *b* there is a note, stating that this volume and its companion were written in the year 1566, A.D. 1255, in the convent of S. Mary Deipara, by a monk named Bacchus. At this time Rabban Yeshūa' was abbat of the convent, and Athanasius was patriarch of Egypt.* The see of Antioch was then vacant.

* See Renaudot, Hist. Patr. Alexandrin. Jacobit., p. 599; Le Quien, Oriens Christ., t. ii., col. 493.

On fol. 208 *a* there is a note, mentioning that the book was revised and corrected by a person who does not give his name.

[Add. 14,686.]

CCXXIX.

Paper, about 10¼ in. by 6⅞, consisting of 201 leaves, some of which are slightly stained and torn. The quires, signed with letters, are 21 in number. A leaf is wanting at the beginning. Each page is divided into two columns, of 17 or 18 lines. It is written in a good, regular Estrangĕlā, with numerous Greek and Syriac vowels and other points; dated A. Gr. 1567, A.D. 1256; and contains—

The second part of a Jacobite Lectionary for the festivals of the whole year. The lessons are taken from the Old Testament (including the Apocrypha), the Acts of the Apostles, and the Pauline Epistles.

1. The Consecration of the Church; imperfect at the beginning. Fol. 1 *a*.
2. The Annunciation of Zacharias. Fol. 3 *b*.
3. The Annunciation of the blessed Virgin. Fol. 6 *b*.
4. The Visit of Mary to Elisabeth. Fol. 10 *b*.
5. The Nativity of S. John the Baptist. Fol. 13 *a*.
6. The Revelation of S. Joseph. Fol. 15 *b*.
7. The Nativity of our Lord. Fol. 18 *a*.
8. The Commemoration of the blessed Virgin. Fol. 26 *a*.
9. The Massacre of the Innocents. Fol. 28 *b*.
10. The Circumcision of our Lord. Fol. 32 *a*.
11. The Epiphany. Fol. 34 *b*.
12. The Decollation of S. John the Baptist. Fol. 42 *a*.
13. S. Stephen. Fol. 44 *b*.

14. The first Sunday after the Epiphany. Fol. 48 *a*.
15. The second Sunday. Fol. 51 *a*.
16. The third Sunday. Fol. 53 *b*.
17. The fourth Sunday. Fol. 56 *a*.
18. The Presentation of our Lord in the Temple. Fol. 58 *b*.
19. The week of Nineveh. Fol. 61 *a*.
20. The Commemoration of the Priests. Fol. 68 *b*.
21. The Sunday of the Dead. Fol. 73 *a*.
22. Lent. Fol. 77 *a*.
23. Palm Sunday. Fol. 118 *b*.
24. Passion Week. Fol. 126 *b*.
25. The Sunday of the Resurrection. Fol. 155 *a*.
26. The second to the eighth Sunday after (of) the Resurrection. Fol. 160 *a*.
27. The Ascension of our Lord. Fol. 177 *a*.
28. Pentecost. Fol. 180 *b*.
29. The Commemoration of the Apostles. Fol. 184 *b*.
30. The Commemoration of the Martyrs and of the holy Fathers. Fol. 187 *a*.
31. The Transfiguration of our Lord. Fol. 189 *a*.
32. The Decease of the blessed Virgin. Fol. 191 *a*.
33. The Festival of the holy Cross. Fol. 194 *b*.
34. The Consecration of the Water (see no. 11). Fol. 198 *b*.

Subscription, fol. 197 *b*: ܫܠܡ ܗܘ ܠܣܦܪܐ ܕܫܡ ܡܪܝ ܐܠܗܐ ܘܡܪܝ ܡܪܝ ܝܘܚܢܢ ܘܡܪܝ ܡܪܝ ܐܒܪܗܡ ܐܡܝܢ.

On fol. 198 *a* there is a note, differing only in the date from that in Add. 14,686.

ܫܠܡ ܗܘ ܠܣܦܪܐ ܕܫܡ ܡܪܝ ܐܠܗܐ ܘܡܪܝ ܡܪܝ ܝܘܚܢܢ ܘܡܪܝ ܡܪܝ ܐܒܪܗܡ ܐܡܝܢ ✣ ܒܫܢܬ ܐܠܦ ܘܫܒܥ ܡܐܐ ܘܫܒܥ ܣܢܝܢ ✣ ܒܝܘܡ ܚܡܫܐ ܒܫܒܐ ܒܫܒܬ ܫܒܥ ✣ ܒܝܪܚ ܐܝܪ ✣ ܒܫܢܬ ✣ ✣ ✣

On fol. 201 *a* there is the following note by a later corrector. ܫܠܡ ܗܘ ܠܣܦܪܐ ... ✣ ✣ ✣ ... ✣ ✣ ✣ ... ✣ ✣ ✣

Part of a Jacobite Lectionary from the Gospels for various occasions.

1. The Nativity of our Lord, ܕܝܠܕ̈ܐ ܕܡܪܝܐ. Imperfect. Fol. 22 *a*.

2. Lent, ܕܒܪܝܫ̈ܐ. The third week, imperfect, fol. 23 *a*; the fourth week, imperfect, fol. 28 *a*.

On the margins there are a few grammatical and explanatory notes. E. g., fol. 22 *a*, S. Luke ii. 8, ܕܠܠܝ ܕܒܠܚܡ ܡܢ ܒܝܬ ܠܚܡ. On ܒܠܚܡ, margin: ܒܠܚܡ ܐܬ ܕܒܝܬ ܠܚܡ ܗܘ ܕ . . . . ܕܡ ܐܬ ܒܠܚܡ, "with *pĕthāchā* of the *ṭēth* as a singular; and (the Nestorians?) with *zĕḳāphā* of the *rīsh* as a plural." Again, on ܒܝܬ ܠܚܡ, margin: ܕܠܗܠܝ ܣܘܪܝܐ ܒܝܬ ܠܚܡ, "the Harklensian version with *chĕbāṣā* of the *'ē* as a singular." Fol 24 *b*, S. Matthew, xiii. 29, ܕܬܒܪܘܢ ܠܐ ܡܕ. On ܬܒܪܘܢ, margin: ܒܝ ܕܐ ܒܝ ܕܐ ܒܝ ܕܐ, "with *rĕbāṣā* of the *tau*, but the Nestorians with *pĕthāchā* of the *tau*."

[Add. 17,224, foll. 22—33.]

CCXXXI.

Nine paper leaves, about 9¾ in. by 6¾, several of which are much torn (Add. 14,736, foll. 13—21). The quires are signed with Syriac and Armenian letters (foll. 18 *b*, 19 *a*). There are from 15 to 17 lines in each page. The writing is large and coarse, of the xiiith cent. They contain—

Fragments of a Jacobite Lectionary from the Old and New Testaments. The lessons for the Revelation of S. Joseph, ܓܠܝܐ ܕܝܘܣܦ, commence on fol. 18 *b*.

Fol. 21 was probably a flyleaf of this volume. The recto contains S. Luke, ch. i. v. 46—56, but much mutilated.

[Add. 14,736, foll. 13—21.]

CCXXXII.

A paper leaf, about 8¼ in. by 5⅜, stained and torn. It belonged to a small Lectionary, written in a fair hand of the xiiith cent., and contains lessons for the Commemoration of the Apostles, ܫܠܝܚ̈ܐ ܩܕܝܫ̈ܐ, and of Simeon Stylites, ܫܡܥܘܢ ܥܡܘܕܝܐ.

[Add. 14,738, fol. 10.]

CCXXXIII.

Three paper leaves, about 10⅝ in. by 7⅛, all more or less stained and torn (Add. 17,224, foll. 19—21). Each page is divided into two columns, of from 25 to 31 lines. The writing is good and regular, of the xiiith or xivth cent., with occasional Greek vowels. They contain—

Part of a Jacobite Lectionary from the Gospels for the Sundays and Festivals of the whole year. Title, fol. 19 *b*. ܫܒܬ[ܐ ܩܕܡܝܐ ܕܫܪ]ܒ̈ܬܐ ܕ[ܫܢܬ ܐ]ܪ[ܒ]ܥ ܕ[ܫ]ܪ[ܒ]ܬ ܫ

5. The Nativity of S. John the Baptist, ܡܫܒܚܐ ܕܝܘܚܢܢ . Imperfect. Fol. 21 *b*.

[Add. 17,224, foll. 19—21.]

CCXXXIV.

Seven paper leaves, about $7\frac{1}{8}$ in. by $5\frac{1}{8}$, all more or less torn (Add. 14,737, foll. 11—17). There are 16 lines in each page. The writing is of the xivth cent., with occasional Greek vowels. They are—

Fragments of a Jacobite Lectionary from the Epistles. ܫܢܝܐ ܕܐܓܪܬܐ , fol. 11 *a*; ܫܒܥ ܫܒܝܢ , fol. 14 *a*; ܫܡܘܐ , fol. 15 *a*; ܫܬܐ , fol. 16 *a*; ܐܚܕ ܥܣܪ ܫܒܛ , fol. 16 *b*.

[Add. 14,737, foll. 11—17.]

CCXXXV.

Ten paper leaves, about 7 in. by $5\frac{1}{8}$, some of which are slightly torn. There are nine lines in each page. The writing is neat and regular, of the xvth cent., with numerous Greek vowels. They are—

Fragments of a Jacobite Lectionary from the Acts and the Pauline Epistles, (ܫܢܝܐ ܕܫܠܝܚܐ , fol. 5 *a*; ܩܠܝܣ , fol. 10 *a*).

[Add. 14,737, foll. 1—10.)

CCXXXVI.

Paper, about $10\frac{3}{4}$ in. by $7\frac{1}{4}$, consisting of 20 leaves or two quires, signed with letters (Add. 14,709, foll. 75—94). There are from 21 to 24 lines in each page. The writing is neat and regular, with numerous Greek and Syriac vowels. It is dated A. Gr. 1795, A.D. 1484, and contains—

Lessons from the Gospels for various occasions; viz.

1. The Commemoration of the blessed Virgin, ܡܠܕܬ ܐܠܗܐ . Fol. 75 *a*. Margin, ܫܥܝܪ ܠܢܝܪܐ ܡܪܝܡ . ܐܚܕ ܒܫܒܐ ܩܕܡ ܒܝܠܕ ܡܫܝܚܐ .

2. The Commemoration of the Fathers and Doctors, fol. 75 *b*: ܕܟܢܫܐ ܩܕܝܫܐ ܕܐܒܗܬܐ ܘܡܠܦܢܐ ܕܒܟܠ ܥܡܡܐ . ܐܚܕ ܒܫܒܐ ܩܕܡ ܒܝܠܕ ܡܫܝܚܐ . ܐܚܕ ܒܫܒܐ ܩܕܡ ܥܝܕ ܙܩܝܦ ܩܛܝܢ . ܐܚܕ ܒܫܒܐ ܩܕܡ ܥܝܕ ܬܠܝܬ ܠܫܒܥܝܢ . ܐܚܕ ܒܫܒܐ ܩܕܡ ܥܝܕ ܬܠܝܬ ܠܐܝܣ . ܐܚܕ ܒܫܒܐ ܩܕܡ ܥܝܕ ܬܠܝܬ ܠܦܨܚܐ . ܐܚܕ ܒܫܒܐ ܩܕܡ ܥܝܕ ܫܒܥܝܢ ܕܪܘܚܐ ܩܕܝܫܐ . ܐܚܕ ܒܫܒܐ ܩܕܡ ܥܝܕ ܬܠܝܬ ܠܥܨܪܐ ܕܫܒܥܝܢ ܕܪܘܚܐ ܩܕܝܫܐ .

3. The Commemoration of Ascetics, Solitaries, Eremites, Stylites, and Recluses, fol. 78 *b*: ܕܟܢܫܐ ܩܕܝܫܐ ܕܢܘܪܐ . ܡܫܝܚܐ . ܐܚܕ ܒܫܒܐ ܩܕܡ ܥܝܕ ܬܠܝܬ ܠܡܪܝܡ . ܐܚܕ ܒܫܒܐ ܩܕܡ ܥܝܕ ܬܠܝܬ ܠܡܪܩܘܣ . ܐܚܕ ܒܫܒܐ ܩܕܡ ܥܝܕ ܬܠܝܬ ܠܡܪܝ ܐܚܕ ܒܫܒܐ ܩܕܡ ܥܝܕ ܬܠܝܬ ܠܡܪ

ܫܘܒܚܐ ܕܥܠ ܡܝܬܐ . ܐܚܝ ܡܢ ܒܝܬ ܥܕܬܐ ܕܡܪܝ ܥܠ ܐܝܠܐ ܕܒܝܬ ܦܓܐ . ܐܚܝ ܡܢ ܒܝܬ ܥܕܬܐ ܕܡܪܝ ܥܠ ܥܡܐ ܕܒܝܬ ܦܓܐ . ܐܚܝ ܡܢ ܒܝܬ ܥܕܬܐ ܕܡܪܝ ܥܠ ܥܡܐ ܕܒܝܬ ܦܓܐ .

6. The Commemoration of all Martyrs and Saints, fol. 86 *b*: ܒܫܒܐ ܩܕܡ ܫܪܒܐ ܕܟܠ ܩܕܝܫܐ . ܕܟܠ ܥܕܢ ܕܫܪܒܐ ܕܟܠ ܩܕܝܫܐ .

7. The Commemoration of the twelve Apostles, fol. 90 *a*: ܒܫܒܐ ܩܕܡ ܫܪܒܐ ܕܫܠܝܚܐ ܕܐܬܪ ܬܠܬܐ ܕܫܪܒܐ ܕܫܠܝܚܐ .

8. For the Great Sunday of the Resurrection, fol. 92 *b*: ܕܝܘܡܐ ܕܩܝܡܬܐ ܕܡܪܢ .

9. Of the holy Cross, ܕܨܠܒܐ . Fol. 94 *b*. Margin, ܕܨܠܒܐ . ܒܥܘ ܠܥܠܡ ܐܡܝܢ . ܕܝܘܡܐ ܕܨܠܒܐ ܕܐܬܪ ܬܫܥ .

On fol. 94 *a*, at the foot of the page, we find the date: ܫܢܬ ܐܠܦ ܘܬܫܥ ܡܐܐ ܘܫܒܥ ܠܫܛܪܘܣ .

The scribe wrote Arabic very incorrectly. For example, at the foot of fol. 89 *b*, we read. اترحموا (sic) علي عبد (sic) الحقير الظعيف (sic) المسكين الخاطي عار الناس ❊ .

[Add. 14,709, foll. 75—94.]

CCXXXVII.

Four vellum leaves, about $12\frac{5}{8}$ in. by 10, all slightly stained and torn (Add. 14,635, foll. 21—24). Each page is divided into two columns, of from 26 to 30 lines. There is a lacuna between foll. 22 and 23. The writing is a stiff, regular Estrangelā, probably of the xith cent. They contain—

Lessons from the Gospels for Passion (*or* Holy) Week, ܩܪܝܢܐ ܕܥܕܢܐ ܕܫܒܥܐ ܕܐܝܟܐ : viz. for Monday, fol. 21 *a*; Tuesday, fol. 22 *a*; Wednesday, fol. 22 *b*; and Friday, fol. 23 *a*.

Several of the rubrics are ornamented with gilding. The word ,ܫܒ is written with blue paint on fol. 23 *b*. Green paint is also employed on foll. 23 *b* and 24 *a*.

[Add. 14,635, foll. 21—24.]

CCXXXVIII.

A vellum leaf, much soiled and torn, which once formed the title-page of a Lectionary, apparently of the xiiith cent. On the verso, within the richly coloured border, there is written in letters of gold: ܟܬܒ ܩܪܝܢܐ ܕܫܢܬܐ ܟܠܗ ܕܐܝܟ ܕܡܬܩܪܝ ܒܥܕܬܐ ܕܡܪܝ ܥܠ ܥܡܐ ܕܒܝܬ ܦܓܐ : ܒܫܒܐ ܩܕܡ ܫܪܒܐ ܕܟܠ ܩܕܝܫܐ [ܐܡܝܢ] : ܒܫܒܐ ܩܕܡ ..... ܟ . ܒܝܘܡ ܫܒܐ ܩܕܡ [ܥܕ]ܢ ܩܕܡ ܐܝܠܝܢ . ܒܝܘܡ ..... ܟ ܫܒܐ ܩܕܡ ..... ܕܝܘܡ ܕܩܝܡܬܐ ܕܡܪܢ ܥܠ ܟܠ ܫܢܬ .

[Add. 17,213, fol. 40.]

CCXXXIX.

Vellum, about $9\frac{5}{8}$ in. by $5\frac{7}{8}$, consisting of 77 leaves (Add. 14,528, foll. 152—228), a few of which are stained and torn, especially foll. 161, 164, 223, and 228. The quires, ten in number, are signed with arithmetical figures (e.g. fol. 156, ܡ ; fol. 164, ܡܐ ; fol. 174, ܡܒ ; fol. 184, ܕ ; fol. 194, ܗ ; etc.); but the first and second are imperfect, three leaves being wanting at the beginning, three after fol. 155, and two after fol. 159. There are from 23 to 26 lines in each page. This manuscript is written in a good, regular Estrangĕlā of the vith cent., and contains—

1. An Index to the Lessons (ܩܪܝܢܐ ܕܥܕܢܐ) proper for the Festivals of the whole year and other occasions.

a. The Epiphany. Fol. 152 *a*.

b. Lent; imperfect. Fol. 154 *b*.

c. Passion (*or* Holy) Week; imperfect. Fol. 159 *a*.

d. The Sunday of the Resurrection (Easter Sunday). Fol. 171 *a*.

e. The Week of Rest,* ܫܒܘܥܐ ܕܢܝܚܐ. Fol. 173 *a*.

f. The Sunday after the Week of Rest. Fol. 180 *b*.

g. The Ascension of our Lord. Fol. 181 *b*.

h. Pentecost, or Whitsun Day. Fol. 183 *a*.

i. When a man receives the tonsure and becomes a religious, ܒܗܢ ܕܢܣܒ ܟܗ ܕܢܗܘܐ ܒܬ ܡܫܝܚܐ. Fol. 184 *b*.

j. The Commemoration of the holy Martyrs. Foll. 185 *a* and 186 *b*.

k. The Commemoration of the Bishops. Foll. 187 *a* and 188 *b*.

l. When a man becomes a priest, ܟܗ ܕܢܗܘܐ ܒܗܢ ܩܫܝܫܐ. Fol. 189 *b*.

m. The Dedication of a Church, ܫܘܒܥܐ ܕܥܕܬܐ ܩܕܝܫܬܐ. Fol. 190 *a*.

n. The Dedication of an Altar, ܫܘܒܥܐ ܕܡܕܒܚܐ. Fol. 190 *b*.

o. The Apparition of the holy Cross to the emperor Constantine, fol. 191 *a*: ܒܥܕܟ ܒܚܠܡܐ ܕܠܠܝܐ ܒܗ ܩܛܝܢ ܐܢ ܩܛܝܢ ܐܝܟ ܕܐܬ ܒܗ ܒܚܠܡܐ ܕܠܠܝܐ

CCXLI.

Part of an illuminated vellum leaf, containing, on the one side, a portion of a Cross, with the words ܒܫܡ ܐܒܐ; and, on the other, a fragment of an Index of Lessons. It seems to be of the xiiith cent.

[Add. 17,224, fol. 75.]

CCXLII.

Four paper leaves, about 9½ in. by 7½, all much torn. The writing is of the xiiith or xivth cent. They contain part of the Index to a large Lectionary.

[Add. 14,739, foll. 19—22.]

CCXLIII.

Vellum, about 8⅞ in. by 7, consisting of 104 leaves, some of which are slightly stained and torn, especially foll. 1—7, 19, 40, and 102—104. The quires, signed with letters, were originally 13 in number. Leaves are missing at the beginning and end, as well as after foll. 1 and 7. Each page has from 16 to 20 lines. This volume is written in a clear, rather angular Estrangĕlā, with numerous Syriac vowel-points; dated A. Gr. 1173, A.D. 862; and contains—

The first part of a Nestorian Lectionary. The lessons are, with a single exception, taken from the Old Testament.

1. The first Sunday after the Nativity of our Lord; imperfect. Fol. 1 *a*.

2. The Commemoration of the blessed Virgin (Acts i. 1—14). Fol. 1 *b*.

3. The second Sunday after the Nativity; imperfect. Fol. 1 *b*.

4. The third Sunday after the Epiphany; imperfect. Fol. 2 *a*.

5. The Commemoration of S. Stephen. Fol. 2 *a*.

6. The fourth Sunday after the Epiphany. Fol. 4 *a*.

7. The Commemoration of the Greek Fathers, Diodorus, Theodore and Nestorius.* Fol. 5 *a*.

8. The fifth Sunday after the Epiphany. Fol. 6 *b*.

9. The Commemoration of the Syrian Doctors; imperfect. Fol. 7 *b*.

10. The sixth Sunday after the Epiphany; imperfect. Fol. 8 *a*.

11. The Commemoration of any one Saint, ܙܟܪ ܕܢܝܚܐ. Fol. 8 *a*.

12. The seventh Sunday after the Epiphany. Fol. 9 *a*.

13. The Commemoration of the Children of Adam, ܕܡܝܬ ,ܥܠܠ ܕܒܢܝ ܐܢܫ. Fol. 10 *a*.

14. Lent, ܥܕܬ ܕܨܘܡܐ. Fol. 11 *a*.

15. Palm Sunday. Fol. 37 *b*.

16. Passion (*or* Holy) Week. Fol. 38 *b*.

17. Easter Sunday, ܥܕܬ ܩܝܡܬܐ ܕܡܪܢ. Fol. 46 *a*.

18. Easter week, ending with the Friday of the Confessors, ܕܝܘܡܐ ܕܥܠ ܕܝܘܡܐ. Fol. 48 *a*.

19. The second Sunday after Easter, or New Sunday. Fol. 53 *a*.

20. The third to the sixth Sunday after Easter. Fol. 54 *a*.

21. The Ascension of our Lord. Fol. 57 *a*.

22. The Sunday after the Ascension. Fol. 58 *b*.

23. Pentecost. Fol. 59 *b*.

24. The Friday of Gold, ܕܝܘܡܐ ܕܕܗܒܐ. Fol. 60 *b*.

25. The second to the seventh Sunday of the Fast of the Apostles. Fol. 61 *a*.

26. The last Friday of the Fast of the Apostles, ܕܝܘܡܐ ܕܥܠ ܥܩܡ ܫܠܝܚ. Fol. 67 *b*.

27. The last Sunday. Fol. 68 *a*.

28. The second to the seventh Sunday after the Fast of the Apostles. Fol. 68 *b*.

29. The first, second and third Sundays of the Fast of Elias. Fol. 74 *a*.

* A later possessor has endeavoured to rub out the names of these heretics. The same person, in all likelihood, effaced the rubrics on fol. 19 *a* and fol. 40 *a*.

30. The Invention of the holy Cross. Fol. 76 *b*.

31. The day after the Invention of the holy Cross. Fol. 76 *b*.

32. The first to the ninth Sunday after the Invention. Fol. 77 *b*.

33. When there is an intercalary year, ܕܫܢܬܐ ܥܒܝܪܬܐ ܕܒܗ ܫܡܫ ܬܫܥ ܝܘܡܝܢ ܘܫܬܐ. Fol. 89 *a*.

34. The first to the third Sunday of the Consecration of the Church, ܕܚܢܟܬܐ. Fol. 90 *a*.

35. The Commemoration of Mār George, ܕܓܝܘܪܓܝ. Fol. 94 *a*.

36. In Scarcity of Rain, ܕܥܠ ܚܣܪ ܡܛܪܐ. Fol. 95 *b*.

37. When there is an Earthquake and Famine, ܕܐܝܬ ܪܓܙܐ ܘܟܦܢܐ ܒܥܠܡܐ. Fol. 97 *a*.

38. For the Dead. Foll. 98 *b* and 102 *a*.

39 Rogationary lessons, ܕܨܘܡܐ. Fol. 100 *b*.

40. At the Consecration of a Bishop, ܕܣܝܡܘܬ ܐܦܣܩܦܐ. Fol. 102 *b*.

On fol. 104 *a* there is a note, informing us that this lectionary was written in the year 1173 (A. D. 862), for the church of S. John at Fosṭāṭ (فُسطاط, ܦܣܛܛ) in Egypt, at the expense of Bishr, the son of Baḥr, ܕܥܢ ܕܒܫ, by the priest Jacob, the son of John, the son of Mār Ṣalībā, from the city of Balad in Mesopotamia.

ܗܢܐ ܣܦܪܐ ܕܫܠܡ ܒܝܕ ܥܒܕ ܚܛܝܐ ܕܒܫ ܒܪ ܒܚܪ ܡܢ ܦܣܛܛ ܕܡܨܪ ܒܫܢܬ ܐܠܦ ܘܬܪ ܥܣܪ ܫܢܝܢ ܠܡܪܝܐ ܝܫܘܥ ܡܫܝܚܐ ܒܥܕܢ ܐܦܣܩܦܐ ܕܐܠܗ ܝܥܩܘܒ ܒܪ ܝܘܚܢܢ ܒܪ ܡܪ ܨܠܝܒܐ ܡܢ ܒܠܕ ܕܒܐ ܕܒܝܬ ܢܗܪܝܢ ܒܐܪܡ ܕܢܗܪܝܢ ܘܒܥܘ ܡܢ ܟܠ ܡܢ ܕܢܫܬܡܫ ܒܗ ܒܟܬܒܐ ܗܢܐ ܕܢܗܘܐ ܠܗ ܫܘܒܚܐ ܘܐܓܪܐ ܣܓܝ ܒܥܠܡ ܥܠܡܝܢ ܐܡܝܢ. ..... ܡܢ ..... ܕܥܢ ܕܒܫ ܘܕܥܢ ..... ܒܫܢܬ ..... [ܐ]ܠܦ ܘܫܒܥ ܡܐܐ ܘܬܫܥ ܝܘܡܝܢ ܠܚܘܪܒܢ ܕܡܪ ܝܫܘܥ ܡܫܝܚܐ ܐܡܝܢ ܐܡܝܢ ܣܠܐ.

[Add. 14,492.]

CCXLIV.

Vellum, about 6⅛ in. by 4½, consisting of 132 leaves, some of which are much stained and torn, especially foll. 1 and 20. The quires, 13 in number, are signed with letters. A few leaves have been lost at the end. Each page has from 20 to 27 lines. This volume is written in a neat, regular hand of the ixth or xth cent., with numerous Syriac vowel-points. Owing to the fading of the ink, many pages have been retraced at a subsequent period; e. g. foll. 3 *b*, 4 *b*, 5 *a*, 8 *a*, 9 *a*, etc. It contains—

A Nestorian Lectionary from the Pauline Epistles. The title is now almost wholly effaced.

1. The Annunciation of the blessed Virgin. Fol. 1 *b*.

2. The first Sunday after the Annunciation. Fol. 2 *b*.

3. The second Sunday. Fol. 3 *b*.

4. The third Sunday. Fol. 4 *b*.

5. The Nativity of our Lord. Fol. 6 *a*.

6. The first Sunday after the Nativity. Fol. 8 *a*.

7. The Commemoration of the blessed Virgin. Fol. 8 *b*.

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* That is, taking the letters that correspond to these numerals, ܐܝܠܝܐ.

8. The second Sunday after the Nativity. Fol. 10 *a*.

9. The Epiphany. Fol. 10 *b*.

10. The Friday of the Commemoration of S. John the Baptist. Fol. 11 *b*.

11. The first Sunday after the Epiphany. Fol. 13 *a*.

12. The Friday of the Commemoration of S. Peter and S. Paul. Fol. 13 *b*.

13. The second Sunday after the Epiphany. Fol. 15 *a*.

14. The Friday of the Commemoration of the Evangelists. Fol. 16 *a*.

15. The third Sunday after the Epiphany. Fol. 17 *a*.

16. The Friday of the Commemoration of S. Stephen. Fol. 18 *a*.

17. The fourth Sunday after the Epiphany. Fol. 19 *a*.

18. The Friday of the Commemoration of the Fathers. Fol. 20 *a*.

19. The fifth Sunday after the Epiphany. Fol. 21 *b*.

20. The Friday of the Commemoration of the Syrian Doctors, ܥܘܕܪܢܐ ܕܡܬܠܦܢ ܣܘܪܝܐ . Fol. 22 *b*.

21. The sixth Sunday after the Epiphany. Fol. 23 *a*.

22. The Friday of any one Saint, ܥܘܕܪܢܐ ܕܚܕ ܩܕܝܫܐ . Fol. 23 *b*.

23. The seventh Sunday after the Epiphany. Fol. 25 *a*.

24. The Friday of the Commemoration of the Martyrs. Fol. 26 *a*.

25. The eighth Sunday after the Epiphany. Fol. 27 *a*.

26. The Friday of the Children of Adam, ܥܘܕܪܢܐ ,ܒܢܝ ܐܕܡ . Fol. 28 *b*.

27. Lent, ܬܪ ܨܘܡܐ . Fol. 30 *a*.

28. Palm Sunday, ܚܕܪ ܫܒܬܐ ܕܥܠܐ ܒܝܪܘܫܠܡ ,ܫܒܥܐ . Fol. 51 *a*.

29. Passion (*or* Holy) Week.

Monday, ܫܒܬܐ ܕܥܠܐ ܕܒܪ ܨܘܡܐ . Fol. 52 *a*.

Tuesday, ܫܒܬܐ ܕܥܠܐ ܕܒ ܫܠܝܫ ܨܘܡܐ . Fol. 53 *b*.

Wednesday, ܫܒܬܐ ܕܥܠܐ ܕܒܪ ܐܪܒܥ ܨܘܡܐ . Fol. 54 *b*.

Thursday, ܚܡܝܫܝ ܒܫܒܐ ܕܥܠܐ . Fol. 56 *a*.

Friday, ܥܪܘܒ ܫܒܬܐ . Fol. 57 *a*.

Saturday, ܫܒܬܐ ܕܥܠܐ . Fol. 59 *a*.

30. Easter Sunday, ܚܕ ܒܫܒܐ ܕܥܠܐ . Fol. 61 *a*.

31. Monday in Easter Week, ܫܒܬܐ ܕܥܠܐ ܕܒ ܥܩ . Fol. 62 *b*.

Tuesday. Fol. 63 *b*.

Wednesday. Fol. 64 *b*.

Thursday. Fol. 65 *a*.

Friday of the Confessors, ܥܘܕܪܢܐ ܕܡܘܕܝܢܐ . Fol. 66 *a*.

32. New (Low) Sunday, ܫܒܬܐ ܕܥܠܐ . Fol. 67 *b*.

33. The third to the sixth Sunday after Easter. Fol. 69 *a*.

34. The Ascension of our Lord. Fol. 73 *a*.

35. The Sunday after the Ascension. Fol. 74 *a*.

36. Pentecost. Fol. 75 *a*.

37. The Friday of Gold, ܥܘܕܪܢܐ ܕܕܗܒܐ . Fol. 76 *a*.

38. The second to the seventh Sunday of the Apostles. Fol. 77 *a*.

39. The last Friday of the Fast of the Apostles, ܥܘܕܪܢܐ ܕܥܠܠ ܨܘܡ ܫܠܝܚܐ . Fol. 84 *a*.

40. The last Sunday, ܫܒܬܐ ܕܥܠܠ ܕܨܘܡ ܫܠܝܚܐ . Fol. 85 *b*.

41. The second to the seventh Sunday of the Week of Summer, ܥܕܬܐ ܕܩܝܛܐ . Fol. 86 *b*.

42. The first to the third Sunday of the Week of Elias, ܥܕܬܐ ܕܐܠܝܐ ,ܬܫܒܝ . Fol. 92 *b*.

43. The Invention of the holy Cross, ܥܕܬܐ ܕܫܟܚ ܒܝܠܕ ܨܠܝܒܐ . Fol. 96 *b*.

44. The first to the fourth Sunday after the Invention. Fol. 98 *a*.

45. The first to the fourth Sunday of the Week of Moses, ܥܕܬܐ ܕܡܫܐ ,ܬܫܒܝ . Fol. 102 *a*.

46. The first to the fifth Sunday of the Dedication, ܚܡܫܐ . Fol. 106 *b*.

47. The Commemoration of Mār Phetion, ܙܟܝ ܦܛܝܘܢ . Fol. 112 *b*.

48. The Commemoration of Mār George, ܙܟܝ ܓܝܘܪܓܝܣ . Fol. 112 *b*.

49. The Commemoration of Mār Abbā the Catholicus, ܙܟܝ ܐܒܐ ܩܬܘܠܝܩܐ . Fol. 114 *a*.

50. For the Dead, ܡܢܐ ܕܡܝܬܐ . Fol. 115 *a*.

51. Rogationary Lessons, ܡܢܐ ܕܩܛܢܝܐ . Fol. 125 *a*.

52. In Scarcity of Rain, ܕܥܠ ܚܘܪܒܢܐ ܕܡܛܪܐ . Fol. 129 *a*.

53. At the Consecration of a Bishop, ܕܥܠ ܣܝܡ ܩܫܝܫܐ . Fol. 129 *a*.

54. For a man who makes benefactions, ܕܥܠ ܓܒܪܐ ܕܥܒܕ ܛܝܒܘܬܐ . Fol. 130 *b*.

55. When there is an Earthquake, ܕܥܠ ܕܐܬܐ ܪܓܫܐ . Fol. 131 *b*.

56. For any one Saint, ܕܥܠ ܚܕ ܩܕܝܫܐ . Fol. 132 *b*. Imperfect.

At the foot of fol. 132 *a* there is a note stating that the stylite Samuel, the son of Cyriacus, repaired and bound this book (about A. D. 1089; see Add. 14,490, fol. 275 *a*). ܫܪܒ ܐܬܩܛܠ ܫܡܘܐܝܠ ܒܪ ܩܘܪܝܩܘܣ ܕܥܒܕ ܠܗܕܐ ܣܦܪܐ ܘܫܪܐ ܠܗ ܒܟܠ ܡܢܗ ܕܡܫܟܚ ܒܝܕ ܚܛܝܐ ܘܥܒܕ ܒܗ ܛܒ ܠܗ ܒܫܠܡܐ ܐܡܝܢ : ܠܐ ܢܗܘܐ ܠܗ ܕܢܥܡ ܒܗ ܐܠܐ ܡܢ ܕܐܬܩܛܠ ܐܡܝܢ .

The words ܩܠ ܩܕܡ ܩܕܡ, on the margin of fol. 2 *b*, show that some Consolatory Discourses for the Dead were once bound with this volume.

[Add. 14,491.]

CCCXLV.

Paper, about 10 in. by 5⅞, consisting of 84 leaves, many of which are much stained and torn, especially foll. 1—9, 16, 27, 32, 39—47, and 81—84. The quires, the number of which is uncertain, are signed with letters. Leaves are wanting at the beginning and end, as well as after foll. 1, 8, 9, 29, 32, 39, 47, 76, 80, 82, and 83. There are from 26 to 29 lines in each page. The writing is good and regular, of the xi[th] cent., with numerous Syriac vowels and accents. This manuscript contains—

A Nestorian Lectionary from the Old and New Testaments, for the Sundays and Festivals of the whole year, originally consisting of two parts, both now very imperfect, viz. foll. 1—47 and foll. 48—84.

1. The Nativity of our Lord; imperfect. Fol. 1 *a*.

2. The first Sunday after the Nativity, ܚܕ ܒܫܒܐ ܕܡܥܕܪܐ ܕܫܒܥܐ ; imperfect. Fol. 1 *b*.

3. The second do., ܬܪܝܢ ܒܫܒܐ ܕܡܥܕܪܐ ܕܫܒܥܐ . Fol. 3 *b*.

4. The Epiphany, ܙܟܝ ܕܬܫܥܐ ܒܛܒܝܬܐ ; imperfect. Fol. 6 *b*.

5. The Commemoration of S. John the Baptist; imperfect. Fol. 9 *a*.

6. The first Sunday after the Epiphany, ܚܕ ܒܫܒܐ ܕܡܥܕܪܐ ܕܫܒܥܐ . Fol. 11 *a*.

7. The Friday of the Commemoration of S. Peter and S. Paul, ܙܟܝ ܕܥܕܢܐ ܕܫܠܝܚܐ ܕܫܠܡ ܕܫܠܡ ܘܫܠܝܚ . Fol. 13 *a*.

8. The second Sunday after the Epiphany. Fol. 16 *b*.

9. The Wednesday of the Commemoration of Sergius and Bacchus, ܙܟܝ ܕܥܕܢܐ ܕܩܕܝܫܝܢ ܣܪܓܝ ܘܒܟܘܣ ܙܟܝ, ܫܠܝܚ ܕܟܠ ܫܢܐ . Fol. 19 *a*.

10. The Friday of the Commemoration of the Evangelists, ܙܟܝ ܕܥܕܢܐ ܕܫܠܝܚ ܘܐܘܢܓܠܝܣܛܐ . Fol. 21 *a*.

11. The third Sunday after the Epiphany. Fol. 25 *a*.

12. The Friday of the Commemoration of the Greek Doctors, Diodorus, Theodore, and Nestorius, ܙܟܝ ܕܥܕܢܐ ܕܫܠܝܚ ܕܝܘܕܘܪܘܣ ܐܦ ܙܟܝ, ܕܝܘܕܘܪܘܣ . ܙܟܝ, ܬܐܘܕܘܪܘܣ . ܙܟܝ, ܢܣܛܘܪܝܘܣ (the names have been almost completely effaced, especially the third). Imperfect. Fol. 28 *a*.

13. Imperfect at the beginning. Fol. 30 *a*.

14. The fifth Sunday after the Epiphany, ܫܒܬ ܒܪ ܬܫܥܝܢ ܕܥܝܕܐ . Imperfect. Fol. 31 *b*.

15. The Friday of the Commemoration of S. Stephen, ܥܪܘܒ ܕܟܢܘܫܐ ܕܣܛܦܢܘܣ ܩܕܡܝܐ . Fol. 33 *b*.

16. The sixth Sunday after the Epiphany. Fol. 36 *a*.

17. The Friday of the Commemoration of the Fathers, the Catholic Patriarchs, ܥܪܘܒ ܕܟܢܘܫܐ ܕܐܒܗܬܐ ܩܬܘܠܝܩܝ ܩܕܡܝܐ ܕܒܝܬ ܐܒܐ* . Imperfect. Fol. 38 *b*.

18. Imperfect at the beginning. Fol. 40 *a*.

19. The Friday of the Commemoration of any one Saint, and of Mār Abbā the Catholic, [ܥܪ]ܘܒ ܕܟܢܘܫܐ ܕܐܒܗܬܐ ܩܬܘܠܝܩܝ ܐܒܐ , ܥܪܘܒ ܕܟܢܘܫܐ , ܩܕܡܝܐ . Fol. 40 *a*.

20. The eighth Sunday after the Epiphany, [ܫ]ܒܬ ܒܪ ܬܡܢܝ [ܥܝܕܐ]; imperfect. Fol. 47 *a*.

21. Imperfect at the beginning. Fol. 48 *a*.

22. In time of Famine, ܒܥܕܢ ܩܛܝܐ . Fol. 51 *b*.

23. In time of Earthquake, ܒܥܕܢ ܙܝܥܐ . Fol. 56 *a*.

24. For the Dead, ܒܥܕܢ ܕܡܝܬܐ ; viz.

a. For Priests, Deacons, etc., and for Silas the ascetic, ܠܟܗܢܐ . ܠܡܫܡܫܢܐ ܘܠܣܝܠܐ ܣܒܐ ܩܕܝܫܐ . Fol. 61 *a*.

b. For the martyr Shīrīn, and for Virgins, ܠܫܝܪܝܢ ܩܕܝܫܬܐ ܘܠܒܬܘܠܬܐ ܩܕܝܫܬܐ . Fol. 64 *b*.

c. For Bishops, Priests, and Deacons, who have children or brothers, ܠܐܝܠܝܢ ܕܐܝܬ ܠܗܘܢ ܒܢܝܢ ܐܘ ܐܚܘܗܝ ܕܒܫܡܫܐ ܕܐܝܬ ܠܗܘܢ ܒܢܝ . Fol. 65 *b*.

d. For Priests, who have children, ܠܟܗܢܐ ܕܐܝܬ ܠܗܘ ܒܢܝ . Fol. 66 *a*.

e. For Priests, ܠܟܗܢܐ . Fol. 66 *b*.

f. For Priests, Doctors, and Solitaries, ܠܐܝܠܝܢ ܕܐܝܬ ܠܗܘܢ ܡܫܡܫܢܐ ܘܠܡܠܦܢܐ ܘܠܚܝܝܐ . Fol. 68 *a*.

g. For Deacons, Sub-deacons, Readers, and Monks, ܠܐܝܠܝܢ ܕܐܝܬ ܠܗܘܢ ܕܝܩܢܐ ܘܡܫܡܫܢܐ ܘܩܪܝܐ ܘܠܡܢܚܐ . Fol. 68 *b*.

h. Another, ܐܚܪܢ ; marg. ܠܐܝܠܝܢ ܕܐܝܬ ܠܗܘܢ ܛܠܝܐ , for Children. Fol. 69 *a*.

i. For Monks, ܠܐܝܠܝܢ ܕܐܝܬ ܠܗܘ ܡܢܚܐ . Fol. 69 *b*.

j. For Rulers, ܠܐܝܠܝܢ ܕܐܝܬ ܠܗܘ ܫܘܠܛܢܐ . Fol. 72 *a*.

k. In time of Pestilence, ܒܥܕܢ ܡܘܬܢܐ . Fol. 74 *a*.

l. For Nuns, ܠܐܝܠܝܢ ܕܐܝܬ ܠܗܝ ܒܢܬ ܡܢܚܐ ; imperfect. Fol. 76 *b*.

25. Several imperfect lessons and mutilated leaves, perhaps misplaced. Foll. 77—84.

[Add. 14,705.]

CCXLVI.

Vellum, about 13¾ in. by 10¼, consisting of 172 leaves, some of which are slightly stained and torn, especially foll. 60, 107, and 172. The quires, signed with letters, are 18 in number. Leaves are wanting after foll. 16, 25, and 30. Each page is divided into two columns, of from 18 to 26 lines. This volume is written in a large, regular Estrangĕlā of the xith cent., with numerous Syriac vowels and other marks, and contains—

A Nestorian Lectionary from the Gospels for the whole year. Title, fol. 1 *b*: ܠܐܝܠܝܢ ܕܐܝܬ ܠܗܘܢ ܒܫܠܡ ܕܒܫܪܥܐ ܕܥܝܢ ܕܒܫܒܥ ܕܒܫܒܬ ܒܥܕܢ ܕܡܬܠܝܢ ܥܠ ܫܡܥܘܢ ܩܐܦܐ .

1. The first Sunday of the Annunciation, ܫܒܬ ܩܕܡ ܒܬܘܠܬܐ . Fol. 1 *b*.

2. The first Friday; the Commemoration of Babæus of Nisibis and others: ܥܪܘܒ ܕܟܢܘܫܐ

* See Assemani, Bibl. Orient., t. iii., pars 1, pp. 198, 449, 569.

. ٥ . ܩܕܫ ܕܝ ܥܕ ,ܐܚܕ ܕܝܢ ܕܫܒܬܐ ܩܕܡܝܬܐ ,ܫܒܚܐ . Fol. 2 *b*.

3. The second Sunday. Fol. 3 *a*.

4. The second Friday; the Commemoration of Yeshūa'-yab and the other Catholics: ܕܫܒܬܐ ܩܕܡܝܬܐ ܕܥܕ ܕܐܚܕ ܒܫܒܬܐ ܕܐܚܕ ܒܗ ܕܥܕ ܒܗ ܕ

43. The third Sunday. Fol. 50 *b*.

44. The third Friday. Fol. 51 *b*.

45. The fourth Sunday. Fol. 53 *a*.

46. Monday in the fourth week of Lent. Fol. 55 *a*.

47. Tuesday. Fol. 56 *b*.

48. Wednesday, ܩܛܝܠܝܐ ܕܥܕ ܚܡܫܝܢ. Fol. 58 *b*.

49. Thursday. Fol. 59 *b*.

50. Friday. Fol. 60 *b*.

51. The fifth Sunday in Lent. Fol. 62 *a*.

52. The fifth Friday. Fol. 63 *b*.

53. The sixth Sunday. Fol. 66 *a*.

54. The sixth Friday. Foll. 67 *b* and 68 *b*.

55. Palm Sunday. Fol. 71 *a*.

56. Monday in the last week of Lent, ܫܒܘܥܐ ܕܐܬܝ ܡܢ ܩܕܡ ܦܨܚܐ. Fol. 73 *a*.

57. Tuesday. Fol. 74 *b*.

58. Wednesday. Fol. 76 *b*.

59. Thursday. Fol. 78 *a*.

60. The Friday of the Passion, ܥܢܝܬܐ ܕܡܪܢ. Foll. 80 *b* and 83 *b*.

61. The Eve of Sunday, ܡܢܝܐ ܕܩܕܡ ܚܕ ܒܫܒܬܐ ܕܩܝܡܬܐ ܕܡܪܢ ܡܢ ܡܝܬܐ. Fol. 89 *b*.

62. Lesson to be read over the (newly) Baptized, ܡܢܝܐ ܕܐܠ ܥܡܕܐ. Fol. 90 *a*.

63. The Night of the Sunday of the Resurrection of our Lord, ܠܠܝܐ ܕܝܘܡ ܚܕ ܒܫܒܬܐ ܩܝܡܬܐ ܕܡܪܢ. Fol. 90 *a*.

64. The Morning of the Sunday of the Resurrection, ܫܦܪܐ ܕܝܘܡ ܚܕ ܒܫܒܬܐ ܩܝܡܬܐ ܕܡܪܢ. Fol. 91 *b*.

65. The Sunday of the Resurrection, at the celebration of the Holy Eucharist, ܡܢܝܐ ܕܩܝܡܬܐ ܕܡܪܢ ܒܫܒܬܐ ܕܝܘܡ ܚܕ. Fol. 92 *a*.

66. Monday after the Resurrection. Fol. 93 *b*.

67. Tuesday. Fol. 95 *a*.

68. Wednesday. Fol. 97 *a*.

69. Thursday, Fol. 98 *a*.

70. The Friday of the Confessors, ܥܢܝܬܐ ܕܡܘܕܝܢܐ. Fol. 98 *a*.

71. New Sunday. Fol. 99 *b*.

72. The Commemoration of the martyr George, on the 24th of Nīsān: ܥܢܝܬܐ ܕܓܝܘܪܓܝܣ ܒܪ ܩܣܛܘܢܐ ܕܡܪܢ. Fol. 100 *b*.

73. The Commemoration of Rabban Hormizd and the Solitaries, ܥܢܝܬܐ ܕܪܒܢ ܗܘܪܡܙܕ ܘܚܒܝܫܐ. Fol. 101 *b*.

74. The second Friday after the Resurrection; the Commemoration of Abimelech and Gregory: ܥܢܝܬܐ ܕܫܒܬܐ ܬܪܝܨܐ ܒܬܪ ܩܝܡܬܐ ܕܡܪܢ ܥܠ ܐܒܝܡܠܟ ܘܓܪܝܓܘܪ. Fol. 101 *b*.

75. The third Sunday. Fol. 101 *b*.

76. The third Friday; the Commemoration of John, Abraham, etc., metropolitans of Arbel: ܥܢܝܬܐ ܕܫܒܬܐ ܬܠܬܐ ܕܝܘܡ ܚܕ ܒܫܒܬܐ ܕܝܘܚܢܢ ܐܒܪܗܡ ܘܫܪܟܐ ܡܛܪܦܠܝܬܐ ܕܐܪܒܝܠ. Fol. 102 *b*.

77. The fourth Sunday. Fol. 103 *a*.

78. The fourth Friday; the Commemoration of Sergius and Bacchus. Fol. 104 *b*.

79. The fifth Sunday. Fol. 104 *b*.

80. The fifth Friday; the Commemoration of the female martyr Shīrīn: ܥܢܝܬܐ ܕܫܝܪܝܢ ܒܬ. Fol. 106 *a*.

81. The sixth Sunday. Fol. 106 *b*.

82. The Ascension of our Lord. Fol. 108 *b*.

83. The sixth Friday after the Resurrection; the Commemoration of S. Paul and S. John. Fol. 109 *b*.

84. The seventh Sunday. Fol. 110 *a*.

85. The seventh Friday; the Commemoration of Mār Aḥā and others: ܥܢܝܬܐ ܕܫܒܬܐ ܫܒܝܥܝܐ ܕܥܕ ܟܠ ܩܕܝܫܐ ܐܚܐ ܘܚܒܪܘܗܝ ܕܐܬܪܗ. Fol. 111 *b*.

86. Whitsun Day, ܥܢܝܬܐ ܕܝܘܡ ܚܡܫܝܢ ܩܕܡ ܥܨܪܬܐ, ܥܨܪܬܐ. Fol. 112 *a*.

87. The Friday of Gold, ܥܕܬܐ ܕܗܒܐ. Fol. 113 *b*.

88. The second Sunday of the Apostles, ܬܪܥܣܪ ܫܒܝ ܫܠܝܚ. Fol. 115 *b*.

89. The second Friday of the Apostles; the Commemoration of Clement, Irenæus, etc.: ܥܕܬܐ ܕܐܠܦܝܢ ܕܩܠܝܡܣ ܘܐܝܪܝܢܐܘܣ ܘܫܪ. Fol. 116 *b*.

90. The third Sunday of the Apostles. Fol. 117 *a*.

91. The third Friday; the Commemoration of Athanasius, etc.: ܥܕܬܐ ܕܐܬܢܐܣܝܘܣ ܩܠܝܢܬܗ, ܘܫܪ. Fol. 118 *a*.

92. The fourth Sunday of the Apostles. Fol. 118 *a*.

93. The fourth Friday; the Commemoration of Febronia the martyr: ܥܕܬܐ ܕܦܒܪܘܢܝܐ ܩܕܝܫܬܐ. Fol. 120 *b*.

94. The fifth Sunday of the Apostles. Fol. 120 *b*.

95. The fifth Friday; the Commemoration of Damasus, bishop of Rome, etc. ܥܕܬܐ ܕܫܡܫܐ ܕܪܘܡܝ ܘܫܪ. Fol. 121 *b*.

96. The sixth Sunday of the Apostles. Fol. 122 *b*.

97. The sixth Friday; the Commemoration of Gregory: ܥܕܬܐ ܕܓܪܝܓܘܪܝܣ ܐܦܝܣܩܘܦܐ. Fol. 123 *b*.

98. The seventh Sunday of the Apostles. Fol. 123 *b*.

99. The Commemoration of S. Thomas, on the 3d of Tamūz. Fol. 125 *a*.

100. The last Friday of the week of the Apostles; the Commemoration of the Seventy (Disciples): ܥܕܬܐ ܕܫܒܥܝܢ. Fol. 127 *a*.

101. The last Sunday of the week of the Apostles, called *Nūsārdīl*: ܬܪܥܣܪ ܒܫܒܐ ܐܚܪܝܐ ܕܥܕܬܐ ܢܘܣܪܕܝܠ. Fol. 128 *a*.

102. The first Friday of *Ḥallelain*; the Commemoration of Jacob of Nisibis: ܥܕܬܐ ܩܕܡܝܬܐ ܕܒܢܝ ܥܩܐ. ܥܕܬܐ ܕܝܥܩܘܒ ܡܢ ܢܨܝܒܝܢ. Fol. 129 *b*.

103. The second Sunday of *Ḥallelain*. Fol. 129 *b*.

104. The second Friday; the Commemoration of Achudemes and other bishops of Nineveh: ܥܕܬܐ ܕܒܢܝ ܥܩܐ. ܕ. ܐܚܘܕܡܝ ܘܫܪ ܐܦܣܩܘܦܐ ܕܢܝܢܘܐ ܕܐܬܝܗܒ ܒܗ ܡܪܝ ܒܪ ܡܪܝ ܫܠܝܚܐ. Fol. 131 *b*.

105. The Commemoration of Mār Mārī the Apostle: ܥܕܬܐ ܕܡܪܝ ܫܠܝܚܐ. Fol. 131 *b*.

106. The third Sunday of *Ḥallelain*. Fol. 131 *b*.

107. The third Friday; the Commemoration of Shem-baiteh and other bishops of Nineveh: ܥܕܬܐ ܬܠܬܝܬܐ ܕܒܢܝ ܥܩܐ. ܫܡܒܝܬܗ ܘܐܦܣܩܘܦܐ ܕܢܝܢܘܐ ܕܐܬܝܗܒ ܒܗ ܡܪܝ ܒܪ ܡܪܝ ܫܠܝܚܐ. Fol. 134 *a*.

108. The fourth Sunday of *Ḥallelain*. Foll. 134 *a* and 135 *b*.

109. The fourth Friday; the Commemoration of Ma'nā, Marwān, and others, bishops of Pĕrāth (al-Baṣrah): ܥܕܬܐ ܕܥܕܬܐ ܪܒܥܝܬܐ ܕܡܢܐ ܘܡܪܘܢ ܘܫܪ ܐܦܣܩܘܦܐ ܕܦܪܬ. Fol. 136 *b*.

110. The fifth Sunday of *Ḥallelain*. Fol. 136 *b*.

111. The fifth Friday; the Commemoration of Shamūnī and her sons (the Maccabees). Fol. 138 *a*.

112. The sixth Sunday of *Ḥallelain*. Fol. 138 *a*.

113. The sixth Friday; the feast of the Congregation; the Vigil of the Angels (23d of Ab): ܥܕܬܐ ܕܥܕܬܐ ܫܬܝܬܐ ܕܥܕܬܐ ܕܟܢܫܝܐ. ܥܕܬܐ ܕܡܠܐܟܐ ܩܕܝܫܐ ܕܐܒ. Fol. 139 *a*.

114. Saturday, the Commemoration of the Prophets: ܥܕܬܐ ܕܐܒ. ܫܒܐ ܕܐܬܝ ܥܩܐ ܕܢܒܝܐ; and of Simeon bar Ṣabbā'ē: ܥܕܬܐ

ܫܒܚܐ ܕ ܡܠܦܢܐ ܥܠܝܐ ܗܠܠ . Fol. 139 *a*.

115. The seventh Sunday of *Ḥallelain*. Fol. 139 *a*.

116. The seventh Friday; the Commemoration of Ḳardag the martyr: ܗܠ ܕܟܪܕܓ ܫܗܝܕܐ . Fol. 140 *a*.

117. The first Sunday of the Fast of Elias: ܗܠ ܕܨܘܡܐ . ܕܐܠܝܐ ܫܪܝܪܐ ܕܐܠܝܐ . Fol. 140 *a*.

118. The first Friday of Elias; the Commemoration of Pāpā, Simeon, Shāhdost, and Bar-ba'shĕmīn, the Catholics: ܗܠ ܕܐܠܝܐ . ܕܐܠܝܐ ܕܟܬܘܠܝܩܐ ܦܐܦܐ ܫܡܥܘܢ ܫܗܕܘܣܬ ܘܒܪ ܒܫܡܝܢ ܕܐܠܦܝܢ ܕܡܠܦܢܐ . Fol. 141 *a*.

119. The second Sunday of Elias. Fol. 141 *a*.

120. The second Friday of Elias; the Commemoration of Būlīda' and Theodore, bishops of Pĕrāth (al-Baṣrah): ܗܠ ܕܐܠܝܐ ܕܐܦ ܒܘܠܝܕܥ ܘܬܐܘܕܘܪܘܣ ܐܦܣܩܦܐ ܕܦܪܬ . Fol. 142 *b*.

121. The third Sunday of Elias. Fol. 143 *a*.

122. The Invention of the Cross, on the 13th of Ilūl. Fol. 144 *b*.

123. A lesson for the following day, ܗܠ ܕܐܠܝܐ ܕܐܠ ܫܪܝܪܐ ܕܐܠ ܕܐܠ ܕܐܠ

139. The third Sunday of *Badĕmūth Ṣalma*. Fol. 155 *a*.

140. The third Friday; the Commemoration of Mār Bar-Ḳosrē: ... (sic) ... Fol. 156 *b*.

141. The fourth Sunday. Fol. 156 *b*.

142. The fourth Friday; the Commemoration of Rabban Yozadaḳ, ... Fol. 157 *b*.

143. The fifth Sunday. Fol. 157 *b*.

144. The fifth Friday; the Commemoration of Sabar-yeshūa' and others, the founders of congregations in Bēth-Nūhadrā: ... Fol. 159 *a*.

145. The first Sunday of the Dedication of the Church, ... Fol. 159 *a*.

146. The first Friday of the Dedication; the Commemoration of Eugenius, etc. ... Fol. 159 *b*.

147. The second Sunday. Fol. 160 *b*.

148. The second Friday; the Commemoration of Abraham, Dād-yeshūa', etc., the founders of congregations in the mountains of Izlā*: ... Fol. 161 *b*.

149. The third Sunday. Fol. 161 *b*.

150. The third Friday; the Commemoration of Paul, bishop of Nisibis: ... Fol. 162 *a*.

151. The fourth Sunday. Fol. 162 *a*.

152. The fourth Friday; the Commemoration of Jacob of Beth-'Abē, etc. ... Fol. 163 *a*.

153. The fifth Sunday. Fol. 163 *b*.

154. The fifth Friday; the Commemoration of 'Ebed-yeshūa' and others: ... Fol. 164 *b*.

155. Rogationary lessons: ... Fol. 164 *b*.

Subscription: ...

Then follow the ...; viz.

156. At the Consecration of a Bishop, ... Fol. 164 *b*.

157. In time of Drought, ... Fol. 165 *b*.

158. In time of Famine, ... Fol. 165 *b*.

159. In time of Earthquake, ... Fol. 167 *a*.

160. In time of Plague or Murrain, ... Fol. 168 *a*.

161. When Bread and Wine are withheld from the Church, ... Fol. 168 *a*.

162. For the Dead of both sexes, and of various ages and stations, ... Fol. 168 *a*.

The colophon, fol. 172 *a*, states that this manuscript was written at Moṣul, in the convent of Hormisdas or Hormuzd, by one 'Ebed-yeshūa', for the priest Mārī. Owing to a rent in the leaf, the date has been rendered in part illegible, but the words ..... [ر]حملاه ..... [د]حطر ... are still quite clear. The date

* See Assemani, Bibl. Or., t. ii., p. 327; t. iii. pars. i., pp. 93, 94, 155, 303, 344.

must therefore lie between A. Gr. 1325—95, A.D. 1014—84. From some faint traces of letters it appears to be most probably A. Gr. 1385, A. D. 1074. ...

On fol. 1 *a* there is a note, dated A. Gr. 1739, A. D. 1428, ... It is much effaced, which is to be regretted, as it seems to contain some historical particulars. [Add. 17,923.]

CCXLVII.

Paper, about 10¼ in. by 6⅞, consisting of 80 leaves, some of which are much stained and slightly torn, especially foll. 1 and 71—80. The quires, signed with letters, were originally nine in number, of which the last is wanting, and the first is imperfect, a leaf being lost at the beginning. Each page is divided into two columns, of 23 lines. The writing is a good, regular, Nestorian Estrangĕlā of the xiith or xiiith cent., with numerous Syriac vowels and other marks. This volume contains—

A Nestorian Lectionary from the Pauline Epistles. Each lesson is followed by a chant, ..., of which, however, only the first two or three words are given.

1. The first Sunday of the Annunciation; imperfect at the beginning. Fol. 1 *a*.
2. The second Sunday, ... Fol. 1 *b*.
3. The third Sunday. Fol. 2 *a*.
4. The fourth Sunday. Fol. 3 *a*.
5. The Nativity of our Lord, ... Fol. 3 *b*.
6. The first Sunday after the Nativity, ... Fol. 4 *b*.
7. The Commemoration of the blessed Virgin, ... Fol. 5 *a*.
8. The second Sunday after the Nativity. Fol. 6 *a*.
9. The Epiphany, ... Fol. 7 *a*.
10. The Commemoration of S. John the Baptist, ... Fol. 7 *b*.
11. The first Sunday after the Epiphany, ... Fol. 8 *b*.
12. The Friday of the Commemoration of S. Peter and S. Paul, ... Fol. 9 *a*.
13. The second Sunday after the Epiphany. Fol. 10 *b*.
14. The Commemoration of the Evangelists, ... Fol. 11 *a*.
15. The third Sunday after the Epiphany. Fol. 12 *a*.
16. The Commemoration of S. Stephen, ... Fol. 12 *b*.
17. The fourth Sunday after the Epiphany. Fol. 14 *a*.
18. The Commemoration of the Greek Doctors, ... Fol. 14 *b*.
19. The fifth Sunday after the Epiphany. Fol. 16 *a*.
20. The Monday of the prayer (of the Ninevites), ... Fol. 17 *a*.

21. The Tuesday. Fol. 18 *a*.
22. The Wednesday. Fol. 18 *a*.
23. The Thursday. Fol. 19 *b*.
24. The Commemoration of the Syrian Doctors, ܕܬܘܕܟܐ ܕܡܬܠܦܢ ܣܘܪܝܐ . Fol. 21 *a*.
25. The sixth Sunday after the Epiphany. Fol. 21 *b*.
26. The Commemoration of any one Saint, ܕܬܘܕܟܐ ܕܟܠ ܚܕ ܩܕܝܫ . Fol. 23 *a*.
27. The seventh Sunday after the Epiphany. Fol. 24 *a*.
28. The Friday of the Dead, ܥܪܘܒܬܐ ܕܡܝܬܐ . Fol. 25 *a*.
29. The eighth Sunday after the Epiphany. Fol. 26 *a*.
30. The first Sunday in Lent, ܚܕ ܒܫܒܐ ܩܕܡ ܨܘܡ ܪܒܐ . Fol. 27 *a*.
31. Monday in the first week of Lent. Fol. 28 *b*.
32. Tuesday. Fol. 29 *b*.
33. Wednesday. Fol. 30 *b*.
34. Thursday. Fol. 31 *b*.
35. Friday. Fol. 32 *b*.
36. The second Sunday in Lent. Fol. 34 *a*.
37. The second Friday. Fol. 35 *b*.
38. The third Sunday. Fol. 36 *a*.
39. The third Friday. Fol. 37 *a*.
40. The fourth Sunday. Fol. 37 *b*.
41. Monday in the mid-week of Lent, ܬܠܬܐ ܒܫܒܐ ܕܡܨܥܬܐ . Fol. 38 *b*.
42. Tuesday. Fol. 39 *a*.
43. Wednesday. Fol. 40 *a*.
44. Thursday. Fol. 41 *a*.
45. Friday. Fol. 42 *a*.
46. The fifth Sunday in Lent. Fol. 42 *b*.
47. The fifth Friday in Lent. Fol. 43 *b*.
48. The sixth Sunday in Lent. Fol. 44 *b*.
49. The Friday of Lazarus, ܥܪܘܒܬܐ ܕܠܥܙܪ . Fol. 45 *b*.
50. Palm Sunday, ܕܥܣܪܝܢ . Fol. 45 *b*.
51. Monday in the last week of Lent, ܬܠܬܐ ܒܫܒܐ ܕܥܣܪܝܢ ܕܒܬܪ ܨܘܡ ܪܒܐ . Fol. 46 *a*.
52. Tuesday. Fol. 47 *a*.
53. Wednesday. Fol. 48 *a*.
54. The Thursday of our Saviour's Passover, ܚܡܝܫܝܐ ܕܦܨܚܐ ܕܡܪܢ . Fol. 49 *a*.
55. The Friday of the Passion, ܥܪܘܒܬܐ ܕܨܠܝܒܐ . Fol. 50 *a*.
56. The Great Saturday, ܫܒܬܐ ܕܒܪ ܫܒܬܐ . Fol. 51 *a*.
57. At the celebration of the holy Eucharist on (the Great) Saturday, ܩܘܪܒܢܐ ܕܒܪ ܫܒܬܐ . Fol. 52 *a*.
58. The Sunday of the Resurrection, ܚܕ ܒܫܒܐ ܕܩܝܡܬܐ . Fol. 52 *b*.
59. Monday in the Week of Weeks, ܬܠܬܐ ܒܫܒܐ ܕܫܒܘܥܬܐ . Fol. 53 *b*.
60. Tuesday. Fol. 54 *b*.
61. Wednesday. Fol. 55 *b*.
62. Thursday. Fol. 56 *a*.
63. The Friday of the Confessors, ܥܪܘܒܬܐ ܕܡܘܕܝܢ . Fol. 57 *b*.
64. New Sunday, ܚܕ ܒܫܒܐ ܚܕܬܐ . Fol. 58 *a*.
65. The third Sunday of the Resurrection. Fol. 59 *a*.
66. The Commemoration of Mār George, ܕܬܘܕܟܐ ܕܡܪܝ ܓܝܘܪܓܝ . Fol. 60 *a*.
67. The fourth Sunday of the Resurrection. Fol. 60 *a*.
68. The fifth Sunday. Fol. 61 *a*.
69. The sixth Sunday. Fol. 61 *b*.
70. The Ascension, ܣܥܪܐ ܕܥܠܝܢ ܠܫܡܝܐ . Fol. 62 *b*.
71. The seventh Sunday of the Resurrection. Fol. 63 *b*.
72. Pentecost, ܚܡܝܫܝܐ ܕܥܨܪܝܬܐ . Fol. 63 *b*.
73. The Friday of Gold, ܥܪܘܒܬܐ ܕܕܗܒܐ . Fol. 64 *a*.
74. The second Sunday of the Apostles, ܚܕ ܒܫܒܐ ܕܫܠܝܚܐ : ٢ : ω : ٥ : . Fol. 65 *a*.
75. The third Sunday (٣ : ٧). Fol. 65 *b*.

76. The fourth (ⲙ : ϥ). Fol. 66 *b*.
77. The fifth (ϩ : ϧ). Fol. 67 *b*.
78. The sixth. Fol. 68 *a*.
79. The seventh. Fol. 69 *b*.
80. The last Friday of the Week of the Apostles, ܥܪܘܒܬܐ ܕܫܒܚܐ ܕܫܠܝܚܐ. Fol. 70 *b*.
81. The Sunday that ends the Week of the Apostles, called ܢܘܣܪܕܝܠ, *Nūsārdīl*, ܚܕ ܒܫܒܐ ܕܫܠܝܚܐ ܕܣܝܡ ܠܗ ܡܪܢ ܢܘܣܪܕܝܠ. Fol. 71 *b*.
82. The second Sunday of Summer, ܬܪܝܢ ܒܫܒܐ ܕܩܝܛܐ. Fol. 72 *a*.
83. The third Sunday. Fol. 72 *a*.
84. The fourth. Fol. 73 *a*.
85. The fifth. Fol. 74 *a*.
86. The sixth. Fol. 74 *b*.
87. The seventh. Fol. 75 *b*.
88. The first Sunday of Elias, ٢٠: ܚܕ ܒܫܒܐ ܕܐܠܝܐ. Fol. 76 *b*.
89. The second Sunday. Fol. 77 *a*.
90. The third. Fol. 78 *b*.
91. The festival of the holy Cross, ܥܝܕܐ ܕܨܠܒܐ ܩܕܝܫܐ. Fol. 78 *b*.
92. The first Sunday after the Invention of the Cross, ܚܕ ܒܫܒܐ ܒܬܪ ܥܝܕܐ ܕܨܠܒܐ. Fol. 78 *b*.
93. The second Sunday. Fol. 79 *b*.
94. The third. Fol. 79 *b*.
95. The fourth; imperfect. Fol. 80 *b*.

There are some marginal notes in this manuscript, written by the scribe, mostly in Arabic. Occasionally they are explanatory of words or readings in the text; e.g. fol. 4 *a*, ܕܠܝܠ, marg. دليل; fol. 12 *a*, ܒܪ̈ܝܫܐ, marg. ابتدا; fol. 14 *a*, ܟܦܝܠ, marg. كفيل وضامن; fol. 32 *a*, ܕܡܫܟܚ ܒܟܠ ܙܒܢ, marg. وهي من بعض اجناس الحيات وهي حيوله; fol. 79 *b*, ܕܟܪ̈ܝܐ, marg. اعني ميدان الاكرة. More usually, however, they refer to the lessons; e.g. foll. 11 *a*, 16 *b*, 20 *b*, 25 *a*, 26 *a*, and 78 *b*.

Coptic numerals are sometimes used by the scribe, either alone or in connection with Arabic ones, to number the leaves, e.g. foll. 23—42, or the lessons, e.g. foll. 37 *a*, 59 *a*, 65 *a* and *b*, 66 *b*, 67 *b*, 68 *a*, 69 *b*, and 73 *a*.

There are a few attempts at ornamentation; e.g. foll. 27 *a*, 28 *a*, 45 *b*, and 49 *a*.

[Add. 14,688.]

CCXLVIII.

Paper, in its present mutilated state about 12¾ in. by 9¼, consisting of 187 leaves, many of which are much stained and torn, especially at the beginning and end. The quires, signed with letters, are 19 in number; but the first is imperfect, a leaf being wanting after fol. 2. Each page is divided into two columns, of from 17 to 19 lines. The writing is a good, regular, Nestorian Estrangĕlā, with numerous vowel-points and marks of punctuation, etc. This manuscript is dated A. Gr. 1518, A. H. 603 (A.D. 1206—07), and contains—

A Nestorian Lectionary from the Gospels for the Sundays and Festivals of the whole year.

1. The first Sunday of the Annunciation. Imperfect at the beginning. Fol. 3 *a*.
2. The second Sunday. Fol. 4 *b*.
3. The third. Fol. 6 *b*.
4. The fourth. Fol. 8 *a*.
5. The Nativity of our Lord. Fol. 9 *a*.
6. The first Sunday after the Nativity. Fol. 10 *b*.
7. The Friday of the Commemoration of the blessed Virgin. Fol. 12 *b*.
8. The second Sunday after the Nativity. Fol. 14 *a*.
9. The Epiphany. Fol. 16 *b*.
10. The Friday of the Commemoration of S. John the Baptist. Fol. 17 *b*.
11. The (first) Sunday after the Epiphany. Fol. 19 *a*.

12. The Commemoration of S. Peter and S. Paul. Fol. 20 *b*.

13. The second Sunday after the Epiphany. Fol. 22 *b*.

14. The Commemoration of the Evangelists. Fol. 24 *a*.

15. The third Sunday after the Epiphany. Fol. 25 *b*.

16. The Commemoration of S. Stephen. Fol. 26 *b*.

17. The fourth Sunday after the Epiphany. Fol. 28 *b*.

18. The Commemoration of the Greek Doctors. Fol. 30 *a*.

19. The fifth Sunday after the Epiphany. Fol. 31 *b*.

20. The Commemoration of the Syrian Doctors. Fol. 33 *b*.

21. The sixth Sunday after the Epiphany. Fol. 34 *b*.

22. The Commemoration of any one Saint, ܕܝܘܡܢܐ ܕܒܪ ܚܕ ܩܕܝܫ. Fol. 36 *a*.

23. The seventh Sunday after the Epiphany. Fol. 40 *a*.

24. The Commemoration of the Dead, the Children of Adam, ܕܝܘܡܢܐ ܕܟܠ ܒܢܝ ܐܕܡ. Fol. 41 *b*.

25. The eighth Sunday after the Epiphany. Fol. 43 *a*.

26. The first Sunday of Lent, ܚܕ̈ܪ̈ܐ ܕܨܘܡܐ ܪܒܐ. Fol. 44 *a*.

27. Monday of the first week in Lent. Fol. 45 *a*.

28. Tuesday. Fol. 46 *b*.

29. Wednesday. Fol. 47 *b*.

30. Thursday. Fol. 49 *a*.

31. Friday. Fol. 50 *b*.

32. The second Sunday in Lent. Fol. 51 *b*.

33. The second Friday. Fol. 52 *b*.

34. The third Sunday. Fol. 54 *a*.

35. The third Friday. Fol. 55 *b*.

36. The fourth Sunday. Fol. 57 *b*.

37. Monday of the Mid-week in Lent. Fol. 59 *b*.

38. Tuesday. Fol. 61 *a*.

39. Wednesday. Fol. 63 *b*.

40. Thursday. Fol. 65 *a*.

41. Friday. Fol. 66 *a*.

42. The fifth Sunday in Lent. Fol. 68 *a*.

43. The fifth Friday. Fol. 70 *a*.

44. The sixth Sunday. Fol. 72 *b*.

45. The sixth Friday. Fol. 74 *b*.

46. The seventh Sunday of Lent, or Palm Sunday, ܚܕ̈ܪ̈ܐ ܕܨܘܡܐ ܪܒܐ ܕܥܠ ܫܒܬܐ ܕܫܥܝܢ. Fol. 77 *b*.

47. Monday of the last week in Lent. Fol. 79 *b*.

48. Tuesday. Fol. 81 *b*.

49. Wednesday. Fol. 84 *a*.

50. Thursday of the Passover, ܚܕ̈ܪ̈ܐ ܕܦܨܚܐ. Fol. 85 *a*.

51. Friday of the Passion, ܥܠ ܨܠܘܬܐ ܕܫܥܐ. Fol. 87 *a* and 91 *a*.

52. The Great Saturday, ܫܒܬܐ ܕܫܒܬܐ. Foll. 101 *a*, and 103 *a*.

53. The Sunday of the Resurrection. Fol. 104 *a*.

54. Monday of the Week of Weeks, ܫܒܘܥܝܢ ܚܕ̈ܪ̈ܐ ܕܫܒܘܥܝܢ. Fol. 105 *b*.

55. Tuesday. Fol. 108 *a*.

56. Wednesday. Fol. 108 *a*.

57. Thursday. Fol. 110 *a*.

58. Friday of the Confessors. Fol. 110 *a*.

59. New Sunday. Fol. 111 *b*.

60. The Commemoration of Mār George (24th of Nīsān). Fol. 112 *b*.

61. The Commemoration of Abimelech and Gregory: ܥܠ ܕܝܘܡܢܐ ܕܐܒܝܡܠܟ ܘܓܪܝܓܘܪ ܕܒܓܒܠ ܩܪܝܒ ܕܒܫܦܠܐ ܕܐܪܥܐ. Fol. 113 *b*.

62. The third Sunday of the Resurrection. Fol. 113 *b*.

63. The Commemoration of Rabban Hormizd, ܕܝܘܡܢܐ ܕܫܒ ܨܘܡܐ ܕܫܒܬܐ ܕܪܒܢ ܗܘܪܡܙܕ. Fol. 115 *a*.

64. The third Friday, the Commemoration

of Sĕlīmōth, Adūnā, John, Abraham, and all the Metropolitans of Arbil: ܕܚܢܝܚܐ ܕܫܠܝܡܘܬ ܐܕܘܢܐ ܝܘܚܢܢ ܐܒܪܗܡ ܘܟܠ ܡܛܪܦܠܝܬܐ ܕܐܪܒܝܠ. ܡܠܦܢܐ ܚܠܬܐ ܕܫܢܝܬܐ. Fol. 115 *a*.

65. The fourth Sunday of the Resurrection. Fol. 115 *b*.

66. The fourth Friday, the Commemoration of Sergius and Bacchus. Fol. 117 *b*.

67. The fifth Sunday, the Commemoration of Addai the Apostle. Fol. 118 *b*.

68. The fifth Friday, the Commemoration of the martyr Shīrīn, ܕܚܢܝܚܐ ܕܫܝܪܝܢ. Fol. 120 *a*.

69. The sixth Sunday of the Resurrection. Fol. 121 *a*.

70. The Ascension of our Lord. Fol. 123 *a*.

71. The Commemoration of S. Paul and S. John, ܕܚܢܝܚܐ ܕܐܦ ܕܚܢܐ ܕܒܝܬ ܩܘܠܐ ܕܫܠܝܚܐ ܘܡܫܡܫܢܐ. Fol. 124 *b*.

72. The Sunday after the Ascension. Fol. 125 *a*.

73. Pentecost or Whitsun Day. Fol. 127 *a*.

74. The Lesson of the Adoration (of the holy Cross), ܩܪܝܢܐ ܕܣܓܕܬܐ. Fol. 128 *b*.

75. The Friday of Gold, ܕܚܢܝܚܐ ܕܕܗܒܐ. Fol. 131 *a*.

76. The second Sunday of the Week of the Apostles, ܕܒܪܒܚܝܢ ܫܒܬܐ ܕܫܠܝܚܐ. Fol. 133 *a*.

77. The second Friday, the Commemoration of Clement and Irenaeus; ܕܚܢܝܚܐ ܕܩܠܝܡܝ ܘܐܝܪܝܢܝ ܬܠܡܝܕܘܗܝ ܕܡܪܢ. Fol. 134 *b*.

78. The third Sunday. Fol. 134 *b*.

79. The third Friday, the Commemoration of Athanasius: ܕܚܢܝܚܐ ܕܐܬܢܐܣܝܘܣ. Fol. 136 *b*.

80. The fourth Sunday. Fol. 136 *b*.

81. The fourth Friday. Fol. 139 *b*.

82. The fifth Sunday. Fol. 139 *b*.

83. The fifth Friday, the Commemoration of Damasus: ܕܚܢܝܚܐ ܕܐܦ ܕܚܢܐ ܕܒܝܬ ܐܒܐ ܕܕܡܣܘܣ. Fol. 141 *b*.

84. The sixth Sunday of the Apostles. Fol. 141 *b*.

85. The sixth Friday, the Commemoration of Gregory and of S. Thomas the Apostle (3rd of Tamūz). Fol. 143 *b*.

86. The seventh Sunday of the Apostles. Fol. 143 *b*.

87. The last Friday of the week of the Apostles, ܕܚܢܝܚܐ ܕܥܒܕܝܢ ܥܓܒܬܐ ܕܫܒܬܐ. Fol. 145 *a*.

88. The last Sunday of the week of the Apostles. Fol. 146 *b*.

89. The first Friday of *Ḥallelain*, ܕܚܢܝܚܐ ܕܒܪܒܚܬܐ ܕܫܠܝܕ, the Commemoration of Jacob of Nisibis. Fol. 148 *a*.

90. The second Sunday of Summer, or of *Ḥallelain*, ܕܒܪܒܚܬܐ ܕܩܝܛܐ ܕܫܒܚܬܐ ܕܫܠܝܕ. Fol. 148 *a*.

91. The second Friday; the Commemoration of Achudemes (ܐܟܝܕܡܘ ܘܡܘܫܐ), Achudemes, and Moses, bishops of Nineveh (Mosul). Fol. 150 *b*.

92. The third Sunday of Summer. Fol. 151 *a*.

93. The third Friday; the Commemoration of Shem-baiteh (ܫܡ ܒܝܬܝ), Kĕlīl-yeshūa' (ܟܠܝܠܝܫܘܥ), and Shūbḥā-l'alāhā, bishops of Nineveh. Fol. 154 *a*.

94. The fourth Sunday of Summer. Fol. 154 *a*.

95. The fourth Friday; the Commemoration of Ma'nā (sic, ܡܢܐ) and Marwān (ܡܪܘܢ), bishops of Pĕrāth (ܦܪܬ) or al-Baṣrah. Fol. 156 *a*.

96. The fifth Sunday of Summer. Fol. 156 *a*.

97. The fifth Friday; the Commemoration of Shamūnī and her sons (the Maccabees). Fol. 158 *a*.

98. The sixth Sunday of Summer. Fol. 158 *b*.

99. The sixth Friday; the Commemora-

tion of (Simeon) Bar-Ṣabbā'ē (ܕܒܪ ܨܒܥܐ). Fol. 159 *b*.

100. The seventh Sunday of Summer. Fol. 160 *a*.

101. The seventh Friday; the Commemoration of Ḳardag (ܕܒܪ ܩܪܕܓ ,ܥܕ). Fol. 161 *a*.

102. The first Sunday of Elias. Fol. 161 *b*.

103. The first Friday; the Commemoration of Pāpā (ܦܦܐ), Simeon, Shahdost (ܫܡܥܘܢ ,ܫܗܕܘܣܬ), and all the Catholics. Fol. 163 *a*.

104. The second Sunday of Elias. Fol. 163 *a*.

105. The second Friday; the Commemoration of 'Abdā, bishop of Pĕrāth (ܥܕ ,ܥܒܕܐ ܐܦܝܣܩܘܦܐ ܕܦܪܬ). Fol. 165 *a*.

106. The third Sunday of Elias. Fol. 165 *a*.

107. The Invention of the Cross, ܕܒܪ ܫܟܚܬܐ . Fol. 167 *a*.

108. The Friday after the Invention; the Commemoration of Constantine and Helena (ܗܠܝܢܐ) his mother; the Commemoration of Sabar-yeshūa' (ܣܒܪܝܫܘܥ) the Catholic (17th of Ilūl). Fol. 169 *a*.

109. The Sunday after the Invention, or the fourth Sunday of Elias. Fol. 169 *a*.

110. The fourth Friday; the Commemoration of Jacob the Martyr (ܥܕ ,ܝܥܩܘܒ ܕܚܘܫܒ). Fol. 171 *b*.

111. The second Sunday after the Invention, or the fifth of Elias. Fol. 171 *b*.

112. The third Sunday after the Invention, or the sixth of Elias. Fol. 173 *a*.

113. The fourth Sunday after the Invention, or the last Sunday of the Week of Elias. Fol. 175 *a*.

114. The first Sunday of the Week of Moses. Fol. 177 *a*.

115. The second Sunday. Fol. 178 *b*.

116. The Commemoration of Phetion (ܦܛܝܘܢ), 25th of the first Teshrī. Fol. 179 *b*.

117. The third Sunday of Moses. Fol. 179 *b*.

118. The Commemoration of Mār Ḳosrē (ܥܕ ,ܡܪܝ ܩܘܣܪܘ). Fol. 180 *a*.

119. The fourth Sunday of Moses. Fol. 180 *a*.

120. The first Sunday of the Consecration of the Church. Fol. 180 *a*.

121. The second Sunday. Fol. 181 *a*.

122. The third. Fol. 182 *b*.

123. The fourth. Fol. 183 *b*.

Subscription, fol. 185 *a*: ܥܠܝܗ ܒܪܟܬܐ ܕܒܝܕܥܒܕ ܦܪܩܝܢ ܕܥܡܗ .

124. Lessons (ܩܕܝܫܐ) for the ferial days, from Monday to Thursday. Fol. 185 *a*.

125. Lessons in time of Drought, ܩܕܝܫܐ ܕܥܝܢܐ ܕܓܠܝܢܐ; at the consecration of a Bishop or Metropolitan, ܩܕ ܩܕܝܫܐ ܕܒܫܘܡ ܩܕܡܝܐ ܘܡܛܪܦܠܝܛܐ [ar]; and for the Dead of various ages and ranks, ܩܕܝܫܐ . Fol. 185 *b*.

The colophon, fol. 186 *a*, is very much mutilated. It informs us that this Lectionary was drawn up according to the use of the convent of Beth-'Abē, which was instituted by its founder Rabban Jacob. The name of the scribe was Daniel, and he wrote it A.D. 1206—07, when Yab-alāhā* was Catholic Patriarch of Seleucia and Ctesiphon. ܥܠܡ ܠܡܚܕ ܩܕܝܫܐ ܕܥܡ ܩܕܡܝܐ ܕܒܝܬ ܐܒܐ ܕܒܝܬ ܩܛܝܢܐ ܕܒܪ ܥܠܝܐ ܕܒܝܬ ܡܢܐ ܩܕܝܫܐ ÷ ܒܫܢ ܫܢ ܩܕܝܫܐ ܕܒܝܬ ܩܕܝܫܐ ܕܒܝܬ ܩܕܝܫܐ ܕܒܝܬ

[ر]سه ركه حمه لحنه سه ركه . . ةصه
. . . . . مح . حسحه حصهه مح
ح رحمحصهه ركه . . . . لحه حمه عمه لحه
. . . . ح لحنه ح ملهه ركحهه . . . . ح حدقه
ركه حمه ح حد سه سمه ركه ح حنه ح
. لحنه . ركه سقه [ر]حمه سه ركهنه
. ركه حدسه حصهه . ركه[ه] حلمه
. ركه[ر]حنه ، ركه ، علسه حمحنهه سله
. ركهلهه ركله نحه ، حنه . مهلهه
. . . . . حلنهه
. . . . . .

Foll. 1 and 2 contain a modern index to all the portions of Scripture comprised in this Lectionary.

On fol. 187 *b* there is the autograph of "Edwd Ives of Titchfield, Hants," followed by a note, dated "Turkey 1758, Sunday July 2^{d}," which states that the volume was purchased of a Deacon of the old Christian Church "at a poor Christian Town, called Camalisk-Gawerkoe, i.e. (as we were told) Christian-Gawerkoe, situated about a six hours journey to the southward of Mosul or Mosoul (ancient Nineveh)." In this church "the Relicts of Saint Barbara are entombed."

This manuscript once belonged to Dr. Adam Clarke. See the Catalogue of his Library, compiled by J. B. B. Clarke (London, 1835), p. 119.

[Egerton 681.]

CCXLIX.

Two paper leaves, about 12 in. by 9¾, both much stained and torn (Add. 17,224, foll. 34, 35). Each page is divided into two columns, of 19 or 20 lines. The writing is a large Estrangĕlā of the xiith or xiiith cent., with numerous Syriac vowels and other points. They contain—

Part of a Nestorian Lectionary from the Gospels. The remaining rubrics are—

1. The Epiphany, ركه حمحنه . Fol. 34 *b*.

2. The first Sunday after the Epiphany, ركه حمحنه حمحنه حمحنه . Fol. 35 *b*.

On the margin of fol. 34 *a* there is written in a very rude hand: حلم ركه حلم حمه سم مح (sic) ، ركه نهله ركه حمحنه ركه[ر]حمه ركه حمحنه ركه; and on fol. 35 *b* we find, in the same handwriting, the name of Rabban Behnām, ركه حمه ح حمحنه حمحنه سلم حمه .

[Add. 17,224, foll. 34, 35.]

CCL.

Vellum, 10⅛ in. by 7¾, consisting of 165 leaves, some of which are slightly stained and soiled. The quires, signed with letters (on the last leaf of each), were originally 22 in number, but the first is now lost. Each page is divided into two columns, of about 21 lines. This volume is written in a good, regular hand of the xith cent., the probable date being A. Gr. 1334, A.D. 1023; and contains—

I. A Lectionary from the Gospels, arranged according to the Malkite or Greek use, and called a *Synaxarion* (*συναξάριον*) *of Lessons* (ركه حمه, fol. 162 *b*).

1. Part of the lesson for Saturday in the second week after Easter. Fol. 1 *a*.

2. *a*. The third Sunday after Easter, the Commemoration of Joseph of Arimathea; سحد . ح . حمحنه حمه . حمحنه حمه ركه حمحنه . Fol. 1 *a*.

b. Monday in the third week after Easter, ركه حمحنه : ح : حد : د : مه . Fol. 1 *b*.

c. Tuesday, حمحنه : ح . ركه حمحنه . ح . مه ركه . Fol. 2 *a*.

d. Wednesday, حمحنه . ح . حد . ر . مه ركه . Fol. 2 *b*.

e. Thursday, . ح . ركه حمحنه حد : ه : مه . Fol. 3 *a*.

f. Friday, . ܟ . ܩܕܝܫܬ ܩܕܝܫܐ ܕܡܪ ܐܬܬܪܐ ܠܥܠܡܐ . Fol. 3 *a*.

g. Saturday, the Commemoration of Demetrius and other martyrs, ܩܕܝܫ ܕܡܪ . ܬܫܥܐ . ܟ ܥܕ ; marg. ܐܬܬܪܐ ܠܥܠܡܐ ܕܡܪ ܒܝܘ ܕܡܬܝܠܝ ܒܗ ܒܝܘ ܕܡܬܝ . Fol. 3 *b*.

3. *a*. The fourth Sunday after Easter, ܒ ܝܘܡ : ܩܝܡܬܐ ܕܒܥܠܐ . Fol. 4 *a*.

b. Monday in the fourth week after Easter, ܝܘܡ ܓ ܩܕܝܫܬ ܟܕ : ܕ : ܕܡܪ ܒܫܒܐ . Fol. 5 *a*.

c. Tuesday, ܓ ܩܕܝܫܬ ܩܕܡ ܕܡܪ ܒ ܝܘܡ . Fol. 5 *b*.

d. Wednesday in the mid-week of Pentecost (*μεσοπεντηκοστή*), . ܩܕܝܫܬ . ܓ . ܕܡܪ ܒ ܝܘܡ ✣ ܒ . ܓ. Fol. 6 *a*.

e. Thursday, : ܓ : ܩܕܝܫܬ . ܐ . ܕܡܪ . Fol. 7 *a*.

f. Friday, ܓ ܩܕܝܫܬ ܩܕܝܫܐ ܕܡܪ . Fol. 7 *b*.

g. Saturday, ܒ ܝܘܡ ܓ ܩܕܝ ܕܡܪ . Fol. 8 *a*.

4. *a*. The fifth Sunday after Easter, of the Samaritan woman; . ܒ ܝܘܡ : ܐ .. ܩܕܝ ܩܕܝ ܕܥܡ ܐ . Fol. 8 *b*.

b. Monday in the fifth week after Easter, ܒ ܝܘܡ : ܐ : ܩܕܝܫܬ : ܕ : ܕܡܪ . Fol. 10 *b*.

c. Tuesday, ܝܘܡ : ܐ . ܩܕܝܫܬ : ܟ : ܕܡܪ ܒ . Fol. 11 *a*.

d. Wednesday, ܝܘܡ : ܐ : ܩܕܝܫܬ ܓ ܕܡܪ ܒ . Fol. 11 *b*.

e. Thursday, ܝܘ : ܐ : ܩܕܝܫܬ : ܐ : ܕܡܪ ܒ ; marg. ܐܬܬܪܐ : ܕܡܬܝ ܕܡܬܝ . Fol. 12 *a*.

f. Friday, : ܐ : ܩܕܝܫܬ ܩܕܝܫܐ ܕܡܪ ܒ ܝܘܡ . Fol. 12 *b*.

g. Saturday, ܐ . ܩܕܝܫܬ ܩܕܝ ܕܡܪ . Fol. 13 *a*.

5. *a*. The sixth Sunday after Easter, of the blind man; : ܒ ܝܘܡ : ܕ : ܕܥܕ ܕܥܕ ܕܡܬܝ ܕܡܪ . Fol. 14 *a*.

b. Monday in the sixth week after Easter, ܒ ܝܘܡ : ܕ : ܩܕܝܫܬ : ܕ : ܕܡܪ . Fol. 15 *b*.

c. Tuesday, ܝܘܡ : ܕ : ܕܥܕ . ܟ . ܕܡܪ ܒ . Fol. 16 *a*.

d. Wednesday, ܝܘܡ : ܕ : ܩܕܝܫܬ ܓ ܕܡܪ ܒ . Fol. 17 *a*.

e. Thursday, the Feast of the Ascension of our Lord; ܝܘܡ . ܕ : ܩܕܝܫܬ : ܐ : ܕܡܪ ✣ ܒ . Fol. 17 *b*.

f. Friday, : ܕ : ܩܕܝܫܬ ܩܕܝܫܐ ܕܡܪ ܒ ܝܘܡ . Fol. 18 *b*.

g. Saturday, : ܕ : ܩܕܝܫܬ ܩܕܝ ܕܡܪ ܒ ܝܘܡ . Fol. 18 *b*.

6. *a*. The seventh Sunday after Easter, the Commemoration of the Nicene Fathers; ܩܕܝ ܒ ✣ ܐ ✣ ܕܥܕ . ܒ ܝܘܡ ܒ . ܩܕܝ ܕܥܕ ܕܡܪ ܒ ܩܕܝ ܕܥܕ . Fol. 19 *b*.

b. Monday in the seventh week after Easter, ܒ ܝܘܡ : ܐ : ܩܕܝ : ܕ : ܕܡܪ . Fol. 20 *a*.

c. Tuesday, ܩܕܝܫܬ ܕܥܕ : ܟ : ܕܡܪ : ܐ : ܕܗܠ . Fol. 20 *b*.

d. Wednesday, : ܩܕܝܫܬ ܕܥܕ : ܓ : ܕܡܪ : ܐ : ܕܗܠ . Fol. 21 *a*.

e. Thursday, : ܩܕܝܫܬ ܕܥܕ : ܐ : ܕܡܪ : ܐ : ܕܗܠ . Fol. 21 *b*.

f. Friday, : ܐ : ܩܕܝܫܬ ܩܕܝܫܐ ܕܡܪ : ܕܗܠ . Fol. 22 *a*.

g. Saturday before Whitsun Day, ܕܡܪ ܕܡܪ ܕܥܕ ܕܗܠ ܩܕܝ . Fol. 22 *b*.

7. *a*. Whitsun Day, ܕܥܕ ܕܗܠ ܕܡܪ ܒ . Fol. 23 *b*.

b. Whitsun Monday, ܕܗܠ ܝܘܡ : ܕ : ܕܡܪ . Fol. 24 *b*.

c. Whitsun Tuesday, ܝܘܡ : ܟ : ܕܡܪ ܕܗܠ . Fol. 25 *a*.

d. Wednesday in Whitsun week, : ܕܡܪ ܕܗܠ ܝܘܡ ܕ : ܓ . Fol. 25 *b*.

e. Thursday, ܒܫܒܬܐ ܕܥܨܪܐ . ܫ . ܒܗ ܕܦܠܝܣܐ .. Fol. 26 *a*.

f. Friday, ܒܫܒܬܐ ܕܥܨܪܐ ܕܚܕ . ܒܗ . Fol. 26 *b*.

g. Saturday, ܒܫܒܬܐ ܕܥܨܪܐ ܕܬܪܬܝܢ . ܒܗ . Fol. 26 *b*.

8. The first Sunday after Pentecost, the Commemoration of All Saints; ܒܫܒܬܐ ܕܥܨܪܐ . ܒܫܒܬܐ ܕܚܕ . ܕܟܠ ܩܕܝܫܐ . Fol. 27 *a*.

9. The second Saturday after Pentecost, ܒܫܒܬܐ ܕܥܨܪܐ ܕܬܪܬܝܢ : ܕ : ܒܗ . Fol. 27 *b*.

10. The second Sunday. Fol. 28 *a*.

11. The third Saturday. Fol. 28 *a*.

12. The third Sunday. Fol. 28 *b*.

13. The fourth Saturday. Fol. 29 *b*.

14. The fourth Sunday. Fol. 30 *a*.

15. The fifth Saturday. Fol. 30 *b*.

16. The fifth Sunday. Fol. 31 *a*.

17. The sixth Saturday. Fol. 31 *b*.

18. The sixth Sunday. Fol. 31 *b*.

19. The seventh Saturday. Fol. 32 *a*.

20. The seventh Sunday. Fol. 32 *b*.

21. The eighth Saturday. Fol. 33 *a*.

22. The eighth Sunday. Fol. 33 *b*.

23. The ninth Saturday. Fol. 33 *b*.

24. The ninth Sunday. Fol. 34 *a*.

25. The tenth Saturday. Fol. 34 *b*.

26. The tenth Sunday. Fol. 35 *a*.

27. The eleventh Saturday. Fol. 35 *b*.

28. The eleventh Sunday. Fol. 36 *a*.

29. The twelfth Saturday. Fol. 37 *a*.

30. The twelfth Sunday. Fol. 37 *a*.

31. The thirteenth Saturday. Fol. 37 *b*.

32. The thirteenth Sunday. Fol. 38 *a*.

33. The fourteenth Saturday. Fol. 38 *b*.

34. The fourteenth Sunday. Fol. 39 *a*.

35. The fifteenth Saturday. Fol. 39 *b*.

36. The fifteenth Sunday. Fol. 40 *a*.

37. The sixteenth Saturday. Fol. 40 *b*.

38. The sixteenth Sunday. Fol. 41 *a*.

39. The seventeenth Saturday. Fol. 42 *a*.

40. The seventeenth Sunday, : ܡ : ܒܫܒܬܐ . Fol. 42 *b*.

Here follows the rubric: : ܕ : ܒܫܒܬܐ ܕܚܕ ܒܫܒܬܐ ܕܥܨܪܐ ܕܠܘܩܐ ܥܠ ܣܥܕܘܬܐ ܕܠܥܡܐ .

41. The first Saturday of Luke, ܒܫܒܬܐ ܕܥܨܪܐ ܕܡܬܚܕܬܐ ܒܟ ܠܥܡܐ . Fol. 43 *a*.

42. The first Sunday of Luke, . ܒܫܒܬܐ ܕܡܬܚܕܬܐ ܕܡܬܚܕ . Fol. 43 *b*.

43. The second Saturday. Fol. 44 *a*.

44. The second Sunday. Fol. 45 *a*.

45. The third Saturday. Fol. 45 *a*.

46. The third Sunday. Fol. 45 *b*.

47. The fourth Saturday. Fol. 45 *b*.

48. The fourth Sunday. Fol. 46 *a*.

49. The fifth Saturday. Fol. 47 *a*.

50. The fifth Sunday. Fol. 47 *b*.

51. The sixth Saturday. Fol. 48 *a*.

52. The sixth Sunday. Fol. 48 *b*.

53. The seventh Saturday. Fol. 49 *a*.

54. The seventh Sunday. Fol. 49 *b*.

55. The eighth Saturday. Fol. 50 *b*.

56. The eighth Sunday. Fol. 50 *b*.

57. The ninth Saturday. Fol. 51 *a*.

58. The ninth Sunday. Fol. 51 *b*.

59. The tenth Saturday. Fol. 52 *a*.

60. The tenth Sunday. Fol. 52 *a*.

61. The eleventh Saturday. Fol. 52 *b*.

62. The eleventh Sunday. Fol. 53 *a*.

63. The twelfth Saturday. Fol. 53 *b*.

64. The twelfth Sunday. Fol. 54 *a*.

65. The thirteenth Saturday. Fol. 54 *b*.

66. The thirteenth Sunday. Fol. 55 *a*.

67. The fourteenth Saturday. Fol. 55 *b*.

68. The fourteenth Sunday. Fol. 56 *a*.

69. The fifteenth Saturday. Fol. 56 *a*.

70. The fifteenth Sunday. Fol. 56 *b*.

71. The sixteenth Saturday. Fol. 57 *a*.

72. The sixteenth Sunday. Fol. 57 *b*.

73. The seventeenth Saturday. Fol. 57 *b*.

74. The seventeenth Sunday (lesson from the Gospel of S. Matthew, ch. xv. 21—28). Fol. 58 *a*.

75. The eighteenth Saturday. Fol. 58 *a*.

76. The eighteenth Sunday of Luke, of the Prodigal Son; ܒܫܒܬܐ : ܢ . ܒܪ ܕܐܢܐ ܥܒܕ ܠܗ ܐܒܘܗܝ . Fol. 58 *a*.

77. The Saturday of Flesh (τῆς ἀπόκρεω), ܫܒܬ ܒܣܪܐ . Fol. 59 *a*.

78. The Sunday of Flesh, ܚܕ ܒܣܪܐ . Fol. 59 *b*.

79. The Saturday of Cheese (τοῦ τυροφάγου), ܫܒܬ ܒܪܝܬ ܚܠܒܐ . Fol. 60 *b*.

80. The Sunday of Cheese, ܚܕ ܒܪܝܬ ܚܠܒܐ . Fol. 61 *a*.

81. *a*. Monday in the first week of Lent, ܒܫܒܐ ܩܕܡ : ܐ : ,ܣܗܕܐ : ܒ : ܫܒ . Fol. 61 *b*.

b. Tuesday. Fol. 61 *b*.

c. Wednesday. Fol. 61 *b*.

d. Thursday. Fol. 62 *a*.

e. Friday. Fol. 62 *a*.

f. Saturday, the Commemoration of the martyr Theodore; ܫܒܬ ܕܟܪܢܐ ܕܬܐܘܕܘܪܘܣ ܩܪܒ ܠܥܡܐ . ܒܫܒܐ . Fol. 62 *a*.

82. The first Sunday in Lent, the Commemoration of Moses and Aaron; . ܐ . ܚܕ ܕܬܐܘܕܘܪܘܣ ܘܐܗܪܘܢ ܩܪܒ ܠܥܡܐ . ܒܫܒܐ . Fol. 62 *b*.

83. The second Saturday. Fol. 62 *b*.

84. The second Sunday. Fol. 63 *a*.

85. The third Saturday. Fol. 63 *b*.

86. The third Sunday. Fol. 63 *b*.

87. The fourth Saturday. Fol. 64 *a*.

88. The fourth Sunday. Fol. 64 *b*.

89. The fifth Saturday. Fol. 65 *a*.

90. The fifth Sunday. Fol. 65 *b*.

91. The sixth Saturday, of Lazarus; ܫܒܬ ܕܠܥܙܪ : ܒܫܒܐ : ܐ : ܫܒܬ . Fol. 66 *a*.

92. Palm Sunday, ܚܕ ܕܥܠܐ ܠܝܪܘܫܠܡ . Fol. 68 *a*.

93. *a*. Monday in Passion Week, : ܒ : ܫܒ ܕܫܒܐ ܕܥܠܐ . Fol. 69 *b*.

b. Tuesday. Fol. 72 *a*.

c. Wednesday. Fol. 78 *b*.

d. Thursday, ܒܝܘܡ ܕܡܨܥ : ܓ . ܫܒ . Fol. 81 *a*.

ܫܒܬ ܕܥܠܐ . Fol. 86 *b*.

e. The Friday of the Crucifixion, ܫܒܬ ܕܨܠܒܐ ܒܝܘܡ ,ܫܒܬ Fol. 87 *a*.

ܫܒܬ ܕܩܒܪܐ . Fol. 102 *b*.

f. The Great Saturday, ܫܒܬ ܫܒܬ ܫܒ . Fol. 111 *b*.

94. Lessons for the Sundays of the Resurrection, after the *Syrian* use, according to the eight tones: ܫܒ ܩܕܡ ,ܫܒ ܕܩܘܡ ܡܢ ܡܬܐ ܠܥܠ

III. Select lessons for particular occasions,

1. The Dedication of the Church, Fol. 161 *a*.

2. On the occasion of any Calamity, Fol. 161 *a*.

3. On assuming the habit of a monk or nun, Fol. 161 *a*.

4. For the sick, Fol. 161 *b*.

5. For the dead, Fol. 161 *b*.

6. For the twelve Apostles, the seventy Disciples, Martyrs, Bishops, holy Women, the Prophets and the Angels. Fol. 161 *b*.

On fol. 162 *a*, at the foot of the second column, we read these words:

On foll. 162 *b* and 163 *a* there is a succession of notes, all in the same handwriting, informing us that this lectionary was written in the convent of Panteleêmon, generally called the convent of Elias the Prophet, situated in the province of Seleucia, on the Black Mountain* named the Boar's Head; that the scribe's name was John, the son of Joseph, who wrote it for another John, a priest of the church of Elias at Antioch; and that it was translated into Syriac from an accurate Greek copy in the year 1334, A.D. 1023.

* See Assemani, Bibl. Or., t. ii., p. 350.

On fol. 163 *a*, in the second column, we find the autograph of Athanasius, bishop of Ḳāra (a town between Ḥimṣ and Damascus), with the date A.M. 6644, A.D. 1136.

Μνήσ. κε † δούλόν σού. ἀθανάσιών. β. θεού ἐλεού ἐπισκώπόν Καρά. ἐυχεσθέ μῦ δηά τὸν Κν. ἡτης τω ἀνάγηνόσκῃ. ἐγράφη μηνός ϻ *ἡ* ϻη. ι. ε. ϻχ. ϻδ. ϻν. ιδ. *

"Lord, remember thy servant Athanasius the monk, by the mercy of God bishop of Ḳāra. Pray for me for the Lord's sake, whosoever may read this. Written on the sixteenth (?) day of the month of March in the year 6644, indiction XIV."

Next follow, fol. 163 *a*, lessons from the Gospels for Palm Sunday and for the Sundays from Easter to Whitsun Day, written apparently by Michael, bishop of Ḳāra, who has added, on fol. 164 *b*, a list of his predecessors in that see, viz. Christopher, Stephen, Jacob, Luke, Simon, Leontius, Simeon, Sergius, Joseph, and the above-mentioned Athanasius.

On fol. 162 *a*, second col., there is an Arabic note, recording the death of———*, bishop of Ḳāra, written by his disciple Yuḥannā bin Abi 'l-Fatḥ, A.M. 6768, A.D. 1259.

تنيّح السيد الاسقف ابا افثيمىوس قدّس الله روحه ونوّر ظريحه (ضريحه) اسقف محروسة قارا نهار الاثنين سابع عشر تشرين الثانى فى الساعة السادسة سنة ستة الالف (sic) سبعماية ثمانية ستين لكون العالم رحمنا الرب بصلواته (sic) وكتب العبد الخاطى يحنا بن ابي الفتح تلميذه وبوذياقن كنيسة قارا. (ὑποδιάκονος)

Fol. 165 is a torn leaf, which formed part of the original binding of the manuscript. It contains a notice in Arabic of the decease of the priest Yaḥyā or Yuḥannā, the son of

* So the MS., A. Gr. 1134 (A.D. 823); but as it evidently belongs to the same period as Add. 14,489, we should doubtless read ܪܥܬܒܠܗܐ, A. Gr. 1334 (A.D. 1023).

† The name of *Maurice*, ܡܘܪܝܩ, has been substituted for that of John.

* The name is very indistinctly written, and can scarcely be adequately rendered by our types.

Peter, the son of David, in the year 1528, A.D. 1217. The writing is much faded, so that some words are barely legible.

بيع العس يحنا بن العس بطرس ابن العس داوود رحمة الله وماصى (sic) من شهر كانون الاحر سنه وعر/ يوم بى سنه الف وحمل وثمانيه وعر/ من سنين الاسكندرين فيلبس

[Add. 14,488.]

CCLI.

Vellum, about 10⅞ in. by 8¼, consisting of 187 leaves, the first of which is slightly stained and torn. The quires, 24 in number, are signed with Syriac letters at the foot of the first page, and Greek letters at the top. A leaf is wanting after fol. 135. Each page is divided into two columns, of from 18 to 24 lines. This volume is written in a good, regular hand, and dated A. Gr. 1357, A.D. 1046. The contents, which are almost identical with those of Add. 14,488, are as follow—

I. A Lectionary from the Gospels, arranged according to the Malkite or Greek use, and called a *Synaxarion of Lessons*. Title: [حده]ذ ... (*συναξάριον*) ... .

1. *a*. Easter Sunday, ... (*πάσχα*) ... . Fol. 1 *a*.

b. Monday in the week of Rest, ... Fol. 1 *b*.

c. Tuesday, ... Fol. 2 *a*.

d. Wednesday, ... Fol. 3 *a*.

e. Thursday, the feast of S. James and S. John; ... . Fol. 4 *a*.

f. Friday, ... Fol. 4 *b*.

g. Saturday, ... Fol. 5 *a*.

2. *a*. New (Low) Sunday, ... Fol. 5 *b*.

b. Monday in the second week after Easter, ... Fol. 6 *b*.

c. Tuesday. Fol. 7 *a*.

d. Wednesday. Fol. 7 *a*.

e. Thursday. Fol. 7 *b*.

f. Friday. Fol. 8 *a*.

g. Saturday. Fol. 9 *a*.

3. *a*. The second (*read* third) Sunday after Easter, the Commemoration of Joseph of Arimathea and of the ointment-bearing women (*τῶν μυροφόρων*); ... . Fol. 9 *b*.

b. The following ferial days. Fol. 10 *b*.

4. *a*. The fourth Sunday after Easter, ... Fol. 12 *b*.

b. The following ferial days. Fol. 13 *b*.

5. *a*. The fifth Sunday after Easter, of the Samaritan woman; ... . Fol. 17 *a*.

b. The following ferial days. Fol. 19 *a*.

6. *a*. The sixth Sunday after Easter, of the blind man; ... . Fol. 22 *a*.

b. The following ferial days. Fol. 24 *a*.

7. *a*. The seventh Sunday after Easter, the Commemoration of the Nicene Fathers; ... . Fol. 28 *a*.

b. The following ferial days. Fol. 28 *b*.

8. *a*. Pentecost or Whitsun Day, ... Fol. 32 *b*.

b. The days of Whitsun week. Fol. 33 *b*.

9. The Sundays and Saturdays after Pentecost, from the first Sunday to the seventeenth. Fol. 36 *b*.

10. The Saturdays and Sundays of Luke, from the first Saturday to the eighteenth Sunday (of the Prodigal Son). Fol. 54 *b*.

11. The Saturday and Sunday of Flesh, ܒܫܡܐ. Fol. 72 *a*.

12. The Saturday and Sunday of Cheese, ܒܝܥܐ or ܒܝܥܐ ܕܓܒܢܐ (ἀποτύρωσις). Fol. 73 *a*.

13. Lent. Fol. 74 *b*.

14. Palm Sunday. Fol. 82 *a*.

15. *a*. Monday in Passion (Holy) week. Fol. 85 *a*.

b. Tuesday. Fol. 88 *a*.

c. Wednesday. Fol. 94 *a*.

d. Thursday, ܚܡܝܫܝ ܕܒܝ : ̄ : ܩܪ. Fol. 96 *a*.

e. The Friday of the Crucifixion.

ܠܠܐ ܩܕܝܫܐ. Fol. 102 *b*.

ܩܕܡܝܐ ܩܕܝܫܐ. Fol. 118 *b*.

ܕܡ ܩܪ ܕܝܢ ܕܝܢ. Fol. 124 *a*.

f. The Great Saturday, ܩܕܝ ܩܕܫ ܩܪ. Fol. 127 *b*.

16. Lessons for the Resurrection, eleven in number, ܐܒܕ ܕܡ ܫܬ ܡܙܡܪܢܐ ܠܐ ܫܒܥ ܩܕܡ ܡܫܝܚܐ ܕܚܝ. The last is imperfect. Fol. 129 *a*.

II. A Calendar of all the Saints' Days throughout the year, from Ilūl to Ab, with the proper lessons for each, according to the Greek use. Fol. 136 *a*.

III. Select lessons for particular occasions, ܫܒܚ ܚܡܫܝܐ ܕܒܚܝܪ ܩܕܝܫܐ ܕܥܒܕ ; viz.

1. The Dedication of the Church, ܩܕܘܫ ܒܝܬܐ. Fol. 182 *a*.

2. On the occasion of an Earthquake, ܠܡ ܐܠܗܝ ܐܝܟ ܕܥܒܕ ܐܝܬ. Fol. 182 *b*.

3. On assuming the habit of a monk or nun, ܩܕܝܫܐ ܕܠܒܫܐ : ̄ܥܒܕ. Fol. 182 *b*.

4. For the Sick, ܠܡܪܝ ̄ܥܒܕ. Fol. 182 *b*.

5. For the Dead, ܠܡܝܬܝ ̄ܥܒܕ. Fol. 182 *b*.

6. For the twelve Apostles, the seventy Disciples, Martyrs, Bishops, holy Women, the Prophets and the Angels. Fol. 183 *a*.

7. A lesson for the Nativity, when it falls on a Saturday or Sunday (see Add. 14,488, fol. 117 *a*), ܡܢ ܩܕܡ ܕܝܠܕ ܡܫܝܚܐ ܐܠܗܐ ܘܐܢܫܐ : ܒܫܒܬ ܐܘ ܒܚܕ ̄ܫܒܬ ܩܪ ܐܝܟ ܕܒܫܒܬ. Fol. 183 *b*.

8. Lessons for ferial or ordinary days, ܫܬܝܬ ܩܕܡ ܕܒܫܒܬ ܩܕܡ ܕܒܫܒܬ ܩܕܡ ܕܒܫܒܬ. Fol. 184 *a*.

9. Order of the Sundays in Pentecost, ✣ ܩܕܡ ܕܒܫܒܬ ✣ ܕܒܥܨܪܝܢ. Fol. 186 *a*. This has been added by a later hand.

A note on fol. 187 *a* informs us that this Lectionary was written in the year 1357, A.D. 1046, in the convent of Elias, on the Black Mountain called the Boar's Head, near Antioch, by a priest named John, from the town of ܒܝܬ ; and was paid for by a priest named Abbā —— (the name of Damianus is a later alteration), also from the town of ܒܝܬ, a disciple of the abbat Abbā Joseph. The writing of it was superintended by the monk Abbā —— (the words "Theodore the priest" are a later alteration). ..ܒܥܠ ܕܒܝ ܩܕܡ ܕܒܫܒܬ ܕܒܫܒܬ ܕܒܫܒܬ ܕܒܫܒܬ ..ܒܫܒܬ ܕܒܫܒܬ ܕܒܫܒܬ ..ܒܫܒܬ ܕܒܫܒܬ ..ܒܫܒܬ ..ܒܫܒܬ ..

ادكر يا رب امتك نفوا

الذى لها فى هذا الدير حظ ونصيب

يوسف الشماع وكونا حرمته وحشيمه*

ابراهيم النجارى وحرمته عفر الرب

حطاياهم له معنا حص ونصب

I.e., with points: اُذْكُرْ يا ربِّ أَمَتَكَ نفوا (?)

الذى (sic) لها فى هذا (sic) الدَّيْرِ حَظٌّ ونَصِيبٌ

يوسف الشَّمَّاع وكونا حُرْمَتُهُ و . . . . .

ابراهيم النجارى (?) وحُرْمَتُهُ غَفَرَ الربُّ

خَطَاياهم له معنا حص (حَظٌّ) ونَصِيبٌ

[Add. 14,489.]

CCLII.

Nineteen vellum leaves, about 8½ in. by 6¾, many of which are much soiled and mutilated. The quires are signed with letters. Each page is divided into two columns, of from 22 to 26 lines. The writing is neat and regular, of about the xith cent. These are—

Fragments of a Lectionary from the Old Testament, with troparia, prokeimena, etc., according to the Malkite use, comprising Lent, Palm Sunday and Passion Week.

[Add. 17,218, foll. 4—22.]

CCLIII.

Two vellum leaves, about 7 in. by 5½, much soiled and torn. The writing is a good, Malkite character, apparently of the xith cent. (Add. 14,667, foll. 72, 73). They formed—

Part of the fifteenth quire (مه) of a Lectionary, containing lessons from the New

* The word (sic) وحشيمه seems to be a later addition.

A more recent note, on fol. 187 *b*, states that it was deposited by a priest named Peter in the church of Elias on the Black Mountain.

Beneath this there are written in Arabic the names of several men and women connected with the said monastery, some of which, however, are hardly to be deciphered.

Testament, with propsalmata (ܦܣܠܡܘܬܐ), etc. The remaining rubrics are—

1. The Ascension, ܒܬܪ ܕܢܚ ܒܬܪ ܕܢܚ ܡܢ ܫܒܐ . Fol. 72 *b*.

2. The Elevation of the Cross, 14th Ilūl, ܒܫܒܬܐ ܕܩܕܡ ܙ̄ .. ܕܝܠܗ .. ܫܢܐ . Fol. 73 *a*.

3. The Vision of S. Paul, 15th Ilūl, ܫܢܐ ܕܝܠܗ .. ܙ̄ . ܫܒܬ ܒܫܒܐ ܕܩܕܡ. Fol. 73 *b*.

[Add. 14,667, foll. 72, 73.]

CCLIV.

Nineteen vellum leaves, about $9\frac{5}{8}$ in. by 8, all more or less stained and mutilated (Add. 14,664, foll. 1—17, 20, 21). They are written in double columns, in the Palestinian character and dialect, and belong apparently to the xth or xiith cent. These are—

Fragments of a Lectionary from the Gospels, similar to that contained in the Vatican manuscript, edited by Count Miniscalchi Erizzo (Evangeliarium Hierosolymitanum ex Cod. Vat. Palæstino etc., Verona, 1861—64).*

These leaves are palimpsest, with the exception of foll. 1, 2, 8, 20, and 21; and even of these, foll. 1 *a* and 2 *b* are disfigured by idle jottings. Of the remainder, foll. 4, 6, 10, and 15, are re-written on one side only.

The more modern text, which is written in a large, coarse Estrangĕlā of about the xiiith cent., comprises—

1. Fragments of the Gospel of S. John, according to the Ḥarklensian version. Foll. 3, 4 *a*, 11 *a*—15 *a*, and 17.

2. Portions of the discourse of Timotheus of Jerusalem on S. Luke, ch. ii. 25—35. See De la Bigne, Maxima Bibliotheca Vett. Patrum, t. v., pp. 1214—16. Foll. 10 *a*, 9, 5, 7, 16, and 6 *b*. The commencement of the extant Greek text is found on fol. 5 *a*:

ܠܥܕܐ ܕܫܡܥܘܢ ܠܗ ܫܡܥܐ . ܚܫܚܐ : ܗܐ ܫܡܥܐ ܠܫܡܥܘܢ ܒܪܝܟ ܒܫܡܗ . ܠܗ ܥܡ ܟܠ ܐܢܫ ܕܐܬܐ ܠܥܠܡ : ܐܡܪ ܠܗ ܫܡܥܘܢ ܗܘ ܕܩܒܠ ܠܗ ܒܐܝܕܘܗܝ . ܘܐܡܪ ܠܡܪܝܡ ܐܡܗ ܗܐ ܗܢ ܩܝܡ ܠܡܦܠ ܘܠܡܩܝܡ ܒܝܫܪܝܠ . ܘܠܐܬܐ ܕܢܗܘܐ ܠܣܝܡܐ ܕܡܬܩܛܠ : ܘܐܦ ܠܟ ܒܢܦܫܟ ܬܥܒܪ ܪܘܡܚܐ ܕܠܒܐ ܬܬܓܠܐ ܡܚܫܒܬܐ ܕܣܓܝܐܝ ܒܠܒܐ . ܘܗܘ ܐܢܫ ܒܝܫ ܒܝܘܡܘܗܝ ܫܡܥܘܢ . ܘܗܘ ܓܒܪܐ ܙܕܝܩ ܘܚܣܝܕ ܡܬܚܙܐ ܠܫܡܥܘܢ ܕܐܬܐ ܢܚܡܬܐ ܕܐܝܣܪܝܠ . ܘܪܘܚܐ ܩܕܫܐ ܗܘܬ ܥܠܘܗܝ . ܘܐܦ ܗܘ ܐܬܓܠܐ ܠܗ ܡܢ ܩܕܡ ܕܢܚܙܐ ܡܘܬܐ ܥܕ ܕܚܙܐ ܡܫܝܚܐ ܕܡܪܝܐ . ܘܐܬܐ ܒܪܘܚܐ ܠܗܝܟܠܐ . ܘܟܕ ܥܒܕܘ ܐܒܘܗܝ ܠܝܠܕܐ ܝܫܘܥ ܠܡܣܒ ܥܠܝܗܘܢ ܐܝܟ ܕܢܗܘܐ ܠܗ ܐܝܟ ܕܢܘܡܘܣ ܥܠ ܝܠܕܐ . ܘܒܪܟ ܠܗ ܫܡܥܘܢ

SERVICE-BOOKS.

MISSALS.

CCLV.

Two vellum leaves, about 11½ in. by 8¼, unfortunately much soiled and torn; written in double columns of 34 or 35 lines, in a fine Edessene hand of the vith cent. These are—

Fragments of an Anaphora, or perhaps of two Anaphoras.* On the verso of the one leaf there is the rubric: ܐܦ ܥܡ ܟܠܗܘܢ ܒܢܝܟ ܡܥܘܕܝܢ .

[Add. 14,669, foll. 20 and 21.]

CCLVI.

Seven vellum leaves, 6½ in. by 4¾, two of which are much torn. The writing is a neat, regular Estrangĕla of the viiith or ixth cent., with from 19 to 22 lines in each page. They contain fragments of the Anaphora of S. James, the brother of our Lord (see Renaudot, Liturg. Orient., t. ii., p. 29; Assemani, Codex Liturgicus Universæ Ecclesiæ, t. v., p. 131).

[Add. 14,523, foll. 1—7.]

CCLVII.

A vellum leaf, 6½ in. by 4¾, belonging to a manuscript of the viiith or ixth cent. The recto is written in Estrangĕlā, the verso in a more cursive character. It contains a portion of the Anaphora of S. James.

[Add. 14,523, fol. 8.]

CCLVIII.

A vellum leaf, 6½ in. by 4¾, belonging to a manuscript of about the xth cent.; written in a good, regular hand, and containing a portion of the Anaphora of S. James.

[Add. 14,523, fol. 9.]

CCLIX.

A vellum leaf, much stained and torn, containing part of an Anaphora, from a manuscript of about the xth cent.

[Add. 14,524, fol. 1.]

CCLX.

A vellum leaf, much stained and torn, containing a small portion of an Anaphora, from a manuscript of about the xth cent.

[Add. 14,524, fol. 2.]

* See a note by Dr. Bickell in the "Literarischer Handweiser," no. 88 (15 March, 1870), col. 56.

CCLXI.

Paper, about 9⅝ in. by 6½, consisting of 180 leaves, some of which are much stained and torn, especially foll. 1—7, 178 and 179. The quires, signed with letters, are 18 in number. Two leaves are wanting at the beginning. There are from 17 to 27 lines in each page. The writing is good and regular. This manuscript is dated A. Gr. 1493, A.D. 1182, and contains—

A collection of Anaphoras,* ܩܘܕܫܐ ܕܬܪܥܐ ܕܡܫܚܐ ܕܥܠ ܟܠ ܙܒܢ ܘܙܒܢ ܕܡܬܠܗ (fol. 3 *a*); viz.

1. Of S. James, ܩܘܕܫܐ ܕܝܥ ܫܠܝ̈ܚ ܐܒܘܢ ܕܒܫܡܝܐ. It is preceded by sundry prayers, a procœmium, ܪܝܫ ܣܕܪܐ, and a sedrā, ܣܕܪܐ ܪܝܫ . Fol 1 *a*.

2. Of S. John the Evangelist, ܩܘܕܫܐ ܕܝܘܚܢܢ ܫܠܝ̈ܚܐ ܥܠ ܫܡ (see Renaudot, Liturg. Orient., t. ii., p. 163). Preceded by a procœmium and sedrā. Fol. 14 *b*.

3. Of Ignatius, ܩܘܕܫܐ ܕܝܥ ܐܝܓܢܛܝܘܣ ܐܠܗܝ̈ ܫܡ . ܐܝܬ ܠܗ ܫܘܠܛܢ ܒܫܡܝܐ . ܩܕܡ ܠܗ ܣܕܪܐ ܘܩܕܡ ܠܗ ܬܪܥܐ . (sic) ܐܝܬ ܠܗ ܩܘܕܫܐ ܕܝܥ ܐܚܪܢ ܕܐܬܐ ܥܠ ܫܡ (see Renaudot, p. 215). Preceded by a procœmium and sedrā. Fol. 23 *a*.

4. Of Clement, the disciple of S. Peter, ܩܘܕܫܐ ܕܝܥ ܩܠܝܡܣ ܬܠܡܝܕ ܟܐܦܐ ܫܠܝ̈ܚ ܥܠ ܫܡ . ܐܝܬ ܠܗ ܬܪܥܐ ܘܩܕܡ ܠܗ ܣܕܪܐ (see Renaudot, p. 186). Preceded by a procœmium and sedrā. Fol. 37 *a*.

5. Of Julius, bishop of Rome, ܩܘܕܫܐ ܕܝܘܠܝܘܣ ܩܕܡ ܠܗ ܣܕܪܐ ܘܩܕܡ ܠܗ ܬܪܥܐ (see Renaudot, p. 227). Preceded by a procœmium and sedrā. Fol. 49 *a*.

6. Of Dionysius the Areopagite, ܩܘܕܫܐ ܕܝܥ ܕܝܢܝܣܝܘܣ ܐܪܝܘܦܓܝܛܐ ܩܕܡ ܠܗ ܣܕܪܐ ܘܩܕܡ ܠܗ ܬܪܥܐ (see Renaudot, p. 202). Preceded by a procœmium and sedrā. Fol. 56 *b*.

7. Of Gregory Nazianzen, ܩܘܕܫܐ ܕܝܥ ܓܪܝܓܘܪܝܘܣ ܡܠܦܢܐ ܕܐܝܩܘܢܝܐ ܕܒܪ ܢܙܝܢܙ . Beginning: ܐܝܬ ܠܗ ܚܕ ܦܬܚ ܕܐܝܬ ܠܗ ܫܘܠܛܢ ܒܟܠ ܙܒܢ ܘܙܒܢ ܕܡܬܠܗ ܐܡܝܢ . ܐܝܬ (see Assemani, Codex Liturgicus, t. vii., p. 185). Preceded by a procœmium and sedrā. Fol. 69 *a*.

8. Of John Chrysostom, ܩܘܕܫܐ ܕܝܥ ܕܝܘܚܢܢ ܦܡ ܕܗܒ ܬܫܒܚܬܐ (see Renaudot, p. 242). Preceded by a procœmium and sedrā. Fol. 83 *b*.

9. Of Cyril of Alexandria, or, according to the marginal note, of Jerusalem, ܩܘܕܫܐ ܕܝܥ ܩܘܪܠܘܣ ܦܛܪܝܪܟܐ ܕܐܠܟܣܢܕܪܝܐ ܐܘ ܕܝܪܘܫܠܡ ܒܗܠܝܢ ܕܐܡܪ ܒܗ ܩܘܪܝܠܘܣ ܐܦܣ ܥܠ ܡܐ ܕܐܡܪ ܒܗ ܐܦ ܥܠ ܗܕܐ . ܐܝܬ ܠܗ ܣܕܪܐ ܘܩܕܡ ܠܗ ܬܪܥܐ . Margin: ܐܝܬ ܠܗ ܩܘܕܫܐ ܕܝܥ ܩܘܪܠܘܣ ܦܛܪܝܪܟܐ ܕܐܠܟܣܢܕܪܝܐ ܐܘ ܕܝܪܘܫܠܡ ܕܐܡܪ ܒܗ ܐܦ ܥܠ ܗܕܐ . ܐܝܬ ܠܗ ܣܕܪܐ ܘܩܕܡ ܠܗ ܬܪܥܐ . See Renaudot, p. 275; Assemani, Cod. Liturg., t. v., p. 155. Preceded by a procœmium and sedrā. Fol. 97 *a*.

10. Of Celestinus, bishop of Rome, ܩܘܕܫܐ ܕܝܥ ܩܠܝܣܛܝܢܘܣ ܦܦܐ ܕܪܘܡܝ . This anaphora has been printed in the Journal of Sacred Literature for April, 1867. Preceded by a procœmium and sedrā. Fol. 108 *b*.

11. Of Jacob of Batnae, ܩܘܕܫܐ ܕܝܥ ܝܥܩܘܒ ܡܦܪܫܢܐ ܕܒܬܢܝ ܙܒܢ ܘܙܒܢ (see Renaudot, p. 356). Preceded by a procœmium and sedrā. Fol. 120 *a*.

12. Of Philoxenus of Mabug, ܩܘܕܫܐ ܕܝܥ ܦܝܠܘܟܣܝܢܘܣ ܡܦܪܫܢܐ ܕܡܒܘܓ . Beginning: ܐܝܬ ܠܗ ܫܘܠܛܢ ܒܟܠ ܙܒܢ ܘܙܒܢ ܕܡܬܠܗ ܐܡܝܢ . See Renaudot, p. 310. Preceded by a sedrā. Fol. 133 *a*.

13. Of Lazarus bar Sābtā, or Philoxenus, bishop of Bagdad, ܩܘܕܫܐ ܕܝܥ ܐܦ ܗܘ ܕܠܥܙܪ ܒܪ ܣܒܬܐ ܐܘ ܦܝܠܘܟܣܝܢܘܣ ܡܦܪܫܢܐ ܕܒܓܕܕ (see Renaudot, p. 399).

* The Formula of Institution, as it occurs in these and many other liturgies, is given in Neale's Liturgies of SS. Mark, James, etc., 2nd edit., by the Rev. Dr. Littledale, 1869, pp. 193—247.

Fol. 144 *b*. Subscription, fol. 155 *a*: ܫܠܡ ܗܘ ܠܟܬܒܐ ܕܢܝܚ ܒܪ ܫܡܥܘܢ ܡܢ ܩܪܝܬܐ ܕܚܐ ܕܒܝܬ ܐܠܗ ܕܒܪ ܫܒܝܐ ܕܒܝܬ ܐܠܗ ܕܐܒܘ ܛܘܒ ܥܠ ܟܠ ܡܢ ܕܢܫܬܡܫ ܒܗ ܘܢܩܪܐ ܥܠ ܫܡܗ ܕܚܝ ܘܢܫܬܒܚ ܠܡܪܢ ܘܠܡܪܝܡ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܣܠܐ ܘܗܠܠ ܠܝܗ ܠܥܠܡ ܥܠܡܝܢ

ܥܠ ܕܝ ܒܬܘܒ ܗ ܚܢ ܫܡ . ܥܠ ܕܝ
ܫܠܝܚܐ ܡܢ ܐܣܬ .

The third note states that the book was bound by Rabban Gabriel, the nephew of the bishop John.

ܒܪ ܗ ܕܟ ܠܡܐ ܡܢ ܕܝ ܒܢ
ܚ ܡܢ ܫܢ, ܒܣ ܫܢ ܕ ܥܠ .
ܡܢ ܥܠ ܐܣܬ . ܡ .

A later note, on fol. 179 *a*, dated A. Gr. 1606 (A.D. 1395), records the presentation of the volume by one Gregory to Rabban John of the convent of Matthew.

ܡܢ ܒܝܫܘܥ ܫܠ ܬܒܪ ܠܡܐ
ܡܢ ܠܢ ܒܣ ܫܢ ܕ ܒܥܘ ܗ ܢ
ܡܢ ܥܠ, ܥܠ ܐܠܗ ܠܡ ܫܢ ܫ ,ܥ
ܡܢ, ܣܠ ܒܢ ܥܠ ܡܬܫ ܡܬ
.[ܫܢ]

Fol. 180, contains, on the one side, a eucharistic prayer, in a hand of the xiv^th^ or xv^th^ cent.; and on the other, one of the usual anathemas, and a note, dated A. Gr. 1823, A.D. 1512.

[Add. 14,690.]

CCLXII.

Two paper leaves, much stained and torn, containing portions of an Anaphora, written in a small hand of the xii^th^ or xiii^th^ cent.

[Add. 14,737, foll. 51 and 52.]

CCLXIII.

Paper, about 10⅛ in. by 6⅝, consisting of 47 leaves. The quires appear to have been eight in number, but they are all more or less imperfect, leaves being wanting at the beginning, as well as after foll. 3, 11, 19, 25, 33, and 37. There are from 15 to 18 lines in each page. This manuscript is written in a good, regular hand, dated A. Gr. 1529, A.D. 1218, and contains—

A collection of Anaphoras; viz.

1. Of Julius of Rome, ܐܦܣ ܕܝܘܣ ܪܗܘܡ ܩܕܝܫ. Very imperfect. Fol. 1 *a*.

2. Of Philoxenus of Mabug, ܐܦܣ ܕܡܪ ܦܝܠܘܟܣܝܢܘܣ ܡܦܓ ܡܒܘܓ, beginning: ܐ . ܐܝܟ ܕܒ ܐܦ ܒܫ ܐܠܗ. See Renaudot, Liturg. Orient., t. ii., p. 301. Very imperfect. Fol. 2 *b*.

3. Of Jacob of Batnae, ܐܦ ܕܡܪ ܝܥܩܘܒ ܡܢ ܒܛܢܝ ܣܪܘܓ. Imperfect. Fol. 4 *b*.

4. Of S. Thomas the Apostle (sic!), ܐܦ ܕܡܪ ܬܐܘܡܐ ܫܠܝܚܐ ܕܡܪ ܐ . It is the anaphora of Thomas of Heraclea (see Renaudot, t. ii., p. 383). Imperfect. Fol. 16 *b*.

5. Of S. John the Evangelist, ܐܦ ܕܡܪ ܝܘܚܢܢ ܫܠܝܚܐ ܘܒܬܘܠܝ . Imperfect. Fol. 20 *a*.

6. Of S. James, the brother of our Lord. Imperfect. Fol. 26 *a*.

7. Of Xystus of Rome, ܐܦ ܕܡܪ ܣܘܣܛܘܣ ܐܦܣ ܩܕܝܫ. See Renaudot, t. ii., p. 134. Imperfect. Fol. 34 *a*.

8. Of Lazarus bar Sābtā, or Philoxenus, of Bagdad, ܐܦ ܕܡܪ ܠܐܙܪ ܒܪ ܣܒܛܐ ܡܢ ܒܓܕܕ . Imperfect. Fol. 37 *b*.

In the colophon, fol. 45 *b*, the scribe, Abu 'l-Faḍl, gives the date and a list of the contents, from which it appears that the Anaphora of Eustathius (see Renaudot, t. ii., p. 235) once stood at the commencement of the volume.

ܬܠܝ ܥܠ ܫܛܪ ܐܦܣ ܕܝܘܣ ܪܗܘܡ ܩܕܝܫ
ܬܪܟ : ܐܦܣ ܕܡܪ ܣܘܣܛܘܣ ܐܦܣ ܩܕܝܫ
: ܐ ܕܡܪ ܦܝܠܘܟܣܝܢܘܣ ܡܦܓ ܡܒܘܓ :
ܕܡܪ ܐ ܕܡܪ ܝܥܩܘܒ ܡܢ ܒܛܢܝ ܣܪܘܓ :
ܕܡܪ ܐ ܕܡܪ ܬܐܘܡܐ ܫܠܝܚܐ ܕܡܪ :
ܕܡܪ ܝܘܚܢܢ ܫܠܝܚܐ ܘܒܬܘܠܝ :
ܕܡܪ ܝܥܩܘܒ ܐܚܐ ܕܡܪ, ܐ ,ܐ :
ܕܡܪ ܐܦ ܕܡܪ ܠܐܙܪ ܒܪ ܣܒܛܐ :
ܕ ܒܓܕܕ. ܐ ܕ ܥܠ ܐ ܡܬܬ

ܟܬܒ ܡܢ ܩܕܡ ܐܢܐ ܫܠܡܘܢ ܒܪ ܝܘܣܦ ܠܐ ܫܠܡ ܠܗ ܐܠܐ ܒܝܕ ܡܪܝ ܝܫܘܥ ܡܫܝܚܐ .

On fol. 46 *a* there is a prayer, ܨܠܘ ܥܠ ܐܒܗܬ ܕܟܠ ܛܒܐ ; which is followed by a doxology.

On foll. 46 *b* and 47 *a*, there stands another prayer, to be used at the placing of the sacred elements on the altar.

[Add. 17,229, foll. 1—47.]

CCLXIV.

Paper, about 10¼ in. by 6⅞, consisting of 109 leaves, many of which are much stained and torn, especially foll. 1—8 and 107—109. The quires, signed with letters, are 11 in number. There are from 14 to 21 lines in each page. The writing is good and regular. This manuscript is dated A. Gr. 1541, A.D. 1230, and contains—

A collection of Anaphoras; viz.

1. Of S. James, the brother of our Lord, as revised by Jacob of Edessa, ܩܕܫܐ ܕܝܥܩܘܒ ܐܦܣܝ . Fol. 2 *b*.

2. Of John Chrysostom, ܩܕܫܐ ܕܝܘܚܢܢ ܦܡ ܕܗܒܐ . Fol. 24 *b*.

3. Of Cyril of Alexandria, ܩܕܫܐ ܕܩܘܪܝܠܘܣ ܦܛܪܝܪܟܐ . Fol. 43 *a*.

4. Of Gregory Nazianzen, ܩܕܫܐ ܕܓܪܓܘܪܝܘܣ ܦܐܝܣ ܕܗܒܐ . Fol. 55 *b*.

5. Of Jacob of Edessa, ܩܕܫܐ ܕܝܥܩܘܒ ܐܦܣܝ . Fol. 74 *a*. See Renaudot, Liturg. Orient., t. ii., p. 371.

6. Of Ignatius, ܩܕܫܐ ܕܐܝܓܢܛܝܘܣ ܐܦܣܝ . Fol. 85 *a*.

7. Of Xystus, bishop of Rome, ܩܕܫܐ (sic) ܕܐܝܓܢܛܝܘܣ ܦܛܪܝܪܟܐ ܕܪܘܡܝ . Fol. 100 *a*.

8. Of Dionysius bar Ṣalībī, ܩܕܫܐ ܕܕܝܘܢܣܝܘܣ ܒܪ ܨܠܝܒܝ . Fol. 104 *a*. See Renaudot, p. 449.

To these a later hand has added—

9. Of Eustathius, ܩܕܫܐ ܕܐܘܣܛܬܝܘܣ ܦܐܦܣ ܐܢܛܝܟܝܐ . Imperfect. Fol. 108 *a*. See Renaudot, p. 235.

Foll. 1 and 2 *a* contain a lesson (1 Corinth. xi. 23—32), several prayers (ܨܠܘ ܩܕܫܐ), and instructions to the priest for celebrating the holy Eucharist; written by a different hand from the rest of the volume.

On foll. 107 *b* and 108 *a* there is a note, stating that this manuscript was written in the year 1541, A.D. 1230, by the priest 'Adlēv bar Joseph.

ܟܬܒ ܐܢܐ ܫܡܥܘܢ ܒܪ ܝܘܣܦ ܡܢ ܩܪܝܬܐ ܕܒܝܬ ܙܒܕܝ ܒܫܢܬ ܐܠܦ ܘܬܫ ܘܡ ܒܫܢܬ ܫܠܛܢܘܬ ܐܠܟܣܢܕܪܘܣ ܒܢ ܦܝܠܦܘܣ ܡܠܟ ܝܘܢ ܘܒܫܢܬ ܐܠܦ ܘܫ ܘܠ ܒܫܢܬ ܫܠܛܢܘܬ ܐܒܓܪ ܒܪ ܡܢܕܘ ܡܠܟ ܐܪܡ ܘܒܫܢܬ ܐܠܦ ܘܫ ܘܠ ܒܫܢܬ ܫܠܛܢܘܬ ܐܒܓܪ ܒܪ ܡܢܕܘ ܡܠܟ ܐܪܡ ܘܒܫܢܬ ..... ܒܫܢܬ ..... ܕܐܢܐ ..... ܒܫܢܬ ..... ܕܐܢܐ ..... ܒܫܢܬ ..... ܕܐܢܐ

The volume passed by purchase from the hands of 'Adlēv into those of Rabban Iyūb. Fol. 108 *a*. ܐܝ ܚܘܝܐ ܕܡܢ ܐܝ ܒܝܬ ܡܪ ܐܝ ܕܒܚܘܠ ܠܗ ܐܝ ܕܒܚܘܠ ܡܢ ܐܝ ܕܡܢ ܕܚܒܪ ܡܢ ܡܠܟ ܕܡܢ ܕܚܒܪ ܠܗ ܠܐ ܕܒܚܘܠ ܠܐ ܐܝ

5. Of Cyriacus of Antioch, ܡ [ܐ ܩܕܝܫܐ] [ܐܢܛܝܘܟܝܐ] ܒܫܢܬ ܫܡܝܢ, ܐܬ. Fol. 95 *b*.

6. Of Xystus, bishop of Rome, ܩܕܝܫ ܐܝܓܪ ܣܝܣܛܘܣ ܐܦ. Fol. 103 *a*. Left unfinished by the scribe.

Fol. 106 has been taken from some other manuscript, and used as a flyleaf. It contains part of a prayer.

[Add. 14,694, foll. 44—106.]

CCLXVIII.

A paper leaf, much torn, containing a small portion of one of the Anaphoras of Philoxenus of Mabug: ܩܕܝܫ ܐܬ, ܐ[ܦ ܐܦ ܩܕܝܫ ܐܬ]ܝ, written in an inelegant hand of the xiii^th^ cent.

[Add. 14,736, fol. 33.]

CCLXIX.

A paper leaf, 10⅛ in. by 6⅛, the first of the sixth quire of a manuscript. It contains part of an Anaphora, written in a good hand of the xiii^th^ cent., with 17 lines on each page.

[Add. 14,736, fol. 34.]

CCLXX.

Seventeen paper leaves, about 6⅞ in. by 5⅛, all of which are much stained and some slightly torn. There are 10 lines in each page. The writing is good and regular, of the xiii^th^ cent. They contain a considerable portion of the Anaphora of Eustathius, and fragments of some other Anaphoras.

[Add. 14,737, foll. 18—34.]

CCLXXI.

Twelve paper leaves, about 9 in. by 6¼, all much stained and torn. There are from 15 to 20 lines in each page. The writing is good and regular, of the xiii^th^ cent. These are—

Fragments of a collection of Anaphoras, including that of S. John the Evangelist, (fol. 26 *b*) and of Eustathius (fol. 30 *b*), preceded by prayers and sedras.

[Add. 14,738, foll. 23—34.]

CCLXXII.

Paper, about 6¾ in. by 5, consisting of 141 leaves, a few of which are stained and torn, especially fol. 1, 6, 137, and 141. The quires have no signatures. Leaves are wanting at the beginning and end, as well as after foll. 6, 7, 37, 77, 83, 103, 120, 126, 136, and 137. There are from 9 to 13 lines in each page. This manuscript is written in an inelegant hand of the xiii^th^ or xiv^th^ cent., and contains—

A collection of Anaphoras, preceded by introductory services, fol. 1 *a*, comprising prayers, sedras and lessons.

1. Of S. James, ܐܦ ܐܬ, ܩܕܝܫ ܝܥܩܘܒ ܫܠܝܚܐ, ܐܬ. Fol. 8 *a*.

2. Of S. John, ܐܬ, ܩܕܝܫ ܝܘܚܢܢ ܐܘܢܓܠܝܣܛܐ. Imperfect. Fol. 28 *a*.

3. Of Eustathius of Antioch, ܩܕܝܫ ܐܘܣܛܐܬܝܘܣ ܐܦ ܩܕܝܫ ܐܝܣܛܘܣ ܐܦ ܐܢܛܝܘܟܝܐ. Fol. 39 *b*.

4. Of Xystus, bishop of Rome, ܩܕܝܫ ܐܝܣܛܘܣ ܐܦ ܐܝܣܩܘܦܐ ܕܪܘܡܝ ܐܬ (sic). Fol. 54 *a*.

5. Of Philoxenus of Mabug, ܩܕܝܫ ܐܦ ܐܦ ܩܕܝܫ ܐܬ, ܦܝܠܘܟܣܝܢܘܣ ܐܦ ܐܬ. Beginning: ܩܕܡ ܟܠ ܕܒܪܝܬ ܐܠܗ. Fol. 62 *a*.

6. Of the twelve Apostles, ܩܕܝܫ ܬܪܥܣܪ ܫܠܝܚܐ ܩܕܝܫ. Imperfect. Fol. 74 *b*. See Renaudot, Liturg. Orient., t. ii., p. 170.

7. Of Matthew the Shepherd, ܩܕܝܫ ܡܬܝ ܪܥܝܐ, ܐܬ. Imperfect. Fol. 81 *b*. See Renaudot, t. ii., p. 347.

8. Two forms for concluding the celebration of the holy Eucharist, the one in the metre of Jacob of Batnae, ܣܗܕܐ ܕܡܪܝ ܝܥܩܘܒ ܡܢ ܒܛܢܐ, fol. 88 *a*; the other in that of Ephraim, ܣܗܕܐ ܕܡܪܝ ܐܦܪܝܡ, fol. 90 *a*.

9. The Anaphora of John bar Susanna (see Assemani, Bibl. Orient., t. ii., p. 143), ܩܘܕܫܐ ܕܡܪ ܝܘܚܢܢ ܒܪ ܣܘܣܢ ܕܥܡ. Fol. 94 *a*. Beginning: ܫܒܚ ܣܓܕ ܠܐܠܗܐ ܕܐܒܗܬܢ ܕܒܫܡܝܐ. Imperfect.

10. Of Gregory Bar-Hebræus, ܩܘܕܫܐ ܕܡܪ ܓܪܓܘܪܝܣ ܒܪ ܥܒܪܝܐ ܡܦܪܝܢܐ ܕܡܫܪܝ ܠܗ ܒܣܗܕܐ ܕܩܘܪܒܢ. Fol. 104 *a*. See Renaudot, t. ii., p. 456.

11. A small collection of procemia and sedras. Fol. 117 *a*.

12. The Anaphora of Ignatius of Antioch, ܩܘܕܫܐ ܕܡܪ ܐܝܓܢܛܝܘܣ ܦܛܪܝܪܟܐ ܕܐܢܛܝܘܟ ܕܐܬܝܗܒ ܠܗ ܡܢ ܥܠ ܫܠܝܚܐ ܩܕܝܫܐ ܦܛܪܘܣ ܟܐܦܐ. Imperfect. Fol. 120 *a*.

13. A fragment of an Anaphora. Fol. 138 *a*.

On fol. 93 *a* there is an Arabic note, stating that this manuscript belonged to the convent of Abbā Samuel, called al-Ḳalamūn (near al-Faiyūm), having been left to it as a *wakf* or legacy by one John, the son of Mār Eugene. بسم الرب رَجانا وعليه اتكالنا وهَذا الكتاب المبارك وقفاً موبداً وحبسًا مخلداً علي دير القديس انبا صمويل المعرُوف بالقلمون اوقفه علي نفس صاحبه واسلافه وما لاحد سلطان من قبل الرب سبحانه ان يخرجه من المكان المعروف بوجه من الوجوه والذي يفعل ذَالك ايكون (sic) حظه مع ابليس وجنوده الحضر تم الحضر الحضر ٭ وكتب هذه الوقفيه الخاطى الجاهل النجس بخطاياه يوحنا بسم رَاهب وقس وليس بالفعل ابن المرحوم ماري اوكين السرياني الخ

[Add. 14,693, foll. 1—141.]

CCLXXIII.

Paper, about 11 in. by 7⅞, consisting of 75 leaves (Add. 14,692, foll. 25—99), some of which are much stained and torn, especially foll. 87, 88, and 99. The quires, signed with letters, are 7 in number. There are from 16 to 18 lines in each page. The writing is large and inelegant. This manuscript is dated A. Gr. 1658, A.D. 1347, and contains—

A collection of Anaphoras; viz.

1. Of S. Mark, ܩܘܕܫܐ ܕܡܪܩܘܣ ܫܠܝܚܐ ܘܐܦܣܛܘܠܐ ܩܕܝܫܐ ܕܐܬܝܗܒ ܠܗ ܡܢ ܥܠ ܡܥܡܕܢܐ. Fol. 25 *b*.

2. Of Thomas of Heraclea, ܩܘܕܫܐ ܕܡܪ ܬܐܘܡܐ ܦܛܪܝܪܟܐ ܕܗܪܩܠܝܐ (marg. ܣܝܡܠܐ) ܥܠ ܡܥܡܕܢܐ. Fol. 36 *b*. See Add. 17,229, fol. 16 *b*.

3. Of Moses bar Kīphā, ܩܘܕܫܐ ܕܡܪ ܡܘܫܐ ܒܪ ܟܝܦܐ ܕܐܬܝܗܒ ܠܗ ܡܢ ܥܠ ܡܥܡܕܢܐ. Fol. 45 *a*. See Renaudot, Liturg. Orient., t. ii., p. 391.

4. Of Jacob of Batnae, ܩܘܕܫܐ ܕܡܪ ܝܥܩܘܒ ܦܛܪܝܪܟ ܕܐܬܝܗܒ ܠܗ ܡܢ ܥܠ ܡܥܡܕܢܐ ܕܐܬܝܗܒ ܠܗ ܡܢ ܥܠ ܫܠܝܚܐ ܩܕܝܫܐ ܦܛܪܘܣ ܟܐܦܐ ܘܐܦܣܛܘܠܐ ܕܒܝܬ ܡܪܝ. Fol. 56 *a*.

5. Of Lazarus bar Sābtā, or Philoxenus, bishop of Bagdad, ܩܘܕܫܐ ܕܡܪ ܐܠܥܙܪ ܒܪ ܨܒܬܐ ܐܘ ܦܝܠܘܟܣܢܘܣ ܦܛܪܝܪܟ ܕܒܓܕܕ ܘܐܬܝܗܒ ܠܗ ܡܢ ܥܠ ܫܠܝܚܐ ܩܕܝܫܐ ܦܛܪܘܣ ܟܐܦܐ (sic). Fol. 72 *a*.

6. Of Cyril of Alexandria, ܩܘܕܫܐ ܕܡܪ ܩܘܪܝܠܘܣ ܦܛܪܝܪܟ ܕܐܠܟܣܢܕܪܝܐ (sic) ܘܐܬܝܗܒ ܠܗ ܡܢ ܥܠ ܫܠܝܚܐ ܩܕܝܫܐ ܦܛܪܘܣ ܟܐܦܐ ܘܐܦܣܛܘܠܐ ܕܒܝܬ ܡܪܝ. Fol. 84 *a*.

After the doxology, on fol. 99 *a*, there is a note, stating that this manuscript was written in the year 1658 (A.D. 1347) by a scribe named 'Isā (عِيسَى). ܥܡܠ ܚܛܐ ܥܒܕܐ ܕܝܫܘ ܟܬܒ ܐܓܪܐ ܗܕܐ ܒܫܢܬ ܐܠܦ ܘܫܬ ܡܐܐ ܘܚܡܫܝܢ ܘܫܒܥ ܒܝܘܡ ܐܪܒܥܐ ܒܫܒܬܐ ܒܬܫܥ ܥܣܪ ܒܝܪܚ ܐܝܪ ܒܝܘܡ ܫܒܬ ܒܪ ܫܡܫܐ ܕܗ ܒܝܘܡ ܫܒܬ ܒܪ ܫܡܫܐ ܕܗ ܒܫܥܬܐ ܬܫܥܝܬܐ ܕܝܘܡܐ ܘܫܠܡ ܒܫܠܡ ܠܗ ܠܡܪܝ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ

ܕܫܘܡܫܢܐ ܕܫܒܐ . ܟ . ܕ . ܠܝܠܝ ܕ .

[Add. 14,692, foll. 25—99.]

CCLXXIV.

Paper, consisting of 43 leaves (Add. 14,693, foll. 142—184). The margins have been very closely cut, so that the text is often slightly injured. Leaves are wanting at the beginning and end, as well as after foll. 143, 151, 168, and 178. There are 13 or 14 lines in each page. This manuscript is written in a large, inelegant hand of the xivth cent., and contains—

1. A collection of Anaphoras; viz.

a. Of John bar Susanna. Only a small fragment remains. Fol. 142 *a*.

b. Of Dionysius bar Ṣalībī, ܩܘܕܫܐ ܕܡܪܝ ܕܝܘܢܣܝܣ ܒܪ ܨܠܝܒܝ ܦܦܐ ܕܫܠܝܚܐ ܕܐܢܛܘܟܝܐ . Imperfect. Fol. 142 *a*.

c. Of the twelve Apostles, ܩܘܕܫܐ ܕܫܬܝܣܪ ܫܠܝܚܐ ܩܕܝܫܐ . Only a small fragment remains. Fol. 151 *b*.

2. Lessons from the Gospels for several occasions. Fol. 152 *a*.

3. Procœmia and sedras; imperfect. Fol. 160 *b*.

4. The service introductory to the celebration of the holy Eucharist, ܛܟܣ ܩܘܕܫ ܩܘܪܒܢܐ, including lessons, procœmia, sedras, etc. Imperfect. Fol. 169 *a*.

5. A prayer to be substituted for the oratio pacis on the Thursday in Passion Week and the Saturday of Annunciation: ܡܢܝܢ ܨܠܝ ܡܢ ܩܕܡ ܐܒܐ ܕܟܠ ܪܚܡܝܢ ܘܐܠܗܐ ܕܟܠ ܢܚܡܬܐ ܕܡܫܝܚܐ ܕܢܦܫܢ ܘܢܦܫܟ ܘܢܦܫ ܟܠ ܥܡܟ ܒܝܬ ܫܪܝܪܐ ܘܩܫܝܫܐ ܘܐܡܝܢ . Imperfect. Fol. 184 *a*.

[Add. 14,693, foll. 142—184.]

CCLXXV.

Twelve paper leaves, about 7⅞ in. by 5½, all much stained and torn, so as to be in many places almost illegible. There are from 18 to 24 lines in each page. The writing is inelegant, of the xivth cent.

Ten of these leaves are fragments of a collection of Anaphoras, comprising, among others, one of those of Philoxenus of Mabug (see foll. 16 *a* and 17 *a*).

The first and last are fly-leaves, the one containing a table of some kind, the other parts of two metrical discourses.

[Add. 14,738, foll. 11—22.]

CCLXXVI.

Fifteen paper leaves, about 7⅛ in. by 5¼, all much torn. There are from 9 to 12 lines in each page. The writing is inelegant, of the xivth cent. They contain—

Portions of several Anaphoras, among others of that of S. James, ܩܘܕܫܐ ܕܡܪܝ ܝܥܩܘܒ ܐܚܝ ܕܐܠܗܐ, fol. 46 *a*.

[Add. 14,737, foll. 35—49.]

CCLXXVII.

A paper leaf, much torn, written in a good hand of the xivth cent., containing part of an Anaphora.

[Add. 14,737, fol. 50.]

CCLXXVIII.

Paper, about 8 in. by 5¼, consisting of 15 leaves, several of which are slightly torn and otherwise damaged. There are from 18 to 20 lines in each page. This manuscript is written in an inelegant hand of the xivth cent., and contains—

The order of the celebration of the holy Eucharist, ܩܘܕܫ, comprising lessons from the Gospels and Epistles, prayers, etc.

On fol. 1 *a* there is an Arabic note, rather indistinct and somewhat mutilated, from which it appears that this volume was written for the convent of S. Mary Deipara

by a monk from the city of Amid. There is also a Syriac note, partly to the same effect.

مما عمل برسم الدير المعمور للسيدة عرف بدير السريان علي جانب الدير العظيم الذي علي اسم الاب العظيم ا . . . . . الذي في ديار المصرية المعروسة فى برية ابو مقار القديس ه[لاته] تكون مع الكاتب هذه الاصطر الصغير شماس . . . . ا من مدينة امد المحروسة الخ .

ܗܢܐ ܣܦܪܐ ܕܫܪܝܪ ܡ̈ܕ ܕܥܒܕ ܠܗ ܒܝܬ ܡܪܝ ܒܪ̈ܨܘܡ ܕܒܕܝܪ ܣܘܪ̈ܝܝܐ ܕܒܛܘܪ ܛܘܪܐ ܕܫܡܥܘܢ ܕܩܛܝܢ ܕܥܠ ܓܒ ܗܘ ܕܒܕܝܪ ܪܒܐ ܕܫܡܗ ܕܐܒܐ ܪܒܐ ܕܐ . . . . . ܕܒܕܝܪ ܡ̈ܨܪ̈ܝܐ ܕܐܬܪ̈ܥܝ ܒܒܪ̈ܝܐ ܕܐܒܘ ܡ̈ܩܪ ܩܕ̈ܝܫ ܐ[ܠܗ] ܢܗܘܐ ܥܡ ܟܬ̈ܒ ܗܢ ܙܥ̈ܘܪ ܣ̈ܦܪ ܫܡܫ ܐ . . . . ܕܡ̈ܢ ܡ̈ܕܝܢܬ ܐ̈ܡܕ ܕܐܬܪ̈ܥܝ ܐ̈ܠ̈ܟ .

[Add. 17,239, foll. 1—15.]

CCLXXIX.

Two paper leaves, about 8 in. by 5½, with from 20 to 22 lines in each page. They contain part of the order of the celebration of the holy Eucharist, with lessons from the Gospels and Epistles, written in a fair hand of the xiv^th^ cent.

[Add. 14,738, foll. 35 and 36.]

CCLXXX.

Two paper leaves, about 7 in. by 5⅛. They contain part of the order of the celebration of the holy Eucharist, written in a fair hand of the xv^th^ cent.

[Add. 14,737, foll. 53 and 54.]

CCLXXXI.

Eight paper leaves, about 5⅜ in. by 3¼, with from 14 to 16 lines in each page. They contain the order of the celebration of the holy Eucharist (imperfect at the beginning), written in a good hand of the xv^th^ cent., with occasional Greek and Syriac vowels.

The colophon informs us that this manuscript belonged to Rabban Thomas bar Mas'ūd: ܕܗܢ ܣܦܪܐ ܕܫܪܝܪ ܡ̈ܕ (sic) ܕܥܒܕ ܠܗ ܒܝܬ ܡܪܝ ܒܪ̈ܨܘܡ ܕܒܕܝܪ ܣܘܪ̈ܝܝܐ ܕܒܛܘܪ ܛܘܪܐ ܕܫܡܥܘܢ ܕܩܛܝܢ ܕܥܠ ܓܒ ܗܘ ܕܒܕܝܪ ܪܒܐ ܕܫܡܗ ܕܐܒܐ ܪܒܐ ܕܐ . . . . . ܕܒܕܝܪ ܡ̈ܨܪ̈ܝܐ ܕܐܬܪ̈ܥܝ ܒܒܪ̈ܝܐ ܕܐܒܘ ܡ̈ܩܪ ܩܕ̈ܝܫ ܐ[ܠܗ] ܢܗܘܐ ܥܡ ܟܬ̈ܒ ܗܢ ܙܥ̈ܘܪ ܣ̈ܦܪ ܫܡܫ ܐ . . . . ܕܡ̈ܢ ܡ̈ܕܝܢܬ ܐ̈ܡܕ ܕܐܬܪ̈ܥܝ ܐ̈ܠ̈ܟ .

[Add. 17,269, foll. 81—88.]

CCLXXXII.

Paper, about 12⅛ in. by 7, consisting of 49 leaves, some of which are slightly soiled and torn, especially foll. 1 and 26. The quires, signed with letters, are five in number. Each page is divided into two columns, of from 21 to 26 lines. This volume is written in a good, Nestorian hand, with numerous vowels, dated A.D. 1740, and contains—

1. The order of the celebration of Mass, according to the use of the Chaldæans or Nestorian converts to the Church at Rome, with an Arabic translation, in Syriac characters, in parallel columns. Fol. 1 *a*.

2. سقمد, or dimissory hymns, for sundry occasions, in Arabic only; viz.

a. The Nativity, by the patriarch Joseph II.* حمد لاك ملاك ملذمس لمجمع يلاه ملسج بخمد سملم حبج لمصبلهج جم فمل مداذ مجمف لمهلب. Fol. 34 *b*. Beginning: ل بعمد مجلّيل. فبك نجذى مفقّذ فلخعل. خب يفمح جعّذ خلاوفج. بلخلي جم بلخلا※

b. The Commemoration of the blessed Virgin, نجذ بخذه لك حبج لمجذف بخذمح. Fol. 35 *a*. Beginning: بهلك بلخبم جم بللاه. ملمجّج فلجة

* See Assem., Bibl. Or., t. ii., p. 457; Le Quien, Or. Christ., t. ii., col. 1162.

ܐܠܗܐ . ܡܠܟܝܬܐ ܕܟܠ ܐܠܗܐ .
ܠܒ ܡܚܛܦ ܡܕܒ ܐܠܗܐ ※

c. The same, by the patriarch Joseph I.* ܫܠܡ ܐܓܕ ܐܢܐ ܠܟ ܥܒܕ ܐܠܥܒܕ ܒܝ ܒܟܠ ܕܐ ܡܥܟ ܐܠܐ ܐܠܚܝ . Fol. 36 *a*. Beginning: ܝܥܩ ܐܠܡܠܟ ܐܠܡܫܝܚ : ܐܠܐ ܡܠܝܐ ܡܕܟܢ . ܡܢܙ ܡܕܡ ܥܡ ܐܠܡܠܐܟܐ ܡܠܐܟ ※

d. Any of the festivals of our Lord, by Joseph I. ܫܠܡ ܐܓܕ ܐܢܐ ܠܟ ܡܥܒܕ ܒܝ ܒܟܠ ܕܐ ܡܥܟ ܐܠܐ ܐܠܚܝ . Fol. 37 *a*. Beginning: ܐܠܐ ܐܠܚܕ ܐܠܡܫܝܚ . ܡܢ ܐܠܐܒ ܐܠܐܒܕ . ܘܐܠܪܘܚ ܐܠܩܕܫ . ܡܢ ܡܪܝܡ ܐܠܒܬܘܠ ※ ܐܠܐܒܕ . This is alphabetical.

3. The Epistle and Gospel for the days of the week, commencing with Sunday, in Arabic only: ܡܢܙ ܕܒܡ ܐܠܐ ܗܕܐ ܕܐ ܕܐ ܒܝ ܐܠܐ ܐܠܡܫܝܚ ܐܠܐ ܒܡ ܐܠܐ ※ Fol. 38 *a*.

The subscription, fol. 49 *a*, states that this manuscript was written by the deacon Michael, son of the metropolitan Basil, of 'Ain Tannūr, A.D. 1740. ܥܡܠ ܕܒܡ ܐܠܐ ܗܕܐ ܕܐ ܕܐ ܒܝ

ܐܠܡܫܝܚ ܡܢܙ ܐܠܐ ܐܠܐ ܐܠܡܫܝܚ ܐܠܐ ܐܠܡܫܝܚ ܐܠܐ ܐܠܡܫܝܚ ܐܠܐ ܐܠܡܫܝܚ ܐܠܐ ܐܠܡܫܝܚ ܐܠܐ ܐܠܡܫܝܚ ܐܠܐ ܐܠܡܫܝܚ ܐܠܐ ܐܠܡܫܝܚ ※ ܐܠܐ ܐܠܡܫܝܚ ※ ܐܠܐ ܐܠܡܫܝܚ ※

ܠܡܓܒ̈ܝ ܡܢ ܡܫܒܚܐ ܕܡܪܢ ܝܫܘܥ ܡܫܝܚܐ ܕܐܦ ܒܗ ܡܫܒܚ ܐܢܐ ܥܒܕܟ ܘܒܪ ܐܡܬܟ ܩܕܝܫ ܗܘ ܐܠܗܐ ܩܕܝܫ ܗܘ ܚܝܠܐ ܩܕܝܫ ܗܘ ܕܠܥܠܡ ܬܬܒܪܟ ܘܬܬܫܒܚ ܐܡܝܢ ܘܐܡܝܢ ܣܠܐ ܘܣܠܐ ܗܠܠܘܝܐ ܗܠܠܘܝܐ ܗܠܠܘܝܐ ܘܒܫܡ ܐܒ ܘܒܪ ܘܪܘܚ ܩܕܫ ܐܠܗܐ ܚܕ

ܐܠܦ ܘ ܫܢ ܕ ܡܝܬ. ܐܚܪ ܕ ܡܢ ܫܢ ܕ ܡܝܬ ܐܒܐ ܕܡܠܟܐ ܕܐܠܦ ܘ

SERVICE-BOOKS.

SACERDOTALS.

CCLXXXIV.

Vellum, about $6\frac{3}{4}$ in. by $4\frac{7}{8}$, consisting of 108 leaves, some of which are stained and torn, especially foll. 1—4 and 95—98. The quires, signed with letters, were originally at least 15 in number (fol. 108 *b*, ܟ); but several of them are either imperfect or altogether wanting, there being lacunæ after foll. 1, 3, 4, 8, 9, 15, 26, 34, 94 and 98. Each page has from 20 to 26 lines. The writing is small and neat, of the ixth or xth cent., except fol. 1, which is somewhat later. This volume is—

A Sacerdotal, or book containing everything necessary for the Offices of a Priest.* Title, fol. 1 *b*: ܟܬܒ ܣܠܩ ܟܗܢܐ ܘܟܠ ܡܕܡ ܕܒܝܕ ܟܗܢܐ ܠܡܥܒܕ ܒܫܘܪܝܐ ܩܕܝܫܐ.

1. A collection of Anaphoras.

a. Introductory Prayers; imperfect. Fol. 1 *b*.

b. The Anaphora of S. James, ܩܕܫ ... ܐܡܪ ... ܩܕܫ, ܬܫܒ ... ܩܕܫ ܐܝܟ ܕܐܬܝ ... ܩܕܫ ܥܠ ܩܘܪܒܢ ܕܫܘܪܝܐ ܩܕܝܫܐ. Imperfect. Fol. 2 *b*.

c. A sedrā, with its concluding prayer; imperfect. Fol. 5 *a*.

d. The Anaphora of Gregory Nazianzen, ܐܬܝܠܗ ܡܐ ܕܐܡܪ ܓܪܓܘܪ ܩܕܫ ܕܫܘܪܝܐ ܩܕܝܫܐ. Imperfect. Fol. 6 *a*. On the margin of fol. 6 *a* there is the following note: ܩܕܫ ܒܫܘܪܝܐ ܩܕܝܫܐ ܕܐܬ ܒܗ ܫܡܫ ܩܕܫ ܒܝܕ ... ܩܕܫ ...

2. The Order of Baptism of Severus*; imperfect both at the beginning and end. Fol. 9 *a*.

3. The Order of the Consecration of Water on the Epiphany, ܩܕܫ ܡܝ ܥܡܘܕ; imperfect at the beginning. Fol. 16 *a*.

4. A large collection of Sedras and Prayers for the whole year. Fol. 19 *b*. Among these may be noted—

a. The Order of the Washing of Feet,

* The contents of the ܟܬܒ ܟܗܢܐ, ܣܦܪ ܩܘܕܫܐ, or Priest's Office-book, correspond in part to those of the Greek Εὐχολόγιον. See the edition of Goar, Paris, 1647.

* See Assemani, Codex Liturgicus Ecclesiæ Universæ, t. ii., p. 261, t. iii., pp. 168, 175; Denzinger, Ritus Orientalium, t. i., p. 302.

. Fol. 30 *b*.

b. The Order of the Adoration of the Cross, ; Imperfect. Fol. 33 *b*.

c. Two sedras of Mār John,* ; fol. 55 *a*, , and fol. 65 *b*, .

d. A sedrā of Athanasius,† patriarch of Antioch, . Fol. 73 *b*.

5. A collection of Prayers for various occasions; imperfect at the end. Fol. 90 *a*. Among them may be noted several that are arranged alphabetically, , fol. 102 *a*. One of these is ascribed to Mār Cyriacus,‡ , fol. 107 *a*.

On fol. 1 *a* there are two notes. Of the first, which has been designedly erased, nothing is distinctly legible but the words in the last line. The other, which is also much torn and effaced, shows that the volume once belonged to a monk of Tagrīt, whose name appears to have been Malchus. [Add. 14,494.]

* John I., or John of the Sedras (,), patriarch of Antioch. See Assemani, Bibl. Or., t. ii., p. 334.

† Athanasius II. (of Balad). See Assemani, Bibl. Or., t. ii., p. 335.

‡ Cyriacus of Tellā. See Add. 14,525, fol. 68 *a*.

CCLXXXV.

Vellum, about 6¾ in. by 4¼, consisting of 116 leaves, some of which are much stained and torn, especially foll. 1—4, 104, and 113—116. The quires, signed with letters, were at least 17 in number, but the greater part of the first five and of the seventeenth is lost. Leaves are wanting after foll. 4, 6, 16, 64, 103, 114 and 115. There are from 19 to 23 lines in each page. This volume is written in a neat, regular hand of the ix^th^ or x^th^ cent., and contains—

A Sacerdotal or Priest's Office-book. The running title, at the end of each quire, is .

1. The Anaphora of S. James; imperfect. Fol. 1 *a*.

2. Fragment of another Anaphora. Fol. 5 *a*.

3. The Order of Baptism, of Severus; imperfect. Fol. 7 *a*.

4. The Order of the Consecration of Water on the Epiphany, ; imperfect. Fol. 17 *a*.

5. A collection of Sedras and Prayers, . Fol. 19 *a*. These sedras are 22 in number, and among them are two ascribed to John the Patriarch, fol. 26 *a*, , and fol. 58 *a*, .

6. A collection of propitiatory or expiatory Prayers, , ten in number. Fol. 74 *a*.

7. A collection of Procœmia and various other Prayers. Fol. 81 *a*. One of them is ascribed to Basil, , fol. 83 *b*; others to John the Patriarch, fol. 98 *a*, , and fol. 107 *a*, . [Add. 14,518.]

CCLXXXVI.

Vellum, about $10\frac{3}{4}$ in. by $6\frac{3}{8}$, consisting of 189 leaves, some of which are much stained and torn, especially foll. 1, 2, and 184—189. The quires, 19 in number, are signed with letters. There are from 30 to 46 lines in each page. It is written in a good, regular hand of about the xth cent., and contains—

A Sacerdotal. Title, fol. 2 *b*: . . . . . .

1. A collection of Anaphoras.

a. Introductory Prayers, , Proœmia or Prefaces, , and Sedras, . Fol. 2 *b*.

b. The Anaphora of S. James, as revised by Jacob of Edessa: . Fol. 4 *b*.

c. Of Cyril, . Fol. 9 *a*.

d. Of the holy Apostles, . Fol. 13 *b*.

e. Of Celestine, bishop of Rome, (sic) . Fol. 15 *b*.

f. Of Julius, bishop of Rome, . Fol. 19 *a*.

g. The Signing of the Cup, or Benediction of the Chalice, of Severus of Antioch, according to a new revision: . Fol. 21 *a*.

h. The Prayer of the Blessing of the Bread, . Fol. 22 *a*.

2. A collection of Proœmia or Prefaces: . Fol. 22 *b*.

3. A large collection of Sedras and Prayers, for the circle of the whole year: . Fol. 25 *b*.

a. , the Consecration of the Church. Fol. 25 *b*.

b. , the Annunciation of Zacharias. Fol. 27 *a*.

c. , the Annunciation of the blessed Virgin. Fol. 28 *a*.

d. , the Visit of Mary to Elisabeth. Fol. 30 *b*.

e. , the Nativity of S. John the Baptist. Fol. 30 *b*.

f. , the Nativity of our Lord. Fol. 31 *b*.

g. , the Commemoration of the blessed Virgin. Fol. 34 *b*. Including , a sedrā of the Nativity of our Lord, omitted in its proper place. Fol. 37 *a*.

h. , the Epiphany. Fol. 39 *a*.

i. , S. John the Baptist. Fol. 42 *b*.

j. , of the Baptistery or Font. Fol. 43 *b*.

k. , S. Simeon the Aged and the Presentation of our Lord. Fol. 44 *b*.

l. , Lent. Fol. 45 *b*. To which are added , sedras of the Miracles for the Sundays of Lent. Fol. 48 *a*.

m. , Palm Sunday. Fol. 50 *b*.

n. , Passion or Holy Week. Fol. 52 *b*.

o. , of the holy Cross. Fol. 55 *a*. Including , a sedrā of the Passion, omitted in its proper place. Fol. 58 *b*.

p. , Easter Sunday. Fol. 59 *b*.

q. , of the Dispensation of the Saviour. Fol. 63 *a*.

r. ܩܕܡܝܬ ܨܠܘܬܐ ܕܥܠ ܟܠ ܥܕܢܐ, prayers for all the Festivals. Fol. 68 *a*.

s. ܒܛܠ ܒܗ . ܚܕ ܒܫܒܐ ܩܕܡܝܬ ܐܝܬ ܒܗ ܚܕ, New or Low Sunday. Fol. 70 *a*.

t. ܩܕܡ ܣܘܟܐ ܕܡܪܢ ܥܠ ܨܠܘܬܐ ܐܝܬ, the Ascension of our Lord. Fol. 71 *a*.

u. ܩܕܡ ܥܠ ܨܠܘܬܐ ܕܥܠ ܥܕܢܐ ܕܡܪܢ ܐܝܬ, Pentecost. Fol. 72 *a*.

v. ܩܕܡ ܨܠܘܬܐ ܕܥܠ ܕܟܪܢܐ ܕܫܠܝܚܐ ܩܕܝܫܐ ܐܝܬ, the Commemoration of the holy Apostles. Fol. 74 *a*.

w. ܩܕܡ ܨܠܘܬܐ ܕܥܠ ܕܟܪܢܐ ܕܫܗܕܐ ܩܕܝܫܐ ܐܝܬ, the Commemoration of the holy Martyrs. Fol. 75 *b*.

x. ܩܕܡ ܨܠܘܬܐ ܕܥܠ ܕܟܪܢܐ . ܕܩܕܝܫܐ ܐܝܬ, common sedras of the blessed Virgin and the Saints. Fol. 79 *b*.

y. ܩܕܡ ܨܠܘܬܐ ܕܥܠ ܕܟܪܢܐ ܕܐܝܠܝܢ ܐܝܬ, for the obsequies and commemoration of Monks. Fol. 87 *b*.

z. ܩܕܡ ܨܠܘܬܐ ܕܥܠ ܡܝܬܐ ܐܝܬ, for the Dead. Fol. 90 *a*.

a. ܒܟܠ ܝܘܡܐ ܩܕܡ ܨܠܘܬܐ ܕܥܠ ܕܟܪܢܐ ܕܫܪܟܐ ܐܝܬ, for every day, especially on Vigils, Festivals and Commemorations. Fol. 97 *a*. They bear the separate titles ܩܕܡܝܬ, ܨܠܘܬܐ ܕܫܪܟܐ, ܣܘܟܐ, and ܨܠܘܬܐ . One is entitled ܩܕ ܐܝܬ ܠܗ ܠܡܢ ܕܥܠ ܒܝܬ ܐܘ ܥܕܬܐ ܕܢܥܠ, "when a man enters into a house or convent," fol. 107 *b*; another, fol. 108 *b*, ܨܠܘܬܐ ܕܐܝܬ ܠܗ ܒܟܠ ܡܕܪܫ [ܨܠܘܬܐ], or supplication after every sedrā; and the last, fol. 109 *a*, ܕܢܥܠ ܒܥܕܬܐ ܕܡܫܠܡ ܥܠ ܟܠ ܡܕܪܫ ܐܝܬ ܠܗ .

β. ܩܕܡ ܨܠܘܬܐ ܕܥܠ ܚܠܝܢ, prayers for the Sick. Fol. 110 *a*.

γ. ܨܠܘܬܐ ܕܐܡܪ ܟܕ ܥܠ ܒܝܬ ܐܘ ܥܕܬܐ ܕܢܥܠ ܩܫܝܫܐ, prayer when a priest enters a house. Fol. 110 *b*.

δ. ܨܠܘܬܐ ܕܐܡܪ ܟܕ ܦܓܫ ܐܚ ܠܐܚܘܗܝ, prayer when he meets a brother. Fol. 110 *b*.

ε. ܟܠ . ܐܝܬ ܠܗ ܒܟܠ ܡܕܪܫ ܕܐܬܥܒܕ ܒܗ ܩܕܡ ܘܠܐ ܒܬܪ ܒܗ ܒܣܘܟܐ ܕܝܠܗ, procœmia, omitted in their proper places. Fol. 110 *b*.

ζ. ܨܠܘܬܐ ܕܐܡܪܝܢ ܒܬܪ ܡܕܪܫ ܕܡܝܣܪܝ ܐܝܬ ܠܗ ; prayers to be said after the Miserere, fol. 111 *a*; and ܨܠܘܬܐ ܕܐܡܪܝܢ ܒܬܪ ܡܕܪܫ ܕܛܘܒܐ ܐܝܬ ܠܗ, prayers to be said after the Beatitudes, fol. 111 *b*.

η. ܩܕܡ ܨܠܘܬܐ ܕܥܪܒ ܥܠ ܟܠ ܝܘܡܐ ܐܝܬ, sedras and prayers for the Evening (Vespers) of every day. Fol. 112 *b*.

θ. ܨܠܘܬܐ ܕܫܘܗܪܐ, prayers for Compline. Fol. 115 *a*.

ι. ܩܕܡ ܨܠܘܬܐ ܕܠܠܝܐ ܐܝܬ, sedrā and prayers for the Nocturns. Fol. 116 *a*.

κ. ܩܕܡ ܨܠܘܬܐ ܕܨܦܪ ܥܠ ܟܠ ܝܘܡܐ ܐܝܬ, sedras and prayers for the Morning. Fol. 118 *b*.

λ. ܕܒܛܠ ܒܗ ܐܡܪ ܒܟܬܒܐ ܕܝܠܗ ܐܝܬ, sedrā for the Dead, omitted in its proper place, fol. 122 *a*; ܐܚܪܢܐ ܕܡܝܬܐ ܐܚܪܬ, another for the Dead, fol. 123 *a*.

μ. ܕܒܛܠ ܐܡܪ ܒܟܬܒܐ ܕܢܣܝܐ ܐܝܬ ܒܛܠ ܒܗ, sedrā for the Miracles, omitted in its proper place. Fol. 123 *b*.

ν. ܨܠܘܬܐ ܕܥܠ ܟܠ ܡܐ ܕܒܝܢ ܡܪܡܝܬܐ ܕܒܝܢ ܐܝܬ ܠܗ, prayers between the *marmiyāthā* of every day. Fol. 124 *a*.

ξ. ܨܠܘܬܐ ܕܥܠ ܟܠ ܣܝܡܢ ܕܥܠ ܟܠ ܩܕܡ ܨܠܘܬܐ . ܩܕܡ ܨܠܘܬܐ, prayers at the conclusion of each daily service. Fol. 130 *a*.

ο. ܨܠܘܬܐ ܕܥܠ ܟܠ ܒܣܡܐ ܐܝܬ ܠܗ, prayers whilst using incense at various festivals. Fol. 132 *a*.

π. Prayers for the Nativity, Epiphany, and Commemoration of the blessed Virgin, omitted in their proper places. Fol. 137 *a*.

ρ. ܨܠܘܬܐ ܕܥܠ ܟܠ ܥܡܐ ܕܒܝܬ ܩܕܫܐ ܐܝܬ ܠܗ, prayers for the people, in the bêma or sanctuary. Fol. 137 *b*.

σ. ܨܠܘܬܐ ܕܥܠ ܟܠ ܚܝܐ ܐܝܬ ܠܗ, prayers for monks. Fol. 140 *b*.

τ. ܨܠܘܬܐ ܕܒܪܟܬܐ ܕܥܠ ܟܠ ܡܐ ܕܒܣܘܡ ܒܗ . ܩܕܡ ܨܠܘܬܐ ܕܒܪܟܬܐ ܕܡܙܘܢܐ, graces after the evening meal. Fol. 141 *b*.

v. ܩܕܝܫܬܐ ܥܠ ܡܙܘܢܐ ܫܢܝܢ, other graces for meat, fol. 142 *b*; and ܥܠ ܡܫܬܝܐ, for drink, fol. 144 *a*.

φ. ܫܐܠ̈ܬ̈ܐ ܥܠ ܣܓ̈ܝܐ ܕܫܐ̈ܠ̈ܬ̈ܐ, miscellaneous prayers. Fol. 144 *a*. Among them is one ascribed to Timothy (of Alexandria), ܥܠ ܓܒܪܐ ܕܡܫܒܩ ܡܢ ܗܪܣܝܣ, for a man who abjures a heresy, fol. 145 *a*.

4. ܡܘܥܛ̈ܐ ܕܠܡܢ ܕܡܬܩܪܒ̈ܝܢ ܠܩ̈ܕܫܐ, admonitions and injunctions to those who enter the priesthood. Fol. 146 *a*. Beginning: ܐܡܪ ܡܪܝ ܫܡ̈ܥܘܢ ܠܟ̈ܘܢ ܕܒܥ̈ܝ ܠܡܗܘ̈ܐ ܕܐ̈ܬ̈ܐ ܘܠܡ̈ܕ̈ܝ̈ܢ ܕܒ̈ܝ ܩ̈ܕ̈ܫ̈ܐ ܕܐ̈ܬ̈ܐ ܘܠ̈

ܐܠܗܐ ܕܥܠ ܟܠ ܡܕܡ ܕܐܝܬ ܒܗ ܢܫܡܐ ܕܚܝܐ ܡܢ ܩܕܡ ܐܠܗܐ ܕܐܒܗܬܗ ܘܐܡܗ ܘܐܚܘܗ ܘܒܢܝܗ ܘܒܢܬܗ ܘܐܢܬܬܗ ܘܟܠ ܕܝܠܗ ܘܟܠ ܕܝܠ ܒܝܬܗ ܘܟܠ ܕܝܠ ܒܝܬ ܐܒܘܗ ܘܐܡܗ ܘܟܠ ܕܝܠ ܒܝܬ ܚܡܘܗ ܘܚܡܬܗ ܘܟܠ ܕܝܠ ܒܝܬ ܐܚܘܗ ܘܐܚܬܗ ܘܟܠ ܕܝܠ ܒܝܬ ܒܢܝܗ ܘܒܢܬܗ ܘܟܠ ܕܝܠ ܒܝܬ ܐܚܬ ܐܒܘܗ ܘܐܡܗ ܘܟܠ ܕܝܠ ܒܝܬ ܐܚܬ ܚܡܘܗ ܘܚܡܬܗ ܘܟܠ ܕܝܠ ܒܝܬ ܐܚܬ ܐܚܘܗ ܘܐܚܬܗ ܘܟܠ ܕܝܠ ܒܝܬ ܐܚܬ ܒܢܝܗ ܘܒܢܬܗ ܘܟܠ ܕܝܠ ܒܝܬ ܐܚܬ ܐܢܬܬܗ ܘܟܠ ܕܝܠ ܒܝܬ ܐܚܬ ܚܡܘܗ ܘܚܡܬܗ ܘܟܠ ܕܝܠ ܒܝܬ ܐܚܬ ܐܚܬ ܐܒܘܗ ܘܐܡܗ ܘܟܠ ܕܝܠ ܒܝܬ ܐܚܬ ܐܚܬ ܚܡܘܗ ܘܚܡܬܗ ܘܟܠ ܕܝܠ ܒܝܬ ܐܚܬ ܐܚܬ ܐܚܘܗ ܘܐܚܬܗ ܘܟܠ ܕܝܠ ܒܝܬ ܐܚܬ ܐܚܬ ܒܢܝܗ ܘܒܢܬܗ ܘܟܠ ܕܝܠ ܒܝܬ ܐܚܬ ܐܚܬ ܐܢܬܬ

8. The Order of the Washing of Feet, ܫܘܪܝܐ ܕܥܝܠܐ ܕܪܓܠ̈ܐ. Fol. 164 *a*.

9. Versicles from the Psalms, to be chanted at the elevation of the Cross: ܫܘܪܝܐ ܕܡܙܡ̈ܪ̈ܐ ܕܐܡ̈ܪ̈ܐ ܕܡ̈ܙ̈ܡ̈ܪ̈ܐ ܕܢܬܪ̈ܡ̈ܐ ܕܨܠܝܒܐ ... ܐܡ̈ܪ̈ܐ. Fol. 165 *a*.

10. The Order of Baptism, of Severus: ܫܘܪܝܐ ܕܡܥܕܐ ܕܥܡܕܐ ܕܣܝܪ̈ܘܣ. Fol. 165 *b*.

11. *a*. The Benediction of the Wedding-rings, ܒܘܪܟܬܐ ܕܒܝܥ ܕܒܥ̈ܠ̈ܐ. Fol. 170 *b*.

b. The Benediction of the Bridegroom and Bride, ܒܘܪܟܬܐ ܕܚܬܢܐ ܘܕܟܠܬܐ. Fol. 170 *b*.

c. The Benediction of the Crowns or Garlands, ܒܘܪܟܬܐ ܕܟ̈ܠ̈ܝ̈ܠ̈ܐ. Fol. 171 *b*.

d. The Benediction of the Groomsmen (*σύντεκνοι*), ܒܘܪܟܬܐ ܕܒ̈ܢ̈ܝ̈ ܚܘܬܢ̈ܐ. Fol. 171 *b*.

12. Sedras for various occasions, omitted in their proper places. Fol. 172 *a*.

13. The Order of Tonsure, ܫܘܪܝܐ ܕܣܦܪ̈ܘܬܐ ... ܕܡ̈ܢ̈ܝ̈ܢ̈ܐ, fol. 176 *a*; including a prayer of Jacob of Batnae, fol. 176 *b*, and an exhortation, fol. 178 *b*.

14. That a bishop or priest must not administer the holy Eucharist to himself, when another is with him: ܡܬܠ ܕ ... ܥܠ ... ܠܐ ܢܫܪ̈ܐ ... ܠܡ ... ܕܐ̈ܝ̈ܬ ... ܠܡ ... ܕܐ̈ܝ̈ܬ ... (sic) ... Fol. 179 *b*.

15. *a*. Canons of Jacob of Edessa, addressed to the priest Addai: ... ܩܢ̈ܘ̈ܢ̈ܐ ... ܥܠ ... ܐ̈ܝ̈ܟ̈ ... ܠ ... ܕ ... Fol. 179 *b*. Compare de Lagarde, Reliquiæ juris ecclesiast. antiquiss., p. ... etc., and Lamy, Dissertatio etc., p. 98.

b. Other Canons of Jacob, ... ܕܝܥ̈ܩ̈ܘ̈ܒ̈ ... Fol. 181 *b*.

16. *a*. Various forms of Salutation, in Arabic, but written in the Syriac character: ... ܫ̈ܠ̈ܡ̈ ... ... Fol. 181 *b*. Beginning: ... ...

27, 28, 50, 56, 58, 65, 66, 74, 82, 86—88 and 90—93. The quires, probably 19 or 20 in number, are signed with letters. Leaves are wanting at the beginning and end, as well as in various other places. There are from 26 to 36 lines in each page. This volume, which is palimpsest throughout, is written in a good, regular hand of about the xth cent., and contains—

A Sacerdotal, comprising—

1. A collection of Anaphoras and other Orders of Service.

a. An Exposition of the Syriac Liturgy by Jacob of Edessa; imperfect at the beginning. Subscription, fol. 3 *b*: ܥܠ ܗܕܐ ܦܫܩܢܐ ܕܩܘܪܒܢܐ ܕܐܬܝܗܒ ܠܗ ܡܪܝ ܝܥܩܘܒ ܐܦܣܩܘܦܐ ܕܐܘܪܗܝ ܘܫܠܡ ܗܘ ܒܫܠܡܐ ܐܡܝܢ. See Assemani, Bibl. Orient., t. i., p. 479 foll. The text, however, differs considerably from that edited by Assemani, as the following passage (fol. 1 *a*, lines 4—13), compared with Assemani, p. 483, lines 19—22, suffices to show.

ܠܟܠ ܚܕ̈ܐ . ܡܪܝ ܡܫܝܚܐ . ܕܐܬ ܫܒ̈ ܚܕ̈ ܫܒ̈

the whole year: ... [illegible]. Imperfect. Fol. 29 *a*. Among them are—

Prayers arranged alphabetically. Foll. 31 *a*, 38 *b*, 49 *b*.

The Order of the Washing of Feet: ... Fol. 54 *a*.

Sedras of John the patriarch; fol. 87 *b*, ...; fol. 89 *b*, ...

Nearly the whole of this volume is palimpsest, the scribe having made use of parts of at least three older manuscripts.

One of these is written in two columns, in a good Estrangĕlā of the vi^th^ or vii^th^ cent. (see, for example, foll. 5, 7—10, 12, 16, 17, 27, 28, 75, 76, 83, etc.), and seems to have comprised the books of Joshua and Judges, according to the Pĕshīṭṭā version. For instance, fol. 7 contains Joshua vii. 7—16; fol. 8 *b*, Judges ii. 22—iii. 9; fol. 75, Judges x. 1—15; fol. 76, Judges xiii. 14—xiv. 8; and fol. 83, Joshua xiv. 7—xv. 8. On fol. 17 *b* we find the title of a lesson, ...

From a second manuscript, written in a fine Estrangĕlā of the vi^th^ cent., but not divided into columns, are taken, for example, foll. 42, 43, 69 and 70. The contents cannot be stated with certainty, though rubrics are still partially legible on foll. 69 *b* and 70 *a*.

The greater portion of the book, however, appears to have belonged to a manuscript of the vii^th^ cent., written in two columns, in a small, neat Estrangĕlā, containing the second part of the treatise of Severus against Joannes Grammaticus of Cæsarea, as is evident from the running title on fol. 84 *b*, ...

[Add. 14,496.]

CCLXXXVIII.

Twenty vellum leaves, about 7⅓ in. by 5¼, several of which are much stained and torn (Add. 14,525, foll. 56—75). The writing is neat and regular, of the xth cent., with from 16 to 22 lines in each page. They formed part of a Sacerdotal, and now contain—

1. Part of a sedrā. Fol. 56 *a*.

2. The Anaphora of John, bishop of Bosra, ... (see Renaudot, Liturg. Orient., t. ii., p. 421, and Assemani, Bibl. Or., t. ii., p. 97). Imperfect. Fol. 56 *b*.

3. The Benediction of the Chalice, of Severus, ... Imperfect. Fol. 67 *a*.

4. Prayers, in part alphabetical, ascribed to Cyriacus of Tellā, ... Imperfect. Fol. 68 *a*.

5. The Order of the Consecration of Water; imperfect. Fol. 72 *a*.

6. A prayer; imperfect. Fol. 74 *a*.

[Add. 14,525, foll. 56—75.]

CCLXXXIX.

Twelve vellum leaves, about 7 in. by 5⅜, all more or less torn (Add. 14,667, foll. 17—28). There are from 17 to 23 lines in each page. The writing is of the xth or xi^th^ cent. They formed part of a Sacerdotal and contain—

1. Prayers, procemia, and sedras, introductory to the celebration of the holy Eucharist. Imperfect. Fol. 17 *a*.

2. An Anaphora; imperfect both at the beginning and end. Fol. 23 *a*.

These leaves are palimpsest, but the original Estrangĕlā writing has been almost completely effaced.

[Add. 14,667, foll. 17—28.]

CCXC.

Vellum, about 10½ in. by 7⅞, consisting of 192 leaves, some of which are much stained and torn, especially foll. 1, 66, 156, and 166. The quires, signed with letters, are, according to the present signatures, 22 in number. Leaves are wanting at the beginning, and after foll. 1, 2, 65, 73, 84, 124, 126, 140, 156, 165, 172, 175, 176, 178, 181, and 182. There are from 26 to 35 lines in each page. The writing is good and regular, of the xth or xi[th] cent.; but foll. 1—10, 66—70, and 183—192, are somewhat later than the rest. This manuscript contains—

A Sacerdotal, comprising—

1. Various prayers and sedras, to be used at the celebration of the Holy Eucharist.

a. Prayers; viz.

α. ܐ ܗ ܕ ܒ ܓ ܐ ܕ ܗ ܘ ܙ ܚ ܛ ܝ ܟ ܠ ܡ ܢ ܣ ܥ ܦ ܨ ܩ ܪ ܫ ܬ . Fol. 1 *a*.

β. ܐ ܗ ܕ ܒ ܓ ܐ ܕ ܗ ܘ ܙ ܚ ܛ ܝ ܟ ܠ ܡ ܢ ܣ ܥ ܦ ܨ ܩ ܪ ܫ ܬ . Fol. 1 *a*.

γ. ܐ ܗ ܕ ܒ ܓ ܐ ܕ ܗ ܘ ܙ ܚ ܛ ܝ ܟ ܠ ܡ ܢ ܣ ܥ ܦ ܨ ܩ ܪ ܫ ܬ . Fol. 1 *a*.

δ. ܐ ܗ ܕ ܒ ܓ ܐ ܕ ܗ ܘ ܙ ܚ ܛ ܝ ܟ ܠ ܡ ܢ ܣ ܥ ܦ ܨ ܩ ܪ ܫ ܬ . Imperfect. Fol. 1 *b*.

b. Sedras; imperfect. Fol. 2 *a*.

c. Prayers: ܐ ܗ ܕ ܒ ܓ ܐ ܕ ܗ ܘ ܙ ܚ ܛ ܝ ܟ ܠ ܡ ܢ ܣ ܥ ܦ ܨ ܩ ܪ ܫ ܬ . Fol. 8 *a*.

2. A collection of Anaphoras; viz.

a. Of the twelve Apostles, ܐ ܗ ܕ ܒ ܓ ܐ ܕ ܗ ܘ ܙ ܚ ܛ ܝ ܟ ܠ ܡ ܢ ܣ ܥ ܦ ܨ ܩ ܪ ܫ ܬ . Fol. 11 *b*.

b. Of S. James, ܐ ܗ ܕ ܒ ܓ ܐ ܕ ܗ ܘ ܙ ܚ ܛ ܝ ܟ ܠ ܡ ܢ ܣ ܥ ܦ ܨ ܩ ܪ ܫ ܬ . Fol. 13 *b*.

c. Of Ignatius, ܐ ܗ ܕ ܒ ܓ ܐ ܕ ܗ ܘ ܙ ܚ ܛ ܝ ܟ ܠ ܡ ܢ ܣ ܥ ܦ ܨ ܩ ܪ ܫ ܬ (ܐ ܗ ܕ ܒ ܓ ܐ ܕ ܗ ܘ ܙ ܚ ܛ ܝ ܟ ܠ ܡ ܢ ܣ ܥ ܦ ܨ ܩ ܪ ܫ ܬ). Fol. 18 *b*. See Renaudot, Liturg. Orient., t. ii., p. 215.

d. Of Dionysius the Areopagite, ܐ ܗ ܕ ܒ ܓ ܐ ܕ ܗ ܘ ܙ ܚ ܛ ܝ ܟ ܠ ܡ ܢ ܣ ܥ ܦ ܨ ܩ ܪ ܫ ܬ (ܐ ܗ ܕ ܒ ܓ ܐ ܕ ܗ ܘ ܙ ܚ ܛ ܝ ܟ ܠ ܡ ܢ ܣ ܥ ܦ ܨ ܩ ܪ ܫ ܬ). Fol. 23 *b*.

e. Of Cyril of Jerusalem (sic), ܐ ܗ ܕ ܒ ܓ ܐ ܕ ܗ ܘ ܙ ܚ ܛ ܝ ܟ ܠ ܡ ܢ ܣ ܥ ܦ ܨ ܩ ܪ ܫ ܬ ܐ ܗ ܕ ܒ ܓ ܐ ܕ ܗ ܘ ܙ ܚ ܛ ܝ ܟ ܠ ܡ ܢ ܣ ܥ ܦ ܨ ܩ ܪ ܫ ܬ . Fol. 28 *b*.

f. Of Gregory Nazianzen, ܐ ܗ ܕ ܒ ܓ ܐ ܕ ܗ ܘ ܙ ܚ ܛ ܝ ܟ ܠ ܡ ܢ ܣ ܥ ܦ ܨ ܩ ܪ ܫ ܬ . Fol. 33 *a*.

3. Various Orders of Service; viz.

a. The Benediction of the Chalice.

a. Of Severus of Antioch, ܐ ܗ ܕ ܒ ܓ ܐ ܕ ܗ ܘ ܙ ܚ ܛ ܝ ܟ ܠ ܡ ܢ ܣ ܥ ܦ ܨ ܩ ܪ ܫ ܬ . Fol. 41 *a*.

β. Of John Chrysostom, ܐ ܗ ܕ ܒ ܓ ܐ ܕ ܗ ܘ ܙ ܚ ܛ ܝ ܟ ܠ ܡ ܢ ܣ ܥ ܦ ܨ ܩ ܪ ܫ ܬ . Fol. 41 *b*.

b. The Order of Baptism.

a. Of Severus, ܐ ܗ ܕ ܒ ܓ ܐ ܕ ܗ ܘ ܙ ܚ ܛ ܝ ܟ ܠ ܡ ܢ ܣ ܥ ܦ ܨ ܩ ܪ ܫ ܬ . Fol. 44 *b*.

β. The same, abridged*: ܐ ܗ ܕ ܒ ܓ ܐ ܕ ܗ ܘ ܙ ܚ ܛ ܝ ܟ ܠ ܡ ܢ ܣ ܥ ܦ ܨ ܩ ܪ ܫ ܬ . Fol. 53 *a*.

γ. Of Timothy of Alexandria, ܐ ܗ ܕ ܒ ܓ ܐ ܕ ܗ ܘ ܙ ܚ ܛ ܝ ܟ ܠ ܡ ܢ ܣ ܥ ܦ ܨ ܩ ܪ ܫ ܬ . Fol. 53 *b*.

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* See Assemani, Codex Liturgicus, t. ii., p. 300; Denzinger, Ritus Orientalium, t. i., p. 316.

c. The Consecration of Water on the Epiphany: . Fol. 60 *b.*

4. A collection of Proœmia.

a. Without title; imperfect at the beginning. Fol. 66 *a.*

b. Before the sedras of the Anaphora, . Fol. 69 *b.*

c. Before the sedras of the Dead, . Fol. 70 *a.*

d. Before the sedras of Baptism, . Fol. 70 *b.*

5. A collection of Sedras for the circle of the whole year, . Fol. 71 *b.* The authors named are Mārūthā of Tagrit, fol. 91 *b*; Severus of Antioch, foll. 136 *a*, 152 *b*; and John of Antioch, foll. 80 *a*, 101 *a*, 126 *a*, 131 *b*, 137 *a*, 150 *b*, 151 *b*, and 171 *b*.

a. The Nativity; imperfect. Fol. 71 *b.*

b. The Epiphany. Fol. 75 *b.*

c. Lent. Fol. 79 *b.* The Miracles, ; imperfect. Fol. 84 *a.*

d. Palm Sunday. Fol. 85 *a.* The Consecration of the Branches, . Fol. 87 *a.*

e. The Order of the Washing of Feet, . Fol. 87 *b.*

f. The Passion and the Cross, . Fol. 90 *a.* The Adoration of the Cross, . Fol. 98 *b.*

g. The Resurrection of our Lord. Fol. 98 *b.*

h. New (*or* Low) Sunday. Fol. 104 *a.*

i. . Fol. 105 *a.*

j. The Ascension of our Lord. Foll. 105 *b* and 108 *b.*

k. Pentecost. Fol. 106 *b.*

l. The Dispensation of our Lord, . Fol. 109 *b.*

m. Of Repentance, , and of Propitiation or Expiation, , for various occasions. Imperfect. Fol. 120 *a.*

n. On entering a convent or house, . Fol. 147 *a.*

o. For the evening, night, and morning, . Fol. 148 *a.*

p. For the blessed Virgin, the Saints, the Fathers, and the Dead. Imperfect. Fol. 156 *a.*

q. For the Dead and at Funerals. Imperfect. Fol. 166 *a.*

r. For the blessed Virgin, the Martyrs, the Saints, and the Apostles. Imperfect. Fol. 176 *a.*

6. Short ejaculations for various occasions. Imperfect. Fol. 182 *a.*

7. Prayers for various occasions. Fol. 183 *a.*

That this manuscript became defective at an early period, may be seen from the marginal note on fol. 176 *b*: .

On the margin of fol. 90 *a*, we find the name of Zacchæus, , and on the margin of fol. 174 *b* that of Bar-ṣaumā, , evidently two readers.

On the margin of fol. 158 *a*, there is written, in Coptic letters, the name of Simeon, ⲥⲩⲙⲉⲱⲛ; followed by that of Abba Bīshōi, ⲁⲃⲃⲁ ⲡⲓϣⲟⲓ, and then the words ⲫⲏ ⲛⲁⲓⲙⲁⲉⲩ, "God be merciful to him!"

[Add. 17,128.]

CCXCI.

Vellum, about 7½ in. by 5⅞, consisting of 193 leaves, a few of which are much stained and

torn, especially foll. 1, 2, 23, 54, 84, and 187—193. The quires, one of which (ﻝ) has as many as 18 leaves, are signed with letters. Originally they must have been 18 or 19 in number, but several of them are very imperfect, leaves being wanting at the beginning and end, as well as after foll. 10, 41, 102, 111, 187, 188 and 192. There are from 14 to 22 lines in each page. This manuscript is written in a good, clear hand of the xth or xi[th] cent., and contains—

A Sacerdotal, comprising—

1. A collection of Anaphoras and other Orders of Service.

a. Introductory prayers and sedras; imperfect. Fol. 1 *a*.

b. The Anaphora of S. James, as arranged by Jacob of Edessa; imperfect. Fol. 11 *a*. Subscription, fol. 25 *b*: . ܩܕܫܐ ܥܠܝܟ ܡܪܝ ܝܥܩܘܒ ܕܐܕܫܐ ܒܪ ܐܝܬܝ ✣ ܒܪ ܡܪܝ ܝܘܣܦ ܕܐܕܫܐ ܒܪ ܡܪܝ ܝܥܩܘܒ ܕܐܕܫܐ

torn (Add. 14,667, foll. 29—38). There are 19 or 20 lines in each page. The writing is good and regular, of the xth or xi^th^ cent. They formed part of a Sacerdotal and contain—

a. Fragments of an Anaphora. Foll. 29, 30.

b. Various sedras; e.g. ܣܕܪܐ ܕܚܠܝܢ ܩܘܕܫܐ, fol. 31 *a*; ܣܕܪܐ ܕܫܒܬܐ ܩܕܡܝܬܐ, foll. 32 *a*, 33 *a*; ܣܕܪܐ ܕܡܫܒܐ ܕܥܠ ܡܝ ܕܡܪܝܒܐ ܒܗ ܒܥܠ ܡܐ ܕܐܬܐ ܥܠ ܡܝ ܕܡܪܝܒܐ ܒܗ ܒܥܠ ܡܐ ܕܐܬܐ, fol. 34 *a*; ܣܕܪܐ ܕܫܒܬܐ ܩܕܡܝܬܐ, fol. 37 *a*.

[Add. 14,667, foll. 29—38.]

CCXCIII.

Vellum, about 8⅛ in. by 5⅝, consisting of 74 leaves, some of which are greatly stained and soiled. Fol. 34 is much torn. The quires, signed with letters, were originally 8 in number (the last of 14 leaves), but the first is now missing. There are from 19 to 36 lines in each page. This volume is made up of portions of at least three manuscripts, of the xth and xi^th^ centuries, and contains—

A Sacerdotal, comprising—

1. The Anaphora of Gregory Nazianzen, ܩܘܪܒܢܐ ܕܫܘܬܐ ܕܩܕܡܝܬܐ ܕܐܠܗܝܢ ܐܠܗܝܢ ܕܐܠܗܝܢ ܕܐܠܗܝܢ ܕ

ܐܚܪ ܕܠܐ ܫܠܡ ܐܬܥܒܕ ܒܗ . It has been left unfinished. Fol. 65 *a*.

The name of the most ancient of the scribes was Isaac Pĕḳa'thāyā (from al-Biḳā' or Coelesyria, البِقاع ?) as appears from a note on fol. 40 *a*, ܐܠܗܐ ܚܢ ܐܣܟܝ ܕܡܪ ܐܒܝ . ܠܥ ܐܡܝܢ ܡܚܘܢ .

[Add. 14,499.]

CCXCIV.

Vellum, about 8¼ in. by 5⅛, consisting of 89 leaves, some of which are slightly stained and torn, especially the first and last. The quires, signed with letters, were originally 10 in number, but the first is lost, and a leaf is wanting after fol. 8. The number of lines in each page varies from 19 to 24. This manuscript, which is palimpsest throughout, is written in a good, regular hand of the xi^th^ cent., and contains—

A Sacerdotal, ܩܘܕܫܐ ܕܟܗܢܐ, comprising—

1. The Anaphora of S. James, ܐܝܢ ܩܘܪܒܢ ܕܫܠܝܚ ܘܐܚܝ ܡܪܢ ܝܥܩܘܒ ; imperfect at the beginning. Fol. 1 *a*.

2. The Benediction of the Chalice, of Severus, ܒܪܟ ܟܣ ܕܡܪܝܡ ܘܐܚܝ ܣܘܝܪܘܣ ܐܦ ܗܠܝܢ . Fol. 2 *b*.

3. A collection of Sedras and Prayers for various occasions. Fol. 5 *b*.

4. The Order of Baptism of Severus, in two parts, : ܣܘܝܪܘܣ ܘܐܚܝ : ܡܪܝܡ : ܚܕܐ ܠܡ ܡܬܟܬܒ ܫܠܡ ܟܬܒ . Fol. 59 *a*.

5. The Benediction of the Wedding-ring, ܒܪܟܬ ܛܒܥܐ ܕܒܝܬ ܩܘܕܫܐ . Fol. 74 *b*.

6. The Benediction of the Bridegroom and Bride, ܒܪܟܬ ܚܬܢ ܘܟܠܬܐ . Fol. 79 *b*. Subscription, fol. 83 *a*: ܥܠ ܕܐ ܐܬܟܬܒ ܩܘܕܫܐ ܕܡܪܝܡ ܐܡ ܟܬܒ : ܠܡ ܡܬܟܬܒ ܐܦ ܗܠܝܢ ܕܐ :

The remaining leaves, foll. 83 *b*—89 *b*, are filled with prayers and sedras, written partly by the writer of the manuscript, and partly by other hands. The last of them is imperfect.

The whole of this volume is palimpsest, the more ancient text being written in a small, elegant character of about the vii^th^ cent. (see, in particular, fol. 5 *a*). What the contents are, is uncertain. The words ܐܦ ܥܡ ܫܡܥܘܢ ܕܫܡܥ ܟܬܒ ܐܚܝ ܕܐܬܟܬܒ ܠܟ ܠܡ ܠܡܬܚܙܐ . ܠܡ ܠܡܬܚܙܐ, in the last two lines of fol. 5 *a*, clearly form part of a letter addressed to a person in holy orders. On fol. 26 *a*, in the second line, are legible the words ܐܬܟܬܒ ܒܝܕ ܚܢ, ܒܫܢܬ ; and on fol. 42 *b*, in the first line: ܒܫܢܬ ܐܠܦ ܘܫܒܥ ܡܐܐ ܘܫܒܥ ܠܚܘܕ ܐܠܦ ܘܫܒܥ ܡܐܐ ܘܫܒܥ ܠܚܘܕ ܐܠܦ .

[Add. 14,500.]

CCXCV.

Vellum, about 5⅞ in. by 4½, consisting of 161 leaves. The quires, signed with letters, were originally 17 in number, but the first is now lost. There are from 16 to 20 lines in each page. This manuscript is written in a good, regular hand, dated A. Gr. 1444, A.D. 1133, and contains—

A Sacerdotal, ܩܘܕܫܐ ܕܩܘܪܒܢܐ, comprising—

1. A collection of Anaphoras; viz.

a. Introductory prayers, proœmia and sedras; imperfect at the beginning. Fol. 1 *a.*

b. The Anaphora of S. James, ܐܝܬܐ ܕܩܘܪܒܢܐ ܕܝܥܩܘܒ ܫܠܝܚܐ ܕܐܝܬ ܒܗ ܫܒܥ ܙܒܢ̈ܝ̈. Fol. 8 *a.*

c. The Anaphora of Clement, ܐܝܬܐ ܕܩܘܪܒܢܐ ܕܩܠܝܡܣ ܫܠܝܚܐ ܕܐܝܬ ܒܗ ܫܒܥ ܙܒܢ̈ܝ̈. Fol. 21 *b.*

d. The Anaphora of Eustathius, ܐܝܬܐ ܕܩܘܪܒܢܐ ܕܐܘܣܛܐܬܝܘܣ ܐܦܣܩܘܦܐ ܕܐܢ̈ܛܝ̈ܘܟ̈ܝܐ ܕܐܝܬ ܒܗ ܫܒܥ ܙܒܢ̈ܝ̈. Fol. 34 *a.*

e. The Benediction of the Chalice, of Severus, ܒܪܟܬܐ ܕܟܣܐ ܕܣܘܝܪܘܣ ܐܦܣܩܘܦܐ ܕܐܢ̈ܛܝ̈ܘܟ̈ܝܐ ܕܐܝܬ ܒܗ ܫܒܥ ܙܒܢ̈ܝ̈. Fol. 40 *a.*

Subscription, fol. 43 *b*: ܫܠܡ ܠܡܫܝܚܐ ܘܠܥܡܗ ܩܕܝܫܐ ܐܡܝܢ.

2. A collection of Sedras and Prayers for the feasts of the whole year, fol. 43 *b*, and for other occasions, fol. 86 *b*: ܫܪ̈ܒ̈ܬܐ ܕܫܢܬܐ ܕܥܡܗ ܘܫܐܠ̈ܬ̈ܐ ܘܫܪ̈ܒ̈ܬܐ. Among them is a prayer of Severus, ܕܐ ܫܐܠ̈ܬ̈ܐ ܕܣܘܝܪܘܣ ܐܦܣܩܘܦܐ ܕܐܢ̈ܛܝ̈ܘܟ̈ܝܐ, fol. 153 *a.*

The subscription, fol. 157 *a*, states that this manuscript was written by Lazarus bar Sābā, of Beth-Severīna, A. Gr. 1444, A.D. 1133, at the expense of John, metropolitan of Māridīn.* ܗܘ ܩܘܕܫܐ ܕܐܬܟܬܒ ܒܫܡ ܡܪܝ ܝܘܚܢܢ ܡܛܪܦܘܠܝܛܐ ܕܡܪ̈ܕ̈ܝܢ ܒܫܢ̈ܬ̈ܐ ܐ̈ܠ̈ܦ̈ܝ̈ܢ ܘܡ̈ܐ ܘܠ̈ܒ̈ܝ̈ܢ ܘܡ̈ܕ̈ ܠܦ̈ܪ̈ܘܫ̈ܝ̈ܢ ܒܐܬܪ ܒܝܬ ܣܒܪ̈ܝ̈ܢ ܒܝܕ ܥܒܕܐ ܕܐܠܗܐ ܠܙܪܐ ܒܪ ܣܒܐ ܟܬܒ ܠܗ ܒܫܠܡܐ ܐܡܝܢ. ܒܨܠܘ ܠܚܛܗ̈ܝ ܟܬܒܐ ܕܝܢ ܒܥܘ ܠܡܪ̈ܚܡ ܐܠܗ̈ܐ ܕܢܫܪܐ ܠܗ ܒܫܡܝ̈ܐ ܘܠܥܠܡ ܥܠ̈ܡ̈ܝ̈ܢ ܐܡܝܢ ܣ̈ ܘܫ̈ܠ̈ܡ ܠܥܡܗ ܩܕܝܫܐ ܐܡܝܢ.

On foll. 158—160 there are some prayers, written by different hands.

The note on fol. 161 *a* was written by Romanus, the son of Rabban Bar-ṣaumā, the chief priest of Ra'bān,* from Ḳal'at ar-Rūm (ܩܠܥܬ ܐܠ ܪܘܡ, ܩܠܥܬ ܐܠ ܪܘܡ), who had been carried away captive by the Egyptian troops. ܗܐ ܕܟܬܒ ܐܢܐ ܥܒܕ ܟܠ ܕ ܐܝܬ ܒܝ ܟܠ ܙܒܢ̈ ܕ ܐܬ ܒܝ ܒܝܬ ܣܒܪ̈ܝ̈ܢ ܒܝܕ ܥܒܕܐ ܕܐܠܗܐ ܠܙܪܐ ܒܪ ܣܒܐ ܟܬܒ ܠܗ ܒܫܠܡܐ ܐܡܝܢ (sic) ܩܕܝܫܐ ܕܐܬܟܬܒ ܒܫܡ ܡܪܝ ܝܘܚܢܢ ܡܛܪܦܘܠܝܛܐ ܕܡܪ̈ܕ̈ܝܢ ܒܫܢ̈ܬ̈ܐ ܐ̈ܠ̈ܦ̈ܝ̈ܢ ܘܡ̈ܐ ܘܠ̈ܒ̈ܝ̈ܢ ܘܡ̈ܕ̈ (sic) ܠܦ̈ܪ̈ܘܫ̈ܝ̈ܢ. ܒܨܠܘ ܠܚܛܗ̈ܝ (sic).

[Add. 14,498.]

CCXCVI.

Vellum, about 6⅛ in. by 4⅜, consisting of 307 leaves, some of which are slightly stained and torn, especially foll. 1, 55, 63—65, 71, 98, 99, 306 and 307. The quires, 40 in number, are signed with Greek and Syriac letters, the former alone being carried through the whole volume. Leaves are wanting after foll. 55 and 208. There are from 13 to 19 lines in each page. This volume is neatly written, apparently by two or three hands of the xith or xiith cent. It contains—

A Sacerdotal, according to the Malkite or Greek use, comprising—

1. *a.* The Liturgy of John Chrysostom. Fol. 1 *a.* Title: ܩܘܕܫܐ ܕܩܘܪܒܢܐ ܕܡܪܝ ܝܘܚܢܢ ܦܡ̈ܐ ܕܕܗܒܐ. ܫܠܝܚܐ ܕܐܝܬ ܒܗ ܫܒܥ ܙܒܢ̈ܝ̈. See Goar, Eucholo-gion, p. 58; Neale, Liturgies, 2d ed., p. 92.

* See Assemani, Bibl. Orient., t. ii., p. 217; Le Quien, Or. Christ., t. ii., col. 1459.

† John XIII. See Assemani, Bibl. Or., t. ii., p. 360; Le Quien, Or. Christ., t. ii., col. 1387.

* رَعْبان, a town near the Euphrates, between Aleppo and Samosata, in the province of al-'Awāṣim. Yākūt in the *Mu'jam al-Buldān.*

b. The Liturgy of Basil. Fol. 28 *a.* Title: صلوة القداس الباسيلي الذي يصلي به البطريرك في كل سنة يوم خميس الفصح . It is slightly imperfect at the end. See Goar, p. 158; Neale, Liturgies, p. 125.

2. Anthems (قنونا, *προκείμενα*) and Lessons from the Epistles and Gospels for the ferial days of the week. Fol. 56 *a.*

هذا هو ترتيب القنونات والقراءات التي تقال في كل يوم من أيام الاسبوع . في عشية يوم الاحد ... في صلوة الغداة ... في عشية يوم الاثنين ... في صلوة الغداة ... في عشية يوم الثلثا ... في صلوة الغداة ... في عشية يوم الاربعا ... في صلوة الغداة ... في عشية يوم الخميس ... في صلوة الغداة ... في عشية يوم الجمعة ... في صلوة الغداة ... في عشية يوم السبت ... في صلوة الغداة ... في عشية يوم الاحد ... في صلوة الغداة ... في عشية يوم الاثنين ... في صلوة الغداة ... في عشية يوم الثلثا ... في صلوة الغداة ... في عشية يوم الاربعا ... في صلوة الغداة ... في عشية يوم الخميس ... في صلوة الغداة ... في عشية يوم الجمعة ... في صلوة الغداة ... في عشية يوم السبت ... في صلوة الغداة ...

3. Anthems and Lessons for various other occasions; viz.

a. قنونا لعيد الصليب . Fol. 71 *b.*

b. قنونا لعيد الغطاس . Fol. 77 *a.*

c. قنونا لعيد الميلاد . Fol. 79 *a.*

d. قنونا لعيد الشعانين لاحد الشعانين . Fol. 80 *b.*

e. قنونا لعيد القيامة . Fol. 82 *b.*

f. قنونا لعيد الخمسين . Fol. 88 *b.*

g. (sic) قنونا لعيد الرسل الاطهار لاحد الرسل . Fol. 104 *a.*

4. *a.* Prayers for Mother and Child, on the fortieth day after the birth. Fol. 116 *a.*

صلوة لاجل الوالدة والمولود في اليوم الاربعين من يوم ولادتهما ، وتسمى ايضا صلوة التطهير ، لان في هذا اليوم تطهر الوالدة من دم نفاسها . وتدخل الكنيسة وتتناول من الاسرار المقدسة . وفي هذا اليوم يسمى المولود ويختن . وهو يوم مبارك . وفيه يقدم الذكر البكر الى الهيكل . وهو يوم اربعين .

See Assemani, Codex Liturg., t. i., pp. 214—217.

b. The Order of Baptism, of Basil, صلوة العماد المقدسة الباسيلية على الصبيان . Fol. 119 *a.* See Assemani, Codex Liturg., t. i., p. 202, t. ii., p. 214, t. iii., p. 146, and especially p. 199, with which compare Denzinger, Ritus Orient., t. i., p. 318.

c. A shorter Order of Baptism, to be used in cases of necessity: صلوة العماد المقدسة على الصبيان في حال الضرورة اذا لم يكن كاهن او شماس حاضر . Fol. 152 *a.*

5. *a.* The Order of the Small Habit, صلوة الاسكيم الصغير (*ἀκολουθία τοῦ μανδύου*). Fol. 154 *a.* Compare Goar, p. 473.

b. The Order of the Middle Habit, صلوة الاسكيم الاوسط (*κουκούλλιον*) . Fol. 177 *a.*

c. The Order of the Great Habit, صلوة الاسكيم الكبير . Fol. 196 *a.* Compare Goar, p. 499.

d. Lessons for the above Orders, قنونا (sic) لصلوة الاسكيم الكبير . Fol. 204 *a.*

6. A small collection of Prayers; viz.

صلوة لاجل الصلح . Fol. 209 *a.*

صلوة لاجل الصحة الجيدة . Fol. 214 *a.*

صلوة الجيدة . Fol. 214 *b.*

صلوة لاجل الحبلى . Fol. 219 *a.*

7. A collection of Procœmia (قنداقيه), Sedras and Prayers, for various feasts, commemorations, and other occasions. Fol. 220 *a.*

8. Dimissory prayers for the feasts of the whole year: صلوة الشحيمة لاجل الاعياد . Fol. 286 *b.*

9. The Order of laying the foundations of a church: [صلوة] هذا هو ترتيب وضع الاساس . Fol. 305 *b.*

In the earlier part of the volume there are a few Greek notes on the margins; and from fol. 220 onwards, the titles of the prayers are frequently rendered into Arabic.

[Add. 14,497.]

CCXCVII.

Two vellum leaves, about 8½ in. by 5⅜, much soiled and mutilated. They contain part of the Order of Baptism, written in a regular Estrangĕlā of the viii^th^ cent., with 20 or 21 lines in each page.

[Add. 17,218, foll. 53, 54.]

CCXCVIII.

Four vellum leaves, about 7½ in. by 5⅛ (Add. 14,667, foll. 13—16). The writing is neat and regular, of the ix^th^ or x^th^ cent., with from 22 to 24 lines in each page. They contain—

1. The Order of Baptism of Severus; imperfect at the beginning. Fol. 13 *a*.

2. The Benediction of the Chalice, of Severus, . Fol. 15 *a*.

3. The Consecration of Water on the night of the Epiphany, . Very imperfect. Fol. 16 *b*.

[Add. 14,667, foll. 13—16.]

CCXCIX.

Ten vellum leaves, about 7⅞ in. by 5½ (Add. 14,522, foll. 27—36). The writing is good and regular, of the xth or xi^th^ cent., with from 18 to 29 lines in each page. They contain—

1. The Benediction of the Chalice, of Basil, . Fol. 27 *b*.

2. A collection of Sedras and Prayers for various occasions. Fol. 29 *a*. Among these are two of John the patriarch; viz. , fol. 29 *a*, and , fol. 32 *b*.

[Add. 14,522, foll. 27—36.]

CCC.

Paper, about 8⅛ in. by 5⅝, consisting of 64 leaves (Add. 14,715, foll. 153—216), the first 7 of which are much stained and torn. The quires, signed with letters, are 7 in number. Leaves are wanting at the beginning and after fol. 158. There are from 14 to 22 lines in each page. This manuscript is written in a good, regular hand of the xiii^th^ cent., and contains—

1. The Order of the Consecration of Water; imperfect. Fol. 153 *a*.

2. A letter of Jacob of Edessa to the priest Addai, , regarding the Orders of Baptism and of the Consecration of Water on the night of the Epiphany (see Assemani, Bibl. Or., t. i., p. 486, no. 11). Fol. 170 *a*. Beginning: .

3. The Order of the Washing of Feet, . Fol. 173 *b*.

4. A prayer to be substituted on the Thursday in Passion week, at the commencement of the Eucharistic service, for the oratio pacis:

ܣܓܕ ܡܕܒ ܐܪ ,ܐܦ ,ܐܪ ,ܡܦ ,ܣܓ ,ܫ ,ܐܠ . Fol. 181 *a*.

5. The Order of Genuflexion on Pentecost, in three parts: ܐ ,ܡ ,ܐ ,ܡ ,ܐ ,ܡ ,

5. Service for Good Friday, at none: ܫܘܬܦܐ ܕܥܠ ܨܠܝܒܐ ܕܒܝܘܡ ܥܠ ܬܫܥ ܫܥܝܢ. Fol. 39 *b*.

6. Service of Forgiveness, for the Saturday of Annunciation, after none: ܫܘܬܦܐ ܕܚܘܠܐ ܕܐܝܬ ܒܗ ܐܦ ܡܫܚܐ ܠܥܕܬܗ ܒܫܒܬܐ ܩܕܡ ܒܣܪܝܐ ܕܒܬܫܥ ܫܥܝܢ. Fol. 40 *a*.

7. Service of the Asking of Peace, on Easter Sunday, after morning prayer: ܫܘܬܦܐ ܕܫܐܠܬܐ ܕܫܠܡܐ ܕܒܝܘܡ ܩܝܡܬܐ ܕܡܪܢ ܥܠ ܫܠܝܚܘܗܝ ; marg. سوال السلام. Fol. 40 *a*.

8. Services for Pentecost, or Whitsun Day, after the celebration of mass: ܫܘܬܦܐ ܕܥܝܕܐ ܕܨܠܘܬܐ ܕܡܪܝܡ ܒܥܠܬܐ ܕܫܠܝܚܐ ܕܒܫܘܪܝܐ ܕܩܘܕܫ ܩܘܪܒܢܐ. These are three in number. Fol. 40 *b*.

The colophon, fol. 46 *a*, states that this book was written for Rabban Mas'ūd, a priest of the convent of Mār Abī the martyr, in the year 1648, A.D. 1337. The scribe does not mention his own name, but requests a prayer for one Yeshūa', who was buried in the said convent.

ܥܠ ܕܫܘܬܦܐ ܕܟܬܒ ܫܘܬܦܐ ܠܟܠ ܩܫܝܫܐ ܕܡܪ ܡܫܥܘܕ ܒܪ ܡܪ ܝܥܩܘܒ ܐܚܘ ܕܡܪ ܣܠܝܒܐ ܒܪ ܩܪܘܢ ܕܡܢ ܒܝܬ ܩܠܝܬ ܕܡܪ ܐܒܝ ܕܒܥܝܪ ܒܫܡܗ ܕܡܪ ܝܫܘܥ ܕܐܬܩܒܪ ܒܗ̇ ܒܫܡܗ

scribe, Ḥabīb or Agapêtos. ܐܒ . . . . . ܕܡܪܝ ܚܒܝܒ ܐܓܦܝܛܘܣ ܟܬܒܗ ܘܣܝܡ ܠܗ ܒܫܠܡܐ : ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ . . . . ܕܐܬ ܟܬܒ ܗܢ ܘܣܝܡ ܐ[ܒܓܕ]ܪ . ܡܙ ܐܢܐ ܡ[ܪܝ ܥ]ܒܕ ܟܬܒ ܗܢ ܘܣܝܡ : ܒܫ[ܠܡ]ܐ ܐܡ[ܝܢ] ܐ[ܠ ܬ]ܚܫ . ܐ[ܠ ܬ]ܚܫ ܒܝܬ ܣ[ܦ]ܪ : ܐ[ܠ ܬ]ܚܫ ܐ[ܠ ܬ]ܚܫ ܐ[ܠ ܬ]ܚܫ ܐ[ܠ ܬ]ܚܫ ܐ[ܠ ܬ]ܚܫ ܐ[ܠ ܬ]ܚܫ ܐ[ܠ ܬ]ܚܫ ܐ[ܠ ܬ]ܚܫ ܐ[ܠ ܬ]ܚܫ ܐ[ܠ ܬ]ܚܫ ܐ[ܠ ܬ]ܚܫ ܐ[ܠ ܬ]ܚܫ ܐ[ܠ ܬ]ܚܫ ܐ[ܠ ܬ]ܚܫ ܐ[ܠ ܬ]ܚܫ ܐ[ܠ ܬ]ܚܫ ܐ[ܠ ܬ]ܚܫ ΕΓΩΑΓΑΠΙΤΟCΓΡΑΜΑΤΕΥCΕΙΓΡΑ[ΨΑ]

[Add. 17,160, foll. 29 and 30.]

CCCIV.

Paper, about 8⅞ in. by 6¼, consisting of 171 leaves. The quires have no signatures. There are from 17 to 23 lines in each page. In the first and larger half of the volume (foll. 3—104), each page is divided into two columns; in the other, not. This manuscript is written in a rather inelegant hand, and dated A.D. 1701-2. It contains—

Maronite Offices, chiefly in Syriac, with Karshūnī translations of some portions.

1. Various offices of Ordination.* Fol. 3 *a*. Title: ܫܡ ܫܘܪܝܐ ܕܐܬ ܟܬܒ ܗܢ ܘܣܝܡ ܠܗ ܒܫܠܡܐ ܠܟܠ ܡܢ ܕܡܫܬܡܫ ܒܗ ܫܡ ܡܢ ܫܘܪܝ

Fol. 150 *b*.

e. Of the napkins, in Karshūnī:

Fol. 166 *b*.

f. Of a cemetery, in Karshūnī:

Fol 167 *a*.

g. The Confirmation of a child after Baptism, by anointing with the holy Chrism, in Karshūnī:

Fol. 170 *a*.

At the end of the first part of the volume, on fol. 105 *a*, there is a note, which states that it was written by Maryam (Mary), the daughter of the priest Yūḥannān or Ḥannā, from the village of Dar'ūn, in the northern district of the Lebanon, for the cousin of the metropolitan Ḥannā ibn al-Muhāsib of Jūstā (Gūstā, Augusta), A.D. 1701.

Similarly, on fol. 85 *a*:

At the end of the second part, fol. 171 *a*, is the following note, giving the date A.D. 1702.

Fol. 1 *a* contains some account of the contents of this volume in French.

[Sloane 3597.]

CCCV.

Paper, about 8½ in. by 5⅝, consisting of 37

* Stephanus II. See Le Quien, Oriens Christ., t. iii., col. 72.

leaves. The quires, signed with letters, are four in number. There are 18 lines in each page. This volume is written in a good, regular, Nestorian character, with numerous vowel-points, etc., dated A.D. 1683, and contains—

1. The Order of the Solemnization of Matrimony:* ܬܥܡ ܐܒ ܥܒܝܕ ܐܦܥܠ. ܦܚܐ ܫܠܫ ܥܫܪܥ. ܡܢܥ ܩܫܪ ܒܥ. ܗܠܐ ܥܩܒ ܒܓ ܕܐ ·:· ܥܒܕ ܒܚܐ ܒܥ. ܒܝܚܥܒ ܐܦܥܠ ܒܡܚܡ. ܒܬܒ ܠܐܡ ܬܥܡܠ. ܕܐ ܥܒܫܒ ܠܥܡܠ. ܒܐ ܥܒܫ ܒܝ ܐܦ ܒܐ ܒܬ ܠܒܬܐ ܐܠ ܒܐ ܒܡܥ ܠܒ ·:· ܥܡܠ ·:· ܒܡܥ ·:· ܒܡ ·:· ܒܡܥ ·:· ܒܡ ·:· ܒܡ ·:· ܒܡ

ܠܡܕܒܚܐ ܒܕܟܠ ܫܢܬܐ ܘܒܟܠ ܙܒܢܐ
ܥܡܗ ܐܡܝܢ ׃׃

4. The form of Absolution, in Karshūnī: ܒܚܝܬ ܒܠܫܐ ܒܠܝܠ ܠܠܡܝܗܡܢܐ. Fol. 36 *b*. Beginning: ܒܠܠܐ ܒܠܨܠܘܬ ܒܟ ܥܕ ܒܗܕܐ ܒܠܗ. ܡܒܪܟ ܡܫܝܚܐ. ܡܒܪܟ ܐܢܬ ܒܟ ܒܠܫܐ ܒܠܩܕܝܫ ׃׃

On fol. 1 *a* there is a note in Italian, enumerating the contents of the book. "Joseph I. Libro ms^to caldaico, in lingua caldaica ed arabica, in 8. contiene 1. Il Rito intiero dè Matrimonij, cioè benedizione delle vesti," etc.

This book once belonged to Dr. Adam Clarke. See the Catalogue of his MSS. by J. B. B. Clarke, p. 202, no. 247.

[Egerton 703.]

SERVICE-BOOKS.

CHORAL BOOKS.

CCCVI.

Vellum, about 10¼ in. by 7⅛, consisting of 311 leaves, some of which are much stained, defaced, and torn, especially foll. 1—18, 23, 26, 35, 36, 44, 45, and 308—311. The quires, signed with letters, are 30 in number. Leaves are wanting after foll. 11, 14, 16, 18, 35, 108, 113 and 300. Each page is divided into two columns, of from 27 to 40 lines. This volume is written in a good, current hand, dated A. Gr. 1204, A.D. 893, and contains—

The first volume of a collection of Choral Services and Homilies for the principal festivals of the whole year: ܟܬܒܐ ܡܪܝܫܐ ܕܫܒܚܬܐ ܕܫܢܬܐ ܟܠܗ ܕܡܫܬܟܚ ܒܥܕܬܐ. The second volume is now numbered Add. 17,190. The hymns and prayers are ascribed to Ephraim, Jacob of Batnae, and Isaac of Antioch.

1. The Annunciation of Zacharias. Fol. 1 *b*.—ܡܢܝܐ. Fol. 2 *a*.—Homily of John Chrysostom (see Add. 14,516, fol. 1 *a*), ܕܥܠ ܐܝܟ ܕܐܫܬܡܥ ܒܗ ܙܟܪܝܐ ܥܠ ܡܠܐܟܐ ܕܡܫܬܠܚ. Fol. 2 *b*. Beginning: ܫܠܝܡ ܚܕܐ ܡܢ ܟܠ ܫܢܬܐ ܚܕܬ ܚܡܝܢ. ܟܠ ܡܢ ܕܫܡܥ ܠܗ ܡܫܬܟܚ ܒܥܕܬܐ ܕܝܠܢ ܠܡܫܡ ܡܪܝܡ ܐܡܗ ܕܐܠܗܐ.

2. The Annunciation of the blessed Virgin. Fol. 6 *a*.—ܡܢܝܐ of Ephraim. Fol. 8 *a*.—ܡܐܡܪ on the Angel and Mary. Fol. 9 *a*.—Homily of John Chrysostom,* ܕܡܫܬܟܚ ܒܥܕܬܐ ܕܝܠܢ ܒܫܒܬܐ ܕܥܠ ܡܫܬܐ ܕܝܠܕ ܡܪܝ ܐܠܗܐ. Fol. 10 *b*. Imperfect at the end. See Opera, ed. Par. 1837, t. ii., p. 953.—Another homily, imperfect at the beginning. Fol. 12 *a*.

3. The Nativity of our Lord. Fol. 13 *b*.—ܡܢܝܐ of Ephraim. Foll. 18 *a*, 25 *b*.—Homily of Gregory Nazianzen. Fol. 27 *b*. See Opera, ed. Par. 1778, t. i., p. 663.—Homily of John Chrysostom. Fol. 34 *a*. See Opera, t. vi., p. 459.—Prose homily of Jacob of Batnae. Fol. 40 *b*. See Assemani, Bibl. Or., t. i., p. 304, no. 8, and Zingerle, Sechs Homilien des heiligen Jacob von Sarug (Bonn, 1867), p. 1.

4. The Commemoration of the blessed Virgin, : ܐܡܪ ܥܠ ܕܝܠܕ ܡܪܝ ܐܠܗܐ ܡܢ ܕܝܠܗ ܕܡܪܝܡ ܐܡ ܡܫܝܚܐ. Fol. 42 *b*.—

* Also ascribed to Gregory Thaumaturgus. See Gregorii, Macarii et Basilii Opera, ed. Par. 1622, p. 25.

. Fol. 44 *b*.—Homily of John Chrysostom, beginning; . Fol. 49 *a*.

5. The Massacre of the Innocents. Fol. 53 *a*.—Eighth homily of Severus of Antioch, . Fol. 54 *b*.

6. The Epiphany, . Fol. 56 *b*.— of Ephraim. Fol. 60 *b*.—Homily of John Chrysostom, , generally ascribed to Gregory Thaumaturgus. Fol. 64 *b*. See Gregorii, Macarii et Basilii Opera, ed. Par. 1622, p. 30.—Homily of John Chrysostom. Fol. 68 *a*. See Opera, t. ii., p. 433.—Prose homily of Jacob of Batnae. Fol. 73 *b*. See Assemani, Bibl. Or., t. i., p. 304, no. 9, and Zingerle, Sechs Homilien, p. 10.

7. The Commemoration of S. John the Baptist. Fol. 77 *a*.—. Fol. 78 *b*.

8. The Nativity of S. John the Baptist. Fol. 79 *a*.—. Fol. 80 *a*.

9. The Commemoration of the blessed Virgin. Fol. 80 *b*.

10. The Presentation in the Temple, . Fol. 83 *a*.— on S. Simeon the Aged. Fol. 85 *a*.

11. Lent.—First week. Fol. 85 *b*.—Second week. Fol. 93 *a*.—, the prayers being ascribed to Ephraim and Jacob. Fol. 101 *a*.—The Forty Martyrs. Fol. 109 *b*.—Third week, imperfect. Fol. 113 *a*.—The Commemoration of Lazarus. Fol. 114 *a*.—Second homily of Basil on Lent. Fol. 115 *b*. See Opera, ed. Par. 1839, t. ii., p. 14.—Homily of John Chrysostom on Lent, beginning: . Fol. 120 *a*.—Second homily of John Chrysostom on the Contest of our Lord with Satan, , beginning: . Fol. 126 *b*.—Third homily on the same subject, beginning: , . Fol. 131 *a*.—Homily of John Chrysostom on the Ten Virgins, . See Opera, t. viii., p. 666. Fol. 134 *a*.—Homily of John Chrysostom on the Paralytic and on Envy, . Fol. 137 *b*. This is hom. xxxvii. in Evang. Joannis; see Opera, t. viii., p. 243.

12. Discourse of Gregory Nazianzen on the Epiphany, . See Opera, t. i., p. 677. Fol. 142 *a*.

13. Discourse of John Chrysostom on the Decollation of S. John the Baptist, . Fol. 150 *b*. See Opera, t. viii., p. 986, from the words *Ἰωάννης μὲν ὁ μέγας, ὁ περισσότερον προφήτου*, as far as the foot of p. 988.

14. Festal sermons of Jacob of Batnae:

a. On the Visit of Mary to Elisabeth, . Fol. 154 *a*. See Assemani, Bibl. Or., t. i., p. 309, no. 4.

b. Three discourses on the Nativity, . Fol. 161 *b*. See Assem., p. 309, nos. 13, 12, 11.

c. On the holy Mother of God, .

ܕܡܪܝ ܝܘܚܢܢ ܡܥܡܕܢܐ. Fol. 186 *a*. See Assem., p. 310, no. 21, serm. I., and Abbeloos, de Vita et Scriptis S. Jacobi, p. 202.

d. On the Massacre of the Innocents, ܚܕ ܡܠܬܐ ܕܦܪܥܐ. Fol. 192 *b*. See Assem., p. 311, no. 25.

e. On the Baptism of our Lord, ܚܕ ܕܥܡܕܗ ܕܡܪܢ ܝܫܘܥ. Fol. 196 *a*. See Assem., p. 312, no. 28.

f. On S. John the Baptist, ܚܕ ܡܐܡܪܐ ܕܡܪܝ ܝܘܚܢܢ. Fol. 203 *a*. See Assem., p. 312, no. 35.

g. On the Decollation of S. John the Baptist, ܚܕ ܡܐܡܪ ܕܡܪܝ ܝܘܚܢܢ. Fol. 209 *a*. See Assem., p. 312, no. 34.

h. On the Presentation in the Temple, ܚܕ ܕܐܬܬܝ ܠܡܪܢ ܠܗܝܟܠܐ. Fol. 215 *b*. See Assem., p. 312, no. 37.

i. Three Sermons on Lent, ܚܕ ܕܨܘܡ. Fol. 221 *a*. See Assem., p. 315, no. 69, serm. I., III., II.

j. On Repentance, ܚܕ ܕܬܘܒܬܐ. Fol. 237 *b*. See Assem., p. 316, no. 79, serm. III.

k. On the Lord's Prayer, ܚܕ ܕܨܠܘ ܠܬܠܡܝܕܘܗܝ, ܕܐܡܪ ܠܗܘܢ. Fol. 242 *b*. See Assem., p. 319, no. 103.

l. On the Forty Martyrs, ܚܕ ܕܐܬܪܥܝ ܩܕܝܫܐ. Fol. 253 *b*. See Assem., p. 319, no. 106.

m. On S. Matthew, ch. xx. 1—16, ܚܕ ܕܐܡܪ ܠܗܘܢ ܒܥܠ ܒܝܬܐ ܕܐܬܐ ܠܡܦܠܚ ܦܥܠܐ: ܘܐܡܪ ܠܗܘܢ ܠܟܘܢ ܕܐܙܠܬ ܠܟܪܡܐ ܐܚܪܢܐ. Fol. 257 *b*. See Assem., p. 317, no. 96.

n. On S. Matthew, ch. xxii. 1—14, ܚܕ ܕܐܡܪ ܠܗܘܢ ܒܥܠ ܒܝܬܐ ܕܐܬܐ ܠܡܦܠܚ ܦܥܠܐ. ܚܕ ܕܐܬܐ ܦܪܥܐ ܠܐܢܫ ܡܠܟܐ. ܚܕ ܕܐܡܪ ܠܗܘܢ ܠܐ ܐܝܬ ܠܝ ܠܒܫ ܠܒܘܫܐ ܕܥܪܘܣܐ. Fol. 264 *a*. See Assem., p. 322, no. 138.

o. On the Sinful Woman, who anointed our Lord with ointment, ܚܕ ܕܐܬܬ ܐܢܬܬܐ ܕܡܫܚܬ ܠܡܪܢ ܒܡܫܚܐ. Fol. 269 *a*. See Assem., p. 324, no. 161.

p. On the Ten Virgins, ܚܕ ܥܠ ܥܣܪ ܒܬܘܠܬܐ. Fol. 276 *b*. See Assem., p. 322, no. 139.

q. On the Prodigal Son, ܚܕ ܥܠ ܒܪ ܚܢܐ, ܕܐܙܠ ܒܦܪܫ ܒܥܫܩ. Fol. 284 *a*. See Assem., p. 317, no. 97, serm. II.

r. On S. Luke, ch. x. 30—37, ܚܕ ܥܠ ܕܐܡܪ ܠܗ ܠܚܕ ܡܢ ܒܢܝ ܐܢܫ ܕܐܬܐ ܡܢ ܐܘܪܫܠܡ ܠܐܝܪܝܚܐ. ܘܢܦܠ ܒܝܕ ܠܣܛܝܣ. Fol. 293 *a*. See Assem., p. 320, no. 108.

s. On the Love of God, ܚܕ ܕܐܗܒܬ; imperfect. Fol. 299 *a*. See Assem., p. 316, no. 84.

t. On all Martyrs, ܚܕ ܕܫܒܚܐ ܠܟܠ ܩܕܝܫܐ. Fol. 303 *a*. See Assem., p. 339, no. 222.

u. On the End of the World, ܚܕ ܕܐܬܝ. Fol. 307 *a*. See Assem., p. 314, no. 56, serm. V.

Colophon, fol. 311 *b*: ܫܠܡ ܟܬܒܐ ܩܕܝܫܐ. ܐܡܝܢ.

On fol. 1 *a* there is an index to the discourses contained in this volume, but the leaf is much mutilated.

On fol. 311 *b*, after the doxology, there is a note, of which the greater part has been torn away. ..... ,ܐ..... ..... ,ܐ..... : ....

Another note on the same page, compared with that at the end of Add. 17,190, shows us that this manuscript was written in the convent of S. Mary Deipara, A. Gr. 1204, A.D. 893, for a monk named John, a native of Circesium (ܩܪܩܝܣܝܐ, قرقيسيا), from the convent of Julian the martyr. [ܕܝܘܠܦܢ] ܕܡܪ[ܝ ܡ]ܪܝ ܢ[ܣ]ܛܘܪ ܕ[ܥ]ܡ ܒ[ܬ]ܪ ܩ[ܕ]ܝ[ܫ]ܐ. [ܒ]ܫ[ܢ]ܬ ܐ[ܠ]ܦ ܘ[ܬ]ܪ[ܥ]ܣܝ ܠ[ܡ]ܪ ܝ[ܘ]ܚ[ܢ]ܢ [ܟ]ܬ[ܒ]ܬ ܗ[ܢ]ܐ ܒ[ܝ]ܕ ܚ[ܛ]ܝ[ܐ] ܕ[ܠ]ܐ ܐ[ܫ]ܬ[ܟ]ܚ ܠ[ܗ] ܡ[ܢ] ܟ[ܠ]

ܫܠܝܚܐ ܕܡ ܗܘ ܕܐܦܪܝܡ ܡܐܡܪ ... ܕܡ ... ܕܡ ... ܕܡ

. Fol. 95 *b*. Second, on the Repentance of Simon Peter, , beginning: . Fol. 98 *a*. Third, on Judas, , beginning: . Fol. 101 *a*. Fourth, alphabetical sūgīthā, beginning: . Fol. 103 *a*. Fifth, sūgīthā beginning: , , , . Fol. 103 *b*. Sixth, sūgīthā beginning: . Fol. 108 *b*.

3. The Commemoration of the Apostles; very imperfect. Fol. 110 *a*.

4. The Commemoration of any one Saint; imperfect. Fol. 111 *a*.

5. The Commemoration of all Martyrs, . Fol. 111 *a*.

6. The Commemoration of Shamūnī and her Sons (the Maccabees), . Fol. 112 *b*.

7. Order for the Vigil of the Brethren and of the believing Dead, . Imperfect. Fol. 113 *b*.

8. Prayers () of Jacob and Ephraim, commemorating the blessed Virgin, the Martyrs and the Dead. Imperfect. Fol. 114 *a*.

9. Madrāshē on the Resurrection, . Imperfect. Fol. 115 *a*.

10. A sūgīthā of Jacob for all men, , beginning: (sic) . Fol. 116 *a*.

11. Metrical discourse of Jacob on all Martyrs, , beginning: . Imperfect. Fol. 116 *b*.

12. Metrical discourse of Jacob on the Dead, , beginning: . Fol. 118 *a*.

Fol. 1 *a* exhibits an index to the discourses contained in the volume. A note at the end of this index gives the name of the scribe, John: . (sic) .

On fol. 123 *b*, there is a note, similar to that in Add. 14,515, fol. 311 *b*. [] . [] . .

[Add. 17,190.]

CCCVIII.

Vellum, about 10⅝ in. by 8½, consisting of 208 leaves, many of which are much stained, defaced and torn, especially foll. 1, 6, 7, 9, 10, 16, 17, 88, 89, 91, 93, 98, 100, 112, 118, 127, 132, 185 and 198—208. The quires are signed with letters, but many of them are now lost. This volume is imperfect both at the begin-

ning and the end, and there are lacunæ of greater or less extent in various places. Each page is divided into two columns, of from 31 to 36 lines. It is written in a neat, regular hand of the ixth cent., and contains—

A collection of Choral Services and Homilies for the principal festivals of the whole year, ; viz. volume first, foll. 1—183, and volume second, foll. 184—208. The contents are similar to those of Add. 14,515 and 17,190. Volume first comprises—

1. The Annunciation of Zacharias; imperfect. Fol. 1 *a*.—Homily of John Chrysostom, [ ] [ ]. Fol. 1 *a*. See Add. 14,515, fol. 2 *b*.

2. The Annunciation of the blessed Virgin; imperfect. Fol. 4 *a*.— of Ephraim. Fol. 5 *a*.— on the Angel and Mary. Fol. 5 *b*.

3. The Nativity of our Lord; imperfect. Fol. 6 *a*.—Homily of Gregory Nyssen. Fol. 8 *a*. See Opera, ed. Par. 1638, t. iii., p. 339.—Homily of Gregory Nazianzen; imperfect. Fol. 11 *a*. See Opera, t. i., p. 663.—Fragment of a homily. Fol. 12 *a*.—Homily of John Chrysostom; imperfect. Fol. 13 *a*. See Opera, t. vi., p. 459.—The hundred and first homily of Severus; imperfect. Fol. 16 *b*.—Fragment of a homily. Fol. 21 *a*.—Prose homily of Jacob of Batnae. Fol. 21 *b*.

4. The Commemoration of the blessed Virgin; imperfect. Fol. 23 *a*.— . Fol. 25 *b*.—Fragment of a homily. Fol. 31 *a*.

5. The Massacre of the Innocents. Fol. 32 *a*.— The eighth homily of Severus. Fol. 34 *a*.

6. The Epiphany; imperfect. Fol. 36 *a*.— . Fol. 40 *a*.—Homily of Gregory Nazianzen. Fol. 43 *a*. See Opera, t. i., p. 677. Homily of John Chrysostom. Fol. 49 *b*. See Opera, t. ii., p. 433.—Tenth homily of Severus. Fol. 56 *b*.—Homily of Antipater of Bostra, , beginning: . Fol. 60 *b*.—Prose homily of Jacob of Batnae. Fol. 62 *a*.

7. The Commemoration of S. John the Baptist. Fol. 65 *b*.—Homily of John Chrysostom on the decollation of S. John the Baptist. Fol. 67 *b*. See Opera, t. viii., p. 986—8, and Add. 14,515, fol. 150 *b*.

8. The Nativity of S. John the Baptist. Fol. 70 *a*.— . Fol. 71 *a*.—Thirty-second homily of Severus, . Fol. 72 *a*.

9. The Commemoration of the blessed Virgin. Fol. 77 *b*.—Homily of Atticus of Constantinople: . Fol. 80 *b*. Beginning: . Fourteenth homily of Severus. Fol. 84 *b*.

10. The Presentation in the Temple; imperfect. Fol. 88 *a*.—Fragments of a homily. Fol. 89 *a*.

11. Lent; imperfect. Fol. 91 *b*.—Portions of two homilies of Basil. Fol. 100 *a*. See Opera, t. ii., pp. 1 and 14.—Fragments of homilies. Fol. 103 *a*.—Homily on the Forty Martyrs, imperfect. Fol. 110 *a*.—Fragment of the xxvth homily of John Chrysostom on the Gospel of S. Matthew. Fol. 119 *a*. See Opera, t. vii., p. 354, from the words *καὶ ὅσα ἂν πάθῃ, οὐδὲν ἡγήσεται ἀνάξιον πεπονθέναι.*—

Homily of John Chrysostom on the Paralytic and on Envy, or hom. xxxvii. in Evang. Joannis. See Opera, t. viii., p. 243. Imperfect. Fol. 119 *b*.—Thirty-third homily of Severus, on the man who was blind from his birth. Fol. 122 *a*.—Portions of the homily of John Chrysostom on the Canaanite woman, S. Matth. ch. xv. 21—28. Fol. 124 *b*. See Opera, t. iii., p. 516.—Part of a homily of John Chrysostom on Lazarus of Bethany, being hom. lxii. in Evang. Joannis. See Opera, t. viii., p. 426, from the words *μέσον ἐποίησεν ἀναγκαίως τὸν λόγον, καὶ διὰ τῶν ἑξῆς δὲ ταῦτα ἅπερ εἶπον ᾐνίξατο.* Fol. 127 *a*.—Part of a homily of John Chrysostom on the Rich Man and Lazarus. Fol. 129 *b*. See Opera, t. viii., p. 756.—Part of a homily on S. Luke, ch. x. 30—37. Fol. 130 *a*.

12. Festal Sermons of Jacob of Batnae; viz.

a. On the Nativity of our Lord; imperfect. Fol. 133 *a*. See Assem., Bibl. Or., t. i., p. 309, no. 11.

b. On the blessed Mother of God. Fol. 143 *a*. See Assem., p. 310, no. 21, serm. I.

c. On the Massacre of the Innocents. Fol. 149 *a*. See Assem., p. 311, no. 25.

d. On the Baptism of our Lord. Fol. 153 *b*. See Assem., p. 312, no. 28.

e. On the Decollation of S. John the Baptist. Fol. 160 *a*. See Assem., p. 312, no. 34.

f. On the Presentation in the Temple. Fol. 165 *a*. See Assem., p. 312, no. 37.

g. Two discourses on Lent. Fol. 169 *b*. See Assem., p. 315, no. 69, serm. III. and I. Foll. 169 *b* and 173 *b*.

h. On Lazarus of Bethany; imperfect. Fol. 178 *a*. See Assem., p. 322, no. 134.

i. On the Forty Martyrs. Fol. 180 *a*. See Assem., p. 319, no. 106.

13. Hymns and Prayers with the title ܒܬܠ ܐܝܠܝܢ, "on Calamities," corresponding to Add. 14,515, fol. 101 *a*. Imperfect. Fol. 183 *b*.

Here ends volume first, and with fol. 184 commences volume second.

1. Fragments of a homily for Palm Sunday. Fol. 184 *a*.

2. Passion Week; imperfect.—ܡܐܡܪ ܥܠ ܩܝܡ ܘܗܒܠ on Cain and Abel; imperfect. Fol. 186 *a*.—ܡܐܡܪ ܥܠ ܐܒܪܗܡ ܘܝܨܚܩ on Abraham and Isaac. Fol. 187 *a*.—Homily of John Chrysostom for Monday in Passion week, ܡܐܡܪ ܕܡܪ ܝܘܚܢܢ ܦܡܐ ܕܗܘ ܒܪ ܙܒܕܝ ܕܐܬܝ ܠܗ ܠܡܫܝܚܐ ܒܫܒܥ ܐܝܠܝܢ ܕܐܬܝ ܠܗ ܠܡܫܝܚܐ ܒܫܒܥ ܐܝܠܝܢ ܕܐܬܝ ܠܗ ܠܡܫܝܚܐ ܒܫܒܥ ܐܝܠܝܢ. Fol. 189 *a*. Beginning: ܡܐܡܪ ܕܡܪ ܝܘܚܢܢ ܦܡܐ ܕܗܘ ܒܪ ܙܒܕܝ ܕܐܬܝ ܠܗ ܠܡܫܝܚܐ ܒܫܒܥ ܐܝܠܝܢ ... ܐܡܝܢ.—Homily of John Chrysostom on S. Matthew, ch. xxi. 33—44, being hom. lxviii. in Evang. Matth. Fol. 192 *b*. See Opera, t. vii., p. 754.—ܡܐܡܪ ... Fol. 197 *b*.—Fragment of a discourse of Jacob of Batnae. Fol. 198 *a*.—Fragment of a homily. Fol. 199 *a*.

3. Fragment of a discourse of Jacob of Batnae on Pentecost. Fol. 200 *a*. See Assem., Bibl. Or., t. i., p. 328, no. 184.

4. Discourse of Jacob of Batnae on all Martyrs. Fol. 200 *b*. Beginning: ܡܐܡܪ ܩܕܡ ܕܐܬܝ ܠܗ ܠܡܫܝܚܐ ... ܐܡܝܢ.

5. Another discourse of Jacob on all Martyrs; imperfect. Fol. 204 *b*. See Assem., Bibl. Or., t. i., p. 339, no. 222.

6. Fragment of a homily. Fol. 207 *b*.

7. Fragment of a discourse of Jacob of Batnae on the Dead. Fol. 208 *a*. See Add. 17,190, fol. 118 *a*.

[Add. 14,516.]

CCCIX.

Vellum, about 8 in. by 6½, consisting of 23 leaves (Add. 14,522, foll. 4—26), many

of which are much stained and torn, especially foll. 5, 10, 11, 19, 20, 22—26. Leaves are wanting at the beginning, and after foll. 11, 19 and 21. The quires are signed with letters (fol. 12, ⲙⲃ), and there are from 20 to 24 lines in each page. This manuscript is written in a good current hand, of the latter part of the ix[th] cent., and contains—

Hymns for the festivals of the whole year, ܫܒܝܬܐ ܕܫܢܬܐ ܟܠܗ (fol. 26 *a*). The principal rubrics are as follow.

The Forty Martyrs. Fol. 5 *a*.

Palm Sunday. Fol. 6 *a*.

Passion Week. Fol. 7 *b*.

Easter. Fol. 9 *a*.

The Dead, ܕܡܝܬܐ. Fol. 13 *a*.

The Saints, ܕܩܕܝܫܐ. Fol. 13 *b*.

The Martyrs. ܕܣܗܕܐ. Fol. 14 *b*.

Lent. Fol. 18 *b*.

The blessed Virgin, ܕܡܪܝܡ ܝܠܕܬܐ. Fol. 20 *b*.

The Confessors, ܕܡܘܕܝܢܐ. Fol. 22 *b*.

S. Thomas the Apostle. Fol. 22 *b*.

Pentecost. Fol. 23 *a*.

George, ܓܝܘܪܓܝ, ܐܒܐ. Fol. 23 *b*.

Mārūthā, ܡܪܘܬܐ ܕܡܝܦܪܩܛ. Fol. 24 *a*.

Achudemes, ܐܚܘܕܡܘ, ܐܒܐ. Fol. 24 *b*.

Part of what was written on fol. 25 *b* has been erased, but at the foot of the page we find the well known formula:* ܫܒܚ ܐܒܐ ܘܒܪܝܐ ܘܪܘܚܐ ܩܕܝܫܐ ܚܕ ܐܠܗܐ ܩܕܝܫܐ ܚܝܠܐ ܘܚܝܐ ܕܥܠܡ ܥܠܡܝܢ. ܐܡܝܢ. ܫܠܡ ܠܟ ܡܪܝ ܕܒܪ ܐܠܗܐ

117 leaves (Add. 14,506, foll. 119—235). The quires, 12 in number, are signed with letters, commencing with ܕ. There are from 25 to 29 lines in each page. This manuscript is written in a good, regular hand of the ixth or xth cent., and contains—

Part of a large collection of hymns, canticles, etc. (ܫܒܚܐ, ܣܗܕܬܐ, ܩܠܐ, ܫܘܒܚܐ, ܫܒܥ ܫܥ, and ܩܕܡܝܐ), for the circle of the whole year.

1. Hymns, ܫܒܚܬܐ, for the Great Week, ܫܒܥ ܫܒܚ; very imperfect. Fol. 119 *a*. Subscription, fol. 120 *b*: ܥܠ ܠܒܫܘ ܩܠܐ ܕܫܒܚܬܐ ܕܠܗ ܕܢܘܒܐ ܫܒܥ ܫܒܚ ܫܒܥ ܫܒܚ ܕܫܒܥ ܫܒܚ ܕܠܗ ܫܒܥ ܫܒܚ.

2. Hymns and Canticles for the whole year: ܕܠܗ ܕܥܢܝܡ ܣܗܕܬܐ. ܕܠܗ ܕܡ ܫܒܥ ܫܒܚ ܕܢܘܒܐ, commencing with a Canticle on the Annunciation of Zacharias, ܕܒܛ ܒܫܘܫܢ ܕܒܢܝ : ܕܒ ܕܒ ܫܒܥ ܫܒܚ. Fol. 120 *b*.

3. Canticles on the Annunciation of the Virgin; viz. ܕܒ ܫܒܥ ܫܒܚ ܕܒ, fol. 123 *a*; ܫܒܥ ܫܒܚ ܕܒ ܫܒܥ ܫܒܚ, fol. 126 *a*.

4. Hymns of Ephraim on the Nativity of our Lord: ܫܒܚܬܐ ܕܒ ܫܒܥ ܫܒܚ ܕܒ. ܫܒܥ ܫܒܚ ܕܒ. Fol. 128 *b*.

5. Canticles on the Commemoration of the blessed Virgin, ܫܒܥ ܫܒܚ ܕܒ ܫܒܥ ܫܒܚ, alphabetically arranged, fol. 156 *a*; ܫܒܥ ܫܒܚ ܕܒ ܫܒܥ ܫܒܚ, fol. 159 *b*.

6. Canticle on S. Simeon the Aged, ܫܒܥ ܫܒܚ ܕܒ ܫܒܥ ܫܒܚ. Fol. 160 *b*.

7. Canticle on Mary and the Magi, ܫܒܥ ܫܒܚ ܕܒ ܫܒܥ ܫܒܚ. Fol. 163 *a*.

8. Canticle on our Lord and S. John the Baptist, ܫܒܥ ܫܒܚ ܕܒ ܫܒܥ ܫܒܚ. Fol. 166 *a*.

9. Hymns of Ephraim on the Epiphany, ܫܒܚܬܐ ܕܠܗ ܕܒ ܫܒܥ ܫܒܚ ܕܠܗ ܫܒܥ ܫܒܚ. Fol. 168 *b*.

10. Various hymns, ܫܒܚܬܐ, fol. 183 *b*; viz.

a. The Annunciation of Zacharias, ܕܒ ܫܒܥ ܫܒܚ ܕܒ ܫܒܥ ܫܒܚ, Fol. 183 *b*.

b. The holy Virgin, ܫܒܥ ܫܒܚ ܕܒ. Fol. 184 *a*.

c. The Commemoration of S. John the Baptist, ܫܒܥ ܫܒܚ ܕܒ ܫܒܥ ܫܒܚ, Fol. 185 *a*.

d. The Commemoration of the Dead, ܫܒܥ ܫܒܚ ܕܒ ܫܒܥ ܫܒܚ. Fol. 187 *a*.

e. The Commemoration of the Priests, ܫܒܥ ܫܒܚ ܕܒ ܫܒܥ ܫܒܚ. Fol. 187 *b*.

f. The Resurrection of the Dead, ܫܒܥ ܫܒܚ ܕܒ ܫܒܥ ܫܒܚ. Fol. 189 *a*.

g. Paraenetic hymn, ܫܒܥ ܫܒܚ ܕܒ. Fol. 192 *a*.

h. Bar-ṣaumā the Stylite, ܫܒܥ ܫܒܚ ܕܒ ܫܒܥ ܫܒܚ. Fol. 193 *a*.

i. Lent, ܫܒܚܬܐ ܕܒ ܫܒܥ ܫܒܚ ܕܒ ܫܒܥ ܫܒܚ, fol. 194 *a*; ܫܒܥ ܫܒܚ ܕܒ ܫܒܥ ܫܒܚ ܕܒ ܫܒܥ ܫܒܚ ܕܒ ܫܒܥ ܫܒܚ ܕܒ ܫܒܥ ܫܒܚ, fol. 197 *a*.

j. Palm Sunday, ܫܒܥ ܫܒܚ ܕܒ ܫܒܥ ܫܒܚ. Fol. 198 *a*.

11. Canticles for Palm Sunday, ܫܒܚܬܐ ܕܒ ܫܒܥ ܫܒܚ; the first of which is entitled ܫܒܥ ܫܒܚ ܕܒ ܫܒܥ ܫܒܚ, "of the Synagogue and the Church." Fol. 199 *a*.

12. Canticles for Passion (or Holy) Week, ܫܒܥ ܫܒܚ ܕܠܗ ܫܒܚ ܫܒܥ ܫܒܚ; viz.

a. On Cain and Abel, ܕܒ ܫܒܥ ܫܒܚ ܕܒ ܫܒܥ ܫܒܚ ܕܒ ܫܒܥ ܫܒܚ. Fol. 204 *b*.

b. On Abraham and Isaac, ܫܒܥ ܫܒܚ ܕܒ ܫܒܥ ܫܒܚ ܕܒ ܫܒܥ ܫܒܚ ܕܒ ܫܒܥ ܫܒܚ. Fol. 207 *b*.

c. On the Synagogue of the Jews, ܫܒܥ ܫܒܚ ܕܒ ܫܒܥ ܫܒܚ ܕܒ ܫܒܥ ܫܒܚ ܕܒ ܫܒܥ ܫܒܚ. Fol. 210 *b*.

d. On the Apostasy of Simon Peter, ܕܒ ܫܒܥ ܫܒܚ ܕܒ ܫܒܥ ܫܒܚ, fol. 211 *b*; ܫܒܥ ܫܒܚ ܕܒ ܫܒܥ ܫܒܚ ܕܠܗ ܫܒܥ ܫܒܚ, fol. 215 *a*.

e. On Judas the Traitor, ܚܕ ܡܫܚܐ ܕܝܘܕܐ ܣܟܪܝܛܐ. Fol. 217 *b*.

f. For the Friday of the Crucifixion, ܫܒܬܐ ܕܨܠܘܬܐ, fol. 220 *a*; ܕܨܠܝܒܐ, fol. 225 *a*.

g. For the Great Saturday, ܡܫܚܐ ܕܒܬܪ ܠܠܐ, fol. 228 *a*; on the Cherub and the Thief, ܚܕ ܕܟܪܘܒܐ ܡܫܚܐ ܘܠܨܐ, fol. 229 *a*.

13. Hymns for the Resurrection, ܫܒܚܬܐ ܕܩܝܡܬܐ. Fol. 231 *b*.

14. Hymns for the Invention of the Cross, ܫܒܚܬܐ ܕܫܟܚܬ ܨܠܒܐ. Fol. 232 *b*.

Colophon, fol. 234 *b*: ܥܠܡ ܠܡܚܘܢ ܚܛܝܐ ܘܣܓܝ ܒܥܘܬܐ ܕܟܬܒ ܗܢܐ ܣܦܪܐ ܕܫܒܚܬܐ ܕܩܘܕܫ ܦܨܚܐ ܕܡܫܟܚ ܒܪ ܩܠܐ ܕܡܢ ܡܚܡܕ ܕܡܫܟܚ ܒܪ ܡܢ ܕܟܬܒ ܗܢܐ ܣܦܪܐ ܘܣܓܝ ܒܥܘܬܐ ܕ

1. The Annunciation of Zacharias. Fol. 1 *b*.

2. The Annunciation of the Virgin; imperfect. Fol. 3 *a*.—At the conclusion of this order, fol. 4 *b*, there is written in a more recent hand: ... , "look for the Order of the Visit (of Mary to Elisabeth) behind thee on the first leaf of the book, and for the Birth of John (the Baptist) and the Revelation of Joseph on the last leaf." The first named order is actually written by the same hand on fol. 1 *a*; the others have been lost along with the latter portion of the manuscript.

3. The Nativity of our Lord. Fol. 4 *b*.—... of Ephraim, fol. 9 *b*; ..., fol. 14 *a*.

4. The Commemoration of the blessed Virgin. Fol. 17 *b*.—..., fol. 20 *b*; ..., fol. 23 *a*.

5. The Massacre of the Innocents. Fol. 26 *a*.

6. The Epiphany. Fol. 30 *b*.—..., fol. 37 *b*; canticle on our Lord and S. John, fol. 40 *b*; hymns on the baptismal font, ..., fol. 47 *b*; ..., fol. 48 *b*; ... ..., fol. 50 *a*.

7. The Commemoration of S. John the Baptist, ... Fol. 51 *a*.

8. The Decollation of S. John the Baptist. Fol. 54 *b*.

9. The Commemoration of S. Simeon the Aged. Fol. 57 *b*.

10. Lent.

...	Fol. 61 *b*.
... .	Fol. 78 *a*.
... .	Fol. 80 *b*.
... .	Fol. 83 *b*.
...	Fol. 86 *a*.
...	Fol. 103 *b*.

11. The Forty Martyrs. Fol. 106 *a*.

12. Palm Sunday. Fol. 109 *a*.

13. Passion (*or* Holy) Week. Fol. 119 *a*.—Monday, fol. 119 *a*; Tuesday, fol. 130 *b*; Wednesday, fol. 139 *a*. Imperfect.

Additional hymns and prayers have been written here and there on the margins by two or three later hands.

[Add. 14,511.]

CCCXII.

Vellum, about $8\frac{3}{4}$ in. by $5\frac{5}{8}$, consisting of 144 leaves, some of which are much stained and torn, especially foll. 43, 134, and 141—144. The quires, signed with letters, are at present only 15 in number. The first six quires, the eighth, and several at the end of the volume, are altogether lost; and leaves are missing after foll. 1, 2, 3, 4, 14 and 22. There are from 19 to 24 lines in each page. This volume, which is palimpsest throughout, is written in a good, regular hand of the xth cent., and contains—

Choral Services for the principal festivals of the whole year, consisting of ..., ..., ..., etc., ascribed to Ephraim and Jacob.

1. The Nativity of our Lord, ... of Ephraim; imperfect. Fol. 1 *a*.

2. The Commemoration of the blessed Virgin, ...; imperfect. Fol. 3 *b*.

3. The Massacre of the Innocents. Fol. 8 *a*.

4. The Epiphany; imperfect. Fol. 12 *b*.—... of Ephraim, fol. 23 *a*; ... on our Lord and S. John, fol. 41 *b*.—Fol. 36 *b* has been designedly left blank by the scribe.

5. The Commemoration of S. John the Baptist. Fol. 44 *b*.—..., fol. 48 *b*.

6. The Presentation in the Temple. Fol. 51 *b*.—... on S. Simeon the Aged, fol. 57 *b*; ..., fol. 58 *b*.

7. Lent. Fol. 60 *b*.—ܡܐܡܪ ܥܠ ܬܘܒܬܐ of Ephraim, fol. 122 *a*; ܡܐܡܪ ܥܠ ܬܘܒܬܐ ܕܡܪܝ ܝܥܩܘܒ, fol. 129 *a*; ܡܐܡܪ ܥܠ ܬܘܒܬܐ, fol. 138 *a*.

8. The forty Martyrs; imperfect. Fol. 142 *b*.

As a palimpsest, this volume comprises parts of three manuscripts.

a. A manuscript of the book of Isaiah, according to the Pĕshīṭṭā version, written in two columns, in a fine Estrangĕlā of the vith or viith cent. Foll. 67—124. The running title ܐܫܥܝܗ is still clearly visible on foll. 74 *a*, 83 *a*, 94 *a*, 96 *a*, 102 *a*, 103 *a*, at the foot; and on foll. 75 *a*, 84 *b*, 100 *b*, 108 *b*, 113 *b*, 122 *b*, and 124 *a*, at the top. The text is most distinctly legible on foll. 69 and 72, the latter of which contains ch. xvi. 1—xvii. 2, and the former, ch. xvii. 2—xviii. 3.

b. A manuscript written in two columns, in a small, neat hand of the vith or viith cent. It contains discourses, one of which at least bears the title (foll. 135 *b* and 139 *b*, at the top) ܡܐܡܪ ܥܠ ܝܗܘܕܝܐ, "against the Jews." Foll. 36—66 and 125—144.

c. A manuscript written in a good Estrangĕlā of the vith or viith cent. Foll. 1—35. It appears to contain discourses of Jacob of Batnae, but enough of the text has not been deciphered to make this quite certain.

[Add. 14,512.]

CCCXIII.

Vellum, about 8½ in. by 5⅝, consisting of 191 leaves. The quires, 21 in number, are signed with letters. Leaves are wanting after foll. 144, 170, and 171. There are from 25 to 30 lines in each page, except in the last quire, where the number varies from 20 to 23. The greater part of this volume, foll. 1—180, is written in a small, neat hand of the xth cent.; the last quire, foll. 181—189, was added A. Gr. 1345, A.D. 1034. It contains—

A collection of Anthems, ܫܒܚܬܐ, *ἀντίφωνα*, for the festivals of the whole year. Title, fol. 1 *b*: ܗܕܐ ܟܬܒܐ ܕܫܒܚܬܐ ܥܠ ܟܠ ܫܢܬܐ ܕܡܫܬܟܚ ܡܢ ܒܝܬ ܐܒܐ ܥܠ ܟܠ ܫ, ܐ ܥܠ ܒܝܬ ܐܒܐ ܥܠ ܟܠ : ܫܥܝܢ ܕܒܥܘܕ ܫܒܚܬܐ ܫܦܝܪܬܐ ܕܫܢܬܐ ܒܫܠܡܗ.

The running title is: (or ܟܬܒ) ܫܦܝܪܬܐ ܕܫܢܬܐ ܒܫܠܡܗ.

1. ܥܠ ܚܢܟܬ ܒܝܬ, for the Dedication of the Church. Fol. 1 *b*.

2. ܠܝܛܘܪܓܝܐ ܕܙܟܪܝܐ ܒܣܪ ܗܘ, order of the Annunciation of Zacharias. Fol. 3 *a*.

3. ܠܝܛܘܪܓܝܐ ܕܒܣܪ ܗܘ ܥܠ ܬܘܒܬܐ ܕܝܠܕܬ ܐܠܗܐ, order of the Annunciation of the Mother of God. Fol. 6 *a*.

4. ܠܝܛܘܪܓܝܐ ܕܙܝܪܬ ܡܪܝܡ ܠܘܬ ܐܠܝܫܒܥ. order of the Visit of Mary to Elisabeth. Fol. 10 *a*.

5. ܠܝܛܘܪܓܝܐ ܕܝܘܚܢܢ ܡܥܡܕܢܐ, order of the Nativity of S. John (the Baptist). Fol. 11 *a*.

6. ܥܠ ܓܠܝܐ ܕܝܘܣܦ ܒܚܠܡܐ, of the Revelation to S. Joseph by the Angel. Fol. 12 *b*.

7. ܠܝܛܘܪܓܝܐ ܕܝܘܡ ܝܠܕܬ ܒܣܪ ܡܪܢ ܒܥܝܕܬܗ, order of the holy Festival of the Nativity of our Lord in the flesh. Fol. 13 *b*.

8. ܠܝܛܘܪܓܝܐ ܕܝܠܕܬ ܐܠܗܐ ܡܪܝܡ, order of the Mother of God, Mary. Fol. 24 *b*.

9. ܠܝܛܘܪܓܝܐ ܕܬܘܒܬܐ ܕܛܠܝܐ, order of the Commemoration of the Children (the Massacre of the Innocents). Fol. 29 *a*.

10. ܠܝܛܘܪܓܝܐ ܕܥܝܕܐ ܕܢܘܗܪܐ ܥܠ ܝܡ, order of the holy Festival of the Lights (*τὰ φῶτα*), i.e. of the Epiphany. Fol. 31 *b*.*

* The letters ܐ, ܒ, ܓ, ܕ, ܗ, ܘ, ܙ and ܚ, which often appear on the margins, from fol. 34 onwards, denote the different tones (*ἤχοι*) according to which the hymns are to be chanted.

11. ܟܬܒ ܬܫܡܫܬܐ ܕܥܠ ܩܛܘܠܗ ܕܝܘܚܢܢ ܡܥܡܕܢܐ, order of the Decollation of S. John (the Baptist). Fol. 40 *b*.

12. ܟܬܒ ܬܫܡܫܬܐ ܕܥܠ ܣܛܦܢܘܣ ܩܕܡܝܐ ܘܪܒܐ ܕܣܗܕܐ, order of S. Stephen the proto-martyr. Fol. 44 *a*.

13. ܟܬܒ ܬܫܡܫܬܐ ܕܥܠ ܒܣܝܠ ܘܓܪܓܘܪ, order of Basil and Gregory. Fol. 46 *a*.

14. ܟܬܒ ܬܫܡܫܬܐ ܕܥܠ ܥܠܥܠܗ ܕܡܪܢ ܠܗܝܟܠܐ, order of the Entrance of our Lord into the Temple (i.e. the Presentation). Fol. 48 *b*.

15. ܟܬܒ ܡܕܪܫ ܥܠ ܩܛܘܠܗ ܕܡܪܝ ܣܘܪܝܣ ܩܕܝܫܐ ܐܒܐ ܛܘܪܝܐ ܘܦܛܪܝܪܟܐ, of the holy Mār Severus the patriarch. Fol. 52 *b*.

16. ܟܬܒ ܬܫܡܫܬܐ ܕܥܠ ܨܘܡܐ ܕܚܡܝܢ ܣܗܕܐ ܕܬܫܥܝܢ ܘܬܪܝܢ ܘܐܪܒܥܝܢ, order of anthems for the holy Fast of the Forty (Days), i.e. Lent.

a. ܣܕܪ ܩܕܡ ܨܘܡܐ ܕܚܡܝܢ ܣܗܕܐ. Fol. 55 *b*.

b. ܣܕܪ ܬܫܥܝܢ ܣܗܕܐ. Fol. 57 *b*.

c. ܟܬܒ ܬܫܡܫܬܐ ܕܥܠ ܨܘܡܐ ܕܚܡܝܢ ܣܗܕܐ. Fol. 62 *b*.

d. ܣܕܪ ܬܫܥܝܢ ܘܬܪܝܢ ܨܘܡ ܐܒܝ ܣܗܕܐ. Fol. 64 *b*.

e. ܟܬܒ ܬܫܡܫܬܐ ܕܥܠ ܩܛܘܠܗ ܕܡܪܝ ܣܘܪܝܣ. Fol. 69 *a*.

f. ܟܬܒ ܬܫܡܫܬܐ ܕܥܠ ܩܛܘܠܗ ܕܡܪܝ ܣܘܪܝܣ ܒܫܒܬܐ ܕܩܕܡ ܨܘܡܐ ܕܚܡܝܢ. Fol. 71 *a*.

g. ܟܬܒ ܬܫܡܫܬܐ ܕܥܠ ܩܛܘܠܗ ܕܡܪܝ ܣܘܪܝܣ. Fol. 76 *b*.

h. ܟܬܒ ܬܫܡܫܬܐ ܕܥܠ ܩܛܘܠܗ ܕܡܪܝ ܣܘܪܝܣ ܒܫܒܬܐ ܕܬܪܝܢ ܨܘܡ ܐܒܝ. Fol. 79 *a*.

i. ܟܬܒ ܬܫܡܫܬܐ ܕܥܠ ܩܛܘܠܗ ܕܡܪܝ ܣܘܪܝܣ. Fol. 84 *a*.

j. ܟܬܒ ܬܫܡܫܬܐ ܕܥܠ ܩܛܘܠܗ ܕܡܪܝ ܣܘܪܝܣ. Fol. 87 *a*.

k. ܟܬܒ ܬܫܡܫܬܐ ܕܥܠ ܩܛܘܠܗ ܕܡܪܝ ܣܘܪܝܣ. Fol. 91 *a*.

17. ܟܬܒ ܬܫܡܫܬܐ ܕܥܠ ܩܛܘܠܗ ܕܫܡܗ ܕܚܡܝܢ ܣܗܕܐ ܕܣܒܣܛܝܐ, order of anthems of the forty holy Martyrs (of Sebaste). Fol. 94 *a*.

18. ܟܬܒ ܬܫܡܫܬܐ ܕܥܠ ܩܛܘܠܗ ܕܠܥܙܪ ܕܒܝܬ ܥܢܝܐ, order of anthems of Lazarus of Bethany. Fol. 96 *b*.

19. ܟܬܒ ܬܫܡܫܬܐ ܕܥܠ ܩܛܘܠܗ ܕܫܒܘܥܐ ܩܕܡ ܛܘܒܢܐ ܕܨܦܪ ܦܠܡܐ, order of anthems for the week preceding Palm-Sunday. Fol. 98 *b*.

20. ܟܬܒ ܬܫܡܫܬܐ ܕܥܠ ܩܛܘܠܗ ܕܫܒܘܥܐ ܕܛܘܒܢܐ ܕܨܦܪ ܦܠܡܐ, anthems for Palm-Sunday. Fol. 103 *b*.

21. ܟܬܒ ܬܫܡܫܬܐ ܕܥܠ ܩܛܘܠܗ ܕܫܒܥ ܥܠ ܚܡܪܐ, for the Passion of the Redeemer.

a. ܣܕܪ ܩܕܡ ܨܠܘܬܐ ܕܠܠܝܐ. Fol. 107 *a*.

b. ܣܕܪ ܬܠܝܐ ܕܠܠܝܐ. Fol. 108 *b*.

c. ܣܕܪ ܩܛܝܪܐ ܕܠܠܝܐ. Fol. 109 *b*.

d. *α*. ܣܕܪ ܩܛܝܪܐ ܕܫܒܘܥܐ ܕܠܠܝܐ. Fol. 110 *b*.

β. ܟܬܒ ܬܫܡܫܬܐ ܕܥܠ ܩܛܘܠܗ ܕܡܕܒܚ ܡܘܪܝܐ, order of the Consecration of the holy Chrism (*μύρον*). Fol. 112 *b*.

γ. ܟܬܒ ܬܫܡܫܬܐ ܕܥܠ ܥܠܥܠܗ ܕܪܓܠܐ, order of the Washing (of Feet). Fol. 114 *b*.

e. *α*. ܣܕܪ ܩܛܝܪܐ ܕܠܠܝܐ. Fol. 115 *a*.

β. ܟܬܒ ܬܫܡܫܬܐ ܕܥܠ ܩܛܘܠܗ ܕܨܠܝܒܐ ܩܕܝܫܐ, order of the Adoration of the holy Cross. Fol. 116 *b*.

f. ܣܕܪ ܩܛܝܪܐ ܕܠܠܝܐ. Fol. 116 *b*.

22. ܟܬܒ ܬܫܡܫܬܐ ܕܥܠ ܩܛܘܠܗ ܕܐܝܟ ܣܘܪܝܝܐ ܕܩܐܢ ܠܗܘܢ ܒܩܝܡܬܐ ܕܫܒܘܥܐ, order of Syrian anthems for the Resurrection, complete in eight tones.

a. ܣܕܪ ܩܕܡ ܫܚܪܐ. Fol. 118 *a*.

b. ܣܕܪ ܬܪܝܨ ܫܚܪܐ. Fol. 121 *a*.

c. ܣܕܪ ܩܕܡ ܫܚܪܐ ܕܥܠ ܩܛܘܠܗ. Fol. 124 *b*.

d. ܣܕܪ ܩܕܡ ܣܕܪ ܬܪܝܨ ܕܥܠ ܩܛܘܠܗ. Fol. 127 *a*.

e. ܣܕܪ ܥܠ ܩܛܘܠܗ. Fol. 129 *b*.

f. ܣܕܪ ܩܕܡ ܣܕܪ ܬܪܝܨ ܕܥܠ ܩܛܘܠܗ. Fol. 132 *a*.

g. ܣܕܪ ܩܕܡ ܣܕܪ ܬܪܝܨ ܕܥܠ ܩܛܘܠܗ. Fol. 133 *b*.

h. ܟܬܒ ܬܫܡܫܬܐ ܕܥܠ ܩܛܘܠܗ. Fol. 136 *a*.

23. ܟܬܒ ܬܫܡܫܬܐ ܕܥܠ ܩܛܘܠܗ ܕܚܕ ܒܫܒܬܐ ܕܚܕܬ ܗ̇ܝ ܣܗܕܐ, order of the New Sunday (*ἡ καινὴ* or *νέα κυριακή*, Low Sunday), and of S. Thomas the Apostle. Fol. 139 *a*.

24. ܟܬܒ ܬܫܡܫܬܐ ܕܥܠ ܩܛܘܠܗ ܕܣܠܩ ܡܪܢ ܠܫܡܝܐ, anthems for the Ascension of our Lord to Heaven. Imperfect. Fol. 143 *a*.

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* Apparently the plural of *ἠχάδιον*, a diminutive from *ἦχος*. See Dr. Payne Smith's Thesaurus, coll. 175, 176.

25. ܫܒܝܥܝܐ ܕܥܨܪܝܐ ܟܬܒ ܥܕܬܐ, order of the Sunday of Pentecost. Fol. 146 *a*.

26. ܟܬܒ ܥܕܬ[ܐ] ܕܡܪܡܪܢ ܕܒܝܬ ܨܠܒܐ ܩܕܝܫܐ, of the holy Festival of the Dedication (*ἐγκαίνια*) of the holy Cross. Fol. 149 *a*.

27. ܟܬܒ ܥܕܬ ܕܢܒܝܐ ܩܕܝܫܐ, order of the holy Prophets. Fol. 152 *a*.

28. ܟܬܒ ܥܕܬ ܐܠܝܐ ܢܒܝܐ, order of Elias the Prophet. Fol. 153 *a*.

29. ܟܬܒ ܥܕܬ ܫܠܝܚܐ ܕܫܠܝܚܐ, order of the Apostles generally (Common of the Apostles). Fol. 154 *a*.

30. ܟܬܒ ܥܕܬ ܣܪܓܝ ܘܒܚܘܣ, order of Sergius and Bacchus. Fol. 155 *a*.

31. ܟܬܒ ܥܕܬ ܡܪܝ ܓܝܘܪܓܝ, order of the holy Mār George. Fol. 156 *a*.

32. ܟܬܒ ܥܕܬ ܒܪܒܪܐ ܩܕܝܫܬܐ, order of the holy martyr Barbara. Fol. 157 *b*.

33. ܟܬܒ ܥܕܬ ܡܪܝ ܒܪ ܨܘܡܐ, order of the holy Mār Bar-ṣaumā. Fol. 159 *a*.

34. ܩܢܘܢܐ ܕܡܪܝܡ ܐܡܗ ܕܐܠܗܐ ܘܕܟܠܗ ܩܕܝܫܐ ܕܒܪ ܡܢ ܟܠ ܫܒܥ ܢܓܡܐ, Syrian canons (*κανόνες*) of the Mother of God, and of the Saints and the Dead generally; complete in eight tones.

a. (*πρῶτος*) ܩܕܡܝܐ. Fol. 160 *b*.

b. ܬܪܝܢ. Fol. 164 *b*.

c. ܬܠܝܬܝ. Imperfect. Fol. 168 *a*.

d. ܪܒܥܝ. Imperfect. Fol. 171 *a*.

e. ܚܡܝܫܝ. Fol. 172 *b*.

f. ܫܬܝܬܝ. Fol. 174 *a*.

g. ܫܒܥܝ. Fol. 176 *a*.

h. ܬܡܢܝ. Fol. 178 *a*.

35. ܟܬܒ ܥܕܬ ܕܟܠ ܚܕ ܩܕܝܫ, order of any one Saint. Fol. 181 *b*.

36. ܟܬܒ ܥܕܬ ܕܬܫܥܝܬܐ ܕܒܝܬ ܐܒܝ ܕܐܠܗܐ (*τέταρτος*) ܩܕܡܝܐ : ܐܠܗܝ, a Greek canon for the Obsequies of the Mother of God; fourth tone. Fol. 185 *b*.

At the end of this canon, fol. 189 *a*, is the following rubric: ܐܬܪ ܣܝܡ ܗܘ ܣܦܪܐ ܕܟܬܒ ܗܢܐ ܫܒܚ ܠܐܠܗܐ ܕܒܪ ܡܢ ܟܠ ܫܒܥ ܢܓܡܐ : ܐܡܝܢ. ܘܒܟܠ ܙܒܢ ܕܢܟܬܘܒ ܐܢܫ ܠܟܬܒܐ ܗܢܐ. ܢܐܡܪ ܠܗ ܡܪܝ ܐܡܝܢ : ܘܢܗܘܐ ܠܗ ܫܘܟܪܢܐ ܘܚܝܐ ܥܡ ܟܠ ܩܕܝܫܝ ܐܠܗܐ :

On fol. 189 *b* there are two notes, in the same handwriting as that of the last nine leaves. The first states that this book belonged to the deacon Theodore, of the convent of Bar-Bushair, who purchased it out of his private means (ܡܢ ܪܙܩ ܐܠܗܐ, ܡ = ما رزق الله, ܗ = من رزق الله); the other, that the last quire was written by the priest Jacob, A.G. 1345, A.D. 1034.

ܫܒܚ ܠܐܠܗܐ ܕܒܪ ܡܢ ܟܠ ܫܒܥ ܢܓܡܐ, ܐܡܝܢ. ܒܫܢܬ ܬܪܬܝܢ ܘܬܫܥ ܡܐܐ ܘܫܬܝܢ ܘܐܪܒܥܝܢ ܘܚܡܫ ܠܫܛܪܘܣ ܕܝܘܢܢ ܩܣܝܣܐ ܕܒܝܬ ܒܘܫܝܪ ܕܐܬܩܢܝ ܗܘ ܟܬܒܐ ܗܢܐ ܡܢ ܟܣܦ ܪܘܚܗ, ܡܢ ܒܝܬ ܡܪܝ ܐܠܗܐ ܝܗܒ ܠܗ ܐܡܝܢ. ܘܒܟܠ ܙܒܢ ܕܢܟܬܘܒ ܐܢܫ ܠܟܬܒܐ ܗܢܐ ܢܐܡܪ ܠܗ ܡܪܝ ܐܡܝܢ : ܘܗܢܐ ܫܒܚ ܠܒܝܬ ܡܪܝ ܐܠܗܐ ܘܠܟܠ ܩܕܝܫܝ ܐܠܗܐ ܕܒܪ ܡܢ ܟܠ ܫܒܥ ܢܓܡܐ ..

On fol. 189 *a* and *b*, at the top of the page, are written in a rude hand the words ܐܡܝܢ, ܗܢܐ ܟܬܒܐ ܕܫܡܥܘܢ ܟܗܢܐ, "this book belongs to the priest Simon."

The same person, apparently, has filled the remainder of fol. 189 *b*, as well as foll. 190 and 191 *a*, with part of the history of the Invention of the Cross for the second time by the empress Helena. Much of this is barely legible. It begins: ܫܒܚ ܠܐܠܗܐ ܕܒܪ ܡܢ ܟܠ ܫܒܥ ܢܓܡܐ (sic) ܐܡܝܢ ܘܒܫܢܬ ܬܪܬܝܢ ܘܬܫܥ ܡܐܐ ܘܫܬܝܢ ܘܐܪܒܥܝܢ ܘܚܡܫ ܠܫܛܪܘܣ ܕܝܘܢܢ ܩܣܝܣܐ ܕܒܝܬ ܒܘܫܝܪ ܕܐܬܩܢܝ ܗܘ ܟܬܒܐ ܗܢܐ ܡܢ ܟܣܦ ܪܘܚܗ ܡܢ ܒܝܬ ܡܪܝ ܐܠܗܐ ܝܗܒ ܠܗ ܐܡܝܢ. ܘܒܟܠ ܙܒܢ ܕܢܟܬܘܒ ܐܢܫ ܠܟܬܒܐ ܗܢܐ ܢܐܡܪ ܠܗ ܡܪܝ ܐܡܝܢ.

ܡܢ ܕܒܝܬ ܐܒ ܕܟܬܒ ܟܠ ܡܢ ܕܟܬܒ ܠܡܥܒܕ (sic) ܠܡܬܥܠܝ ✣ ܡܢ ܕܒܝܬ ܐܒ. ܕܟܬܒ ܠܡ (sic) ܡܫܟܚ ܡܢ ܕܒܝܬ ܐܒ ܕܟܬܒ ܠܡ ܡܢ ܕܒܝܬ ܐܒ ܕܟܬܒ ܠܡ.

On fol. 183 *b*, at the foot of the page, there is a drawing of a dove.

Large portions of this volume are palimpsest, but the older Syriac text is no longer legible.

[Add. 12,145.]

CCCXIV.

Two vellum leaves, about 7¼ in. by 5⅝. The writing is neat and regular, of the xth cent., with from 25 to 27 lines in each page. They contain—

Hymns and canons for Lent, ܕܟܬܒ ; the Resurrection, ܕܟܬܒ ; the Commemoration of the blessed Virgin, the martyrs, saints, and the dead, ܕܟܬܒ [ܠܡ] ܕܟܬܒ.

[Add. 14,667, foll. 70, 71.]

CCCXV.

Three vellum leaves, about 6⅞ in. by 5¼. They contain ܕܟܬܒ, or anthems, for the Nativity, the Massacre of the Innocents, and the Epiphany, written in a fair hand of the xth or xi^th^ cent., with 23 or 24 lines in each page. These leaves have the appearance of being palimpsest.

[Add. 14,525, foll. 25—27.]

CCCXVI.

Eighteen vellum leaves, about 7¼ in. by 5⅜ (Add. 14,525, foll. 28—45). The writing is good and regular, of the xth or xi^th^ cent., with from 16 to 23 lines in each page. They formed part of—

A volume, containing anthems and hymns (ܕܟܬܒ) for the festivals of the whole year.

1. The Epiphany; first order, very imperfect, fol. 28 *a*; second order, ܕܟܬܒ , imperfect, fol. 28 *a*.
2. The Commemoration of S. John the Baptist; imperfect. Fol. 31 *a*.
3. The Presentation of our Lord in the Temple and the Commemoration of S. Simeon the Aged; imperfect. Fol. 32 *a*.
4. The forty Martyrs; imperfect. Fol. 33 *a*.
5. Lent; imperfect. Fol. 37 *b*.

These leaves have the appearance of being palimpsest.

[Add. 14,525, foll. 28—45.]

CCCXVII.

Ten vellum leaves, about 7¼ in. by 5⅜ (Add. 14,525, foll. 46—55). The writing is good and regular, of the xth or xi^th^ cent., with from 23 to 26 lines in each page. They formed part of—

A volume, containing canons and anthems for the festivals of the whole year.

1. Lent; imperfect. Fol. 46 *a*.
2. The forty Martyrs. Fol. 49 *a*.
3. Lazarus of Bethany. Fol. 52 *b*.
4. Palm Sunday; imperfect. Fol. 53 *b*.

[Add. 14,525, foll. 46—55.]

CCCXVIII.

Vellum, about 13¼ in. by 8¾, consisting of 178 leaves, many of which are stained and soiled. Foll. 140—159 have been torn and afterwards repaired with paper. The quires, signed with letters, were originally 19 in number, but the sixth is now lost. Each page is divided into two columns, of from

32 to 42 lines. The greater part of this volume (foll. 1—159) is written in a good hand of the xth or xith cent.; but the last two quires (foll. 160—178) are dated A. Gr. 1477, A.D. 1166. It contains—

Hymns for the services of the whole year. Title, fol. 1 *b*: ܗܘܢܘܢ ܕܫܒܚܐ ܕܥܠ ܫܒܚܐ ܕܟܠ ܫܢܬܐ : ܕܡܬܚܙܝ ܥܠ ܟܢܫܐ ܕܥܠ ܡܥܘܢܬ ܕܡܫܒܚ ܒܬܫܒܘܚܬܐ ܕܥܠ ܫܡܗ ܕܡܪܢ ܡܫܝܚܐ.

Among them are ܩܠܐ, ܚܢܢܐ, ܫܒܚܐ, and prayers, ascribed to Ephraim and Jacob of Batnae. The collection is divided into two parts, foll. 1—88 *b* and foll. 88 *b*—177 *a*.

1. The Consecration of the Church, ܠܝܘܡ ܩܕܫܬ ܒܝܬ ܥܕܬܐ ܕܥܠ ܡܕܒܚܐ ܕܝܗ.—ܩܠܐ, fol. 1 *b*; ܚܢܢܐ, fol. 2 *b*.

2. The Annunciation of Zacharias, ܠܝܘܡ ܒܫܘܪܝ ܕܥܠ ܫܡܥܘܢ ܟܗܢܐ.—ܩܠܐ, fol. 3 *b*; ܚܢܢܐ, fol. 4 *b*.

3. The Annunciation of the blessed Virgin, ܠܝܘܡ ܒܫܘܪܝ ܕܥܠ ܡܪܝܡ ܬܠܬ ܒܬܘܠܬܐ.—ܩܠܐ, fol. 5 *b*; ܚܢܢܐ, fol. 6 *b*.

4. The Visit of Mary to Elisabeth, ܠܝܘܡ ܕܐܙܠܬ ܡܪܝܡ (sic) ܠܘܬ ܐܠܝܫܒܥ. Fol. 7 *b*.

5. The Nativity of S. John the Baptist, ܠܝܘܡ ܕܥܠ ܝܠܕܘܬ ܝܘܚܢܢ.—ܩܠܐ, fol. 8 *b*; ܚܢܢܐ, fol. 9 *b*.

6. The Revelation of S. Joseph, ܓܠܝܬܐ ܕܥܠ ܝܘܣܦ. Fol. 10 *b*.

7. The Nativity of our Lord, ܓܠܝܬܐ ܕܝܠܕܘܬ ܡܪܢ ܝܫܘܥ ܡܫܝܚܐ.—ܩܠܐ, fol. 12 *a*; ܫܒܚܐ, ܕܚܢ ܓܠܝܬܐ, fol. 16 *b*; ܚܢܢܐ, fol. 17 *b*; canticle on Mary and the Magi, ܫܒܚܐ ܕܥܠ ܕܚܢ ܡܓܘܫܐ, fol. 20 *b*.

8. The Commemoration of the blessed Virgin, ܓܠܝܬܐ ܕܥܠ ܬܫܥܝܬ ܬܠܬ ܒܬܘܠܬܐ. —ܩܠܐ, fol. 21 *b*; ܫܒܚܐ, ܕܚܢ ܓܠܝܬܐ, fol. 25 *a*; ܚܢܢܐ, fol. 25 *b*; canticles on the Virgin, ܫܒܚܐ ܕܥܠ ܬܠܬ ܡܪܝܡ, fol. 27 *b*.

9. The Massacre of the Innocents, ܠܝܘܡ ܕܥܠ ܬܠܬ ܡܐܐ ܕܝܠܕܘܬ ܗܘܢ. Fol. 28 *b*.

10. The Commemoration of Basil and Gregory, ܠܝܘܡ ܕܥܠ ܩܕܝܫܐ ܒܣܝܠ ܘܓܪܝܓܘܪ. Fol. 30 *a*.

11. The Epiphany, ܠܝܘܡ ܕܥܠ ܥܡܕ ܡܪܢ ܒܝܘܡ ܥܡܕܗ ܕܡܪܢ ܒܝܪܕܢ ܒܡܝ ܝܘܪܕܢܐ.—ܩܠܐ, fol. 31 *a*; ܫܒܚܐ, ܕܚܢ ܥܡܕ, fol. 35 *a*; ܚܢܢܐ, fol. 35 *b*; canticle on S. John the Baptist, ܫܒܚܐ ܕܥܠ ܝܘܚܢܢ, ܕܚܢ, fol. 39 *a*.

12. The Decollation of S. John the Baptist, ܠܝܘܡ ܕܥܠ ܓܙܪ ܪܫܗ ܕܝܘܚܢܢ. —ܩܠܐ, fol. 40 *a*; ܚܢܢܐ, fol. 41 *a*; ܫܒܚܐ, fol. 42 *a*.

13. The Commemoration of S. Stephen, ܠܝܘܡ ܕܥܠ ܕܝܘܟܢܐ ܣܛܦܢܘܣ. Fol. 42 *b*.

14. S. Simeon and the Presentation, ܠܝܘܡ ܕܥܠ ܥܢܝܢ ܫܡܥ ܒܥܠ ܚܠܠ ܗܝܟܠ ܕܡܪܢ.—ܩܠܐ, fol. 44 *a*; ܚܢܢܐ, fol. 44 *b*.

15. The Commemoration of Bar-ṣaumā, ܠܝܘܡ ܕܥܠ ܕܝܘܟܢܐ ܕܚܢ, ܒܪ ܨܘܡܐ.—ܩܠܐ, fol. 45 *b*; ܚܢܢܐ, fol. 46 *b*.

16. The Commemoration of Severus, ܠܝܘܡ ܕܥܠ ܕܝܘܟܢܐ ܕܚܢ, ܣܘܝܪܘܣ ܐܦܣܩܦܐ ܕܐܢܛܝܘܟܝܐ. Fol. 47 *b*.

17. The Wedding at Cana of Galilee, ܠܝܘܡ ܥܠ ܥܘܠܐ ܕܩܢܐ ܕܓܠܝܠ, ܕܚܢ. ܫܥܘܬܗ ܕܝܫܘ ܡܫܝܚܐ ܒܥܠ ܡܫܬܐ ܕܩܢܐ ܕܓܠܝܠ. Fol. 48 *b*.

18. Lent, ܠܝܘܡ ܥܠ ܕܝܘܟܢܐ ܕܥܠ ܨܘܡ ܪܒܐ.

Of the services for the first week only a small fragment remains. Fol. 49 *b*.

The services for the second week are imperfect at the beginning. Fol. 50 *a*.

The third week. Fol. 55 *b*.

The fourth week. Fol. 63 *a*.

The fifth week. Fol. 70 *b*.

The sixth Sunday in Lent. Fol. 78 *a*.

19. The Commemoration of the forty

Martyrs, ܩܕܝܫܐ ܕܐܬܪ ܥܡܘܪ̈ܝܐ. Fol. 79 *b*.

20. Palm Sunday and the preceding week, ܫܒܬ ܕܥܠ ܥܠܘܗܝ ܕܫܒܥܝܢ. Fol. 80 *b*.—ܚܕܪܐ, fol. 87 *b*; ܫܗܪ̈ܐ, fol. 87 *b*.

Here ends the first part of the manuscript, fol. 88 *b*: ܫܠܡ ܗܠܝܢ ܡܫܒܚ̈ܐ ܕܫܢܝ ܩܕܡ ܟܠ ܚܕ ܘܚܕ ܡܢ ܟܠ ܚܕ̈ܐ.

21. Passion (*or* Holy) Week, ܫܒܬ ܕܥܠ ܥܠܘܗܝ ܕܩܕܡ ܩܕܝܫܐ ܕܫܒܥ ܩܕܝܫ̈ܐ.

a. Monday, fol. 88 *b*.—ܚܕܪܐ, fol. 91 *b*.

b. Tuesday, fol. 94 *b*.—ܚܕܪܐ, fol. 97 *b*.

c. Wednesday, fol. 101 *a*.—ܬܠܝܬܝ, fol. 104 *b*.

d. Thursday, fol. 107 *b*.—Canticle on Judas the traitor, ܫܒܬ ܕܥܠ ܫܗܪ̈ܐ ܕܝܘܕܐ, fol. 109 *a*; ܫܗܪ̈ܐ, fol. 110 *a*; canticle on Abraham and Isaac, ܫܗܪ̈ܐ ܕܥܠ ܐܒܪܗܡ ܘܝܨܚܩ, fol. 111 *a*; ܚܕܪܐ, fol. 112 *a*.—Order of the Consecration of the Chrism, ܫܒܬ ܕܩܕܫ ܡܘܪ̈ܝܐ ܕܡܝܪ̈ܘܢ, fol. 114 *a*.—Order of the Washing (of Feet), ܫܒܬ ܕܥܠ ܫܡܫܐ ܕܡܬܚܫ ܒܗ ܡܪܢ, fol. 115 *a*.

e. Friday, fol. 115 *b*.—ܫܗܪ̈ܐ, foll. 117 *b*, 118 *a*, 119 *a*; madrāshā on the apostasy of Simon Peter, ܡܕܪܫܐ ܕܥܠ ܟܦܝܢ ܫܡܥܘܢ, fol. 120 *a*; ܚܕܪܐ, foll. 120 *b*, 122 *b*; canticle on the apostasy of Simon Peter, ܫܗܪ̈ܐ ܕܥܠ ܟܦܝܢ ܫܡܥܘܢ, fol. 122 *b*; ܫܗܪ̈ܐ, foll. 123 *b*, 125 *a*; ܚܕܪܐ, fol. 125 *b*; canticle on the two thieves, ܫܗܪ̈ܐ ܕܥܠ ܬܪ̈ܝܢ ܠܨܝܢ, fol. 127 *a*; ܚܕܪܐ, fol. 128 *a*.—Order of the Adoration of the holy Cross, ܫܒܬ ܕܥܠ ܫܓܕܬܐ ܕܨܠܒܐ ܩܕܝܫܐ, fol. 128 *b*.

f. Saturday, ܫܒܬ ܩܕܡ ܩܕܝܫ̈ܐ ܕܥܠ ܬܪ̈ܝܢ ܫܒ̈ܬܐ. Fol. 129 *a*.—Canticle on the Cherub and the Thief, ܫܗܪ̈ܐ ܕܥܠ ܟܪܘܒ ܘܥܠ ܚܕ ܟܦܪ, fol. 132 *b*; canticle on the Descent of our Lord into Hell, (sic) ܫܒܬ ܕܥܠ ܢܚܬܗ ܕܡܪܢ ܠܫܐܘܠ, fol. 133 *b*.

22. Easter Sunday and the following week, ܫܒܬ ܕܥܠ ܩܝܡܬܐ ܕܡܪܢ. Fol. 136 *a*.—ܩܝܡܬܐ ܚܕܪܐ, fol. 138 *a*.

23. New (*or* Low) Sunday, ܫܒܬ ܕܥܠ ܩܝܡܬܐ ܒܬܪ. Fol. 146 *b*.

24. The Thursday of the Ascension of our Lord, ܚܡܝܫܐ ܕܥܠ ܣܥܪ ܕܡܪܢ. Fol. 148 *a*.

25. Pentecost or Whitsun Day, ܩܕܡ ܥܠ ܣܥܪ ܕܡܪܢ ܘܥܠ ܫܒ̈ܥܬ ܝܘܡ̈ܝ. Fol. 150 *a*.

26. The Friday of Gold, ܫܒܬ ܕܥܠ ܩܕܡ ܨܠܒܐ ܕܥܠ ܬܠܬ ܫܥ̈ܐ. ܘܒܗ ܫܪܝ ܡܪܢ. Fol. 151 *a*.

27. The Commemoration of S. Peter, ܫܒܬ ܕܥܠ ܫܡܥܘܢ ܟܐܦܐ. Fol. 152 *a*.

28. Of S. John the Evangelist, ܫܒܬ ܕܥܠ ܝܘܚܢܢ ܫܠܝܚܐ. Fol. 153 *a*.

29. Of S. Paul, ܫܒܬ ܕܥܠ ܦܘܠܘܣ ܫܠܝܚܐ. Fol. 154 *a*.

30. Of S. Thomas, ܫܒܬ ܕܥܠ ܬܐܘܡܐ ܫܠܝܚܐ. Fol. 154 *b*.

31. The Decease of the blessed Virgin, ܫܒܬ ܕܥܠ ܥܕܬܗ ܕܡܪܬܢ ܡܪܝܡ ܕܬܘܒ ܥܠܝܗ. Fol. 155 *b*.—ܚܕܪܐ, fol. 156 *b*.

32. The Invention of the holy Cross, ܫܒܬ ܕܥܠ ܫܟܚܬ ܨܠܒܐ ܩܕܝܫܐ. Fol. 157 *b*.

33. The Commemoration of George, ܫܒܬ ܕܥܠ ܕܟܪܢܗ ܕܩܕܝܫ ܓܝܘܪܓܝ. Fol. 159 *a*.

34. Of Quiricus or Cyriacus, ܫܒܬ ܕܥܠ ܩܘܪܝܩܘܣ. Fol. 160 *a*.

35. Of the Maccabees (Shamūnī and her sons), ܫܒܬ ܕܥܠ ܚܫܡܘܢܝ. Fol. 160 *b*.

36. Of Domitius, ܫܒܬ ܕܥܠ ܕܘܡܛܝ. Fol. 161 *a*.

37. Of Simeon Stylites, ܫܒܬ ܕܥܠ ܫܡܥܘܢ ܥܡܘܕܐ. Fol. 162 *b*.

38. Of Sergius and Bacchus, ܫܒܬ ܕܥܠ ܣܪܓܝ ܘܒܟܘܣ. Fol. 163 *b*.

39. Of Sophia and her daughters, ܩܕܡܝܐ ܕܣܘܦܝܐ ܘܒܢܬܗ. Fol. 164 *b*.

40. Of Barbara and Juliana, ܩܕܡܝܐ ܕܒܪܒܪܐ ܘܝܘܠܝܢܐ. Fol. 165 *b*.

41. Of Mary Magdalene, ܩܕܡܝܐ ܕܡܪܝܡ ܡܓܕܠܝܬܐ. Fol. 167 *b*.

42. Of Cosmas and Damianus, ܩܕܡܝܐ ܕܩܣܡܐ ܘܕܡܝܢܐ. Fol. 168 *b*.

43. Of Elias the Prophet, ܩܕܡܝܐ ܕܐܝܠܝܐ ܢܒܝܐ. Fol. 169 *a*.

44. Of Romanus, ܩܕܡܝܐ ܕܪܘܡܢܘܣ. Fol. 170 *a*.

45. Of any one Saint, ܩܕܡܝܐ ܕܚܕ ܩܕܝܫܐ. Fol. 171 *a*.

46. The Consecration of a Bishop, ܩܕܡܝܐ ܕܣܝܡܬ ܩܫܝܫܐ. Fol. 172 *a*.

47. The Transfiguration of our Lord, ܩܕܡܝܐ ܕܬܘܕܝܥ ܡܪܢ. Fol. 173 *a*.

48. The Commemoration of Priests, ܩܕܡܝܐ ܕܚܠ ܩܫܝܫܐ. Fol. 173 *b*.

49. The Commemoration of the Dead, ܩܕܡܝܐ ܕܚܠ ܩܝܡܬܐ ܠܡܝܬܐ. Fol. 174 *b*.

50. The Commemoration of all Martyrs, ܩܕܡܝܐ ܕܟܠ ܣܗܕܐ. Fol. 176 *a*.

Subscription, fol. 177 *a*, ✣ ܒܫܢܬ ✣ ܒܝܪܚ ✣ ܗܢܐ ✣ ܣܦܪ ✣ ✣ ✣

Then follows a Calendar of all the Saints' Days in the year, from the first Kānūn to the latter Teshrīn: ܣܗܕܐ ܕܟܠ ܫܢܬܐ ܡܢ ܟܢܘܢ ܐ ܥܕ ܬܫܪܝܢ ܐ. Fol. 177 *b*.

The colophon, fol. 178 *b*, informs us that the latter portion of the manuscript was written, and the whole of it repaired and bound, in the year 1477, A.D. 1166, by the monk Abraham, the son of Paul, called Bar-Ḳazzāzē (or the son of the silk-merchants, قزّاز), at the expense of a noble lady named 'Azīza (ܥܙܝܙܐ, السيّدة عَزِيزَة). ܥܠ ܕܡܪܬ ܥܙܝܙܐ ܒܬ ܫܡ ܕܝܢ ܕܥܒܕ ܠܗ ܐܒܪܗܡ ܟܪ ܦܘܠܘܣ ܩܫܝܫܐ ܕܩܪܝ ܒܪ ܩܨܨܐ ܐܘ ܒܪ ܒܝܬ ܓܢܙܐ ܕܒܝܬ ܡܕܪܫܐ ܕܡܪܝ ܕܢܝ ܒܫܢܬ ܐ ܥܠ ܐ ܘ ܐ ܕܝܢ ܒܫܢܬ ܐ

Jerusalem by Ṣalāḥ al-Dīn, or Saladin, of which the writer makes mention, took place A.H. 583, A.D. 1187-8 (see Abulfedæ Annales Muslemici, ed. Reiske and Adler, t. iv., p. 81). ...

In another note, at the foot of the page, in the handwriting of one Peter of Barṭellā, we are told that the second purchaser Zākhē, whose proper name was Jacob, was by birth a Tagritan, and a monk of the monastery of Mār Matthew on the mountain of Elpheph, in the region of Nineveh or Moṣul. ...

On the same page also stands the following anathema: ...

The note on fol. 1 *a* is so much effaced, that only a very few words are here and there legible. The writing on the margins of many of the leaves (doubtless additional hymns and prayers) has also been in great part erased.

[Add. 14,503.]

CCCXIX.

Vellum, 15⅝ in. by 12⅝, consisting of 235 leaves, some of which are slightly stained and soiled. The quires, 23 in number, are signed with letters. Each page is divided into two columns, of from 24 to 39 lines. The writing is a large, regular Estrangĕlā, with a few Greek vowels. This volume was written A. Gr. 1318, A.D. 1007, as appears from the colophon of Add. 12,148. The handwritings on foll. 5 *b*, 6, 7 *a*, and 235, are more modern; and the same hands have occasionally added marginal notes throughout the volume. There are some attempts at ornamentation; see, for example, on foll. 17 *a*, 56 *a*, 65 *a*, 72 *b*, 106 *b* (two birds), 109 *b*, 173 *a*, 182 *a*, and 193 *a*. It contains—

The first part of a Choral Service-Book for the circle of the whole year. Title, fol. 7 *b*: ...

The running title varies considerably, being ... (fol. 14 *b*), or ... (fol. 24 *b*), or ... (fol. 134 *b*), or merely ... (fol. 34 *b*). As these titles indicate, the services consist of canons, chants, hymns and prayers for the various hours of the festivals and other holy days of the Church. The names of the authors are not attached to the canons, chants or hymns, though some of the madrāshē are ascribed on the margins to Ephraim (e.g. foll. 34 *b*, 50 *a*, 67 *b*, 83 *a*, 128 *b*, 138 *b*, 139 *b*, 143 *b*, 212 *a* and *b*); whereas the bā'ăvāthā are invariably assigned either to Ephraim or Jacob of Batnae, according to the metre in which they are composed.

1. *a.* ܐܠ . ܩܕܫ ܚܢܟ ܕܫܪܝܐ ܕܥܠܬܐ ܕܒܝܬ ܡܫܝܚܐ, order of canons for the Dedication of the Church, not written in its proper place. Fol. 1 *b*.

b. ܩܕܫ ܚܢܟ ܕܫܪܝܐ ܕܒܝܬ ܝܘܡܐ ܬܪܝܢ, second order for the same occasion. Fol. 2 *b*.

c. ܩܛܝܣܐ ܘܬܘܕܝܬܐ ܕܒܝܬ, order of propitiation and confession of faith. Fol. 4 *a*.

d. ܥܠܬܐ ܕܫܒܥ ܕܩܕܫ ܚܢܟ (sic) ܫܒܥ, canon for the same occasion, seventh tone. Fol. 5 *b*.

e. ܥܠܬܐ ܕܚܕ ܕܟܪܝܐ ܟܗܢܐ, canon on Zacharias the priest. Fol. 6 *b*.

These two canons are in a more recent hand.

2. *a.* ܫܬܬܥ . ܩܕܫ ܚܢܟ ܕܫܪܝܐ ܕܒܝܬ ܒܝܥܐ ܕܫܒܐ ܩܕܡܝܐ ܕܬܫܪܝܢ ܬܪܝܢ, order of the Consecration of the Church, on the first Sunday of the second Teshrīn. Fol. 7 *b*. But on fol 9 *b* we read ܕܬܟܣܢܝܬ ܫܬܬܥ ܕܒܝܬ ܝܘܡܐ ܬܪܝܢ ܕܬܫܪܝܢ, which is celebrated on the second Sunday of the first Teshrīn.

b. ܕܬܟܣܢܝܬ . ܩܕܫ ܚܢܟ ܕܫܪܝܐ ܕܒܝܬ ܫܒܥ ܕܬܫܪܝܢ ܩܕܡܝܐ ܕܬܫܪܝܢ, order of the Dedication of the Church, celebrated on the third Sunday of the first Teshrīn. Fol. 9 *b*.—ܫܒܝܥܐ, fol. 11 *b*.

c. . ܩܛܝܣܐ ܘܬܘܕܝܬܐ ܕܒܝܬ ܥܠ ܕܥܒܪ ܫܬܬ ܕܬܟܣܢܝܬ ܐܦܝܣ ܒܝܥܐ ܕܬܫܪܝܢ ܬܪܝܢ, order of propitiation and confession of faith, and against heresies; celebrated on the fourth Sunday of the first Teshrīn. Fol. 12 *a*.—ܫܒܝܥܐ ܩܛܝܣܐ, fol. 14 *b*. On fol. 16 *a* the orthodox teachers (ܐܒܗ̈ܬ ܕܫܪܪܐ=ὀρθόδοξοι) are blessed by name, viz. Ignatius, Athanasius, Basil, and Gregory (Nazianzen); whilst Diodorus (of Tarsus), Theodore (of Mopsuestia), Nestorius, Leo (the first, bishop of Rome), Marcion, Eutyches, Julian (of Halicarnassus), Narses, and Bar-ṣaumā, are cursed as ܟܠܗ̈ ܡܢ ܩܠܠ .—Fol. 16 *a*, ܘܠܥܠ ܕܟܠ ܡܢ ܕܠܐ ܩܒܠ.

3. . ܫܒܝܥܐ . ܩܠܐ . ܡܢܐ ܕܒܝܬ ܐܝܢ ܕܐܬܐ ܕܒܫܪܬ ܫܒܬ ܐܚܕ ܕܨܘܡ, order of canons, hymns, madrāshē, and prayers for the Annunciation of Zacharias. Fol. 17 *a*.—ܫܒܝܥܐ, foll. 20 *a*, 21 *b*; ܩܕܡܝܐ, fol. 23 *a*.

4. ܥܠܬ ܩܕܡ ܬܫܒܘܚܬ ܕܐܚ ܒܝܬ ܐܝܢ ܕܨܘܡ, order of the Annunciation of Mary, the Mother of God. Fol. 31 *a*.—ܫܒܝܥܐ, foll. 34 *b*, 35 *a*; ܩܕܡܝܐ, foll. 36 *b*, 39 *a*.

5. ܒܝܬ ܫܡܗ̈ ܕܡܝܐ ܕܨܘܡ ܒܥܠܡܐ, order of the Visit of Mary to Elisabeth. Fol. 47 *b*.—ܫܒܝܥܐ, foll. 49 *b*, 50 *a*; ܩܕܡܝܐ, fol. 50 *b*.

6. ܒܝܬ ܥܡܕܐ ܕܡܪܝ ܡܥܡܕܢܐ, order of the Nativity of S. John the Baptist. Fol. 56 *a*. —ܫܒܝܥܐ, foll. 58 *a*, 59 *b*.

7. ܒܝܬ ܓܠܝܬܗ ܕܡܪ ܝܘܣܦ, order of the Revelation of S. Joseph. Fol. 65 *a*.—ܫܒܝܥܐ, fol. 67 *a* and *b*; ܩܕܡܝܐ, fol. 67 *a*; ܥܠܬ ܕܡܪ ܝܘܣܦ ܕܐܚ ܨܘܡ ܕܩܕܡܝܐ, fol. 68 *a*.

8. ܒܝܬ ܥܠܬ ܕܒܫܪܝ ܕܐܬܐ ܕܒܝܬ ܐܝܢ ܕܐܬܐ ܕܡܪܢ ܥܠ ܡܥܡ ܥܕ ܥܣܪ ܕܐܝܬ ܒܗ ܬܫܥ ܫܥ̈ܝ ܠܠܝܐ ܕܨܘܡ ܩܕܡ ܕܐܬܐ ܕܡܪܢ, order of the festival (ἑορτὴ δεσποτική) of the Nativity of our Lord, etc. Fol. 72 *b*.—ܫܒܝܥܐ, foll. 76 *b*, 83 *a*, 91 *b*, 97 *a*; ܩܕܡܝܐ, foll. 81 *a*, 97 *b*; ܥܠ ܕܩܕܡܝܐ ܕܫܒܝܥܐ . ܨܘܡ, fol. 93 *b*.

9. ܒܝܬ ܩܕܡ ܬܫܒܘܚܬ ܕܐܚ ܒܝܬ ܐܝܢ ܕܐܬܐ ܥܠ ܕܐܬܐ ܕܡܪܢ, order of the Mother of God, which is celebrated after the Nativity of our Lord. Fol. 109 *b*. —ܫܒܝܥܐ, foll. 112 *a*, 118 *a*; ܩܕܡܝܐ, fol. 119 *a*.

10. ܒܝܬ ܥܠ ܬܠܬܐ . ܕܐܬܐ ܕܡܪ ܕܐܬܝ ܕܡܫܝܚܐ ܕܐܬܩܛܠ ܡܢ ܗܪܘܕܝܣ, order of the Infants, who were massacred by Herod. Fol. 124 *a*.—ܫܒܝܥܐ, foll. 126 *b*, 128 *b*; ܩܕܡܝܐ, fol. 129 *a*.

11. *a.* ܒܝܬ ܥܠ ܕܐܬܐ ܕܡܪܢ ܕܐܬܝ ܕܒܝܬ ܐܦܝܦܢܝܐ, order of the Epiphany. Fol. 134 *a*.—ܫܒܝܥܐ, foll. 137 *a*, 141 *b*, 144 *b*; ܩܕܡܝܐ, foll. 140 *b*, 144 *a*, 145 *b*, 146 *a*.

b. ܫܘܪܝܐ ܕܥܡ ܐܚܪܢ ܫܘܪܝܐ ܩܕܝܫ, another order of the Epiphany. Fol. 154 *b*.

12. ܫܘܪܝܐ ܕܥܠ ܩܛܘܥ ܪܫ ܡܪܢ ܝܘܚܢܢ ܡܥܡܕܢܐ, order of the Decollation of S. John the Baptist. Fol. 162 *a*.—ܥܕܝܬܐ, foll. 164 *a*, 165 *b*; ܩܕܘܫܐ, fol. 165 *b*.

13. ܫܘܪܝܐ ܕܬܫܒܚܬܐ ܕܐܝܩܘܢܐ ܩܕܝܫܐ ܐܒܐ ܣܛܝܦܢܘܣ ܩܪܝܫܐ ܘܣܗܕܐ, order of S. Stephen the first deacon and martyr. Fol. 173 *a*.—ܥܕܝܬܐ, fol. 175 *a* and *b*.

14. ܫܒܚܬܐ . ܕܥܡ ܥܠ ܩܕܘܫ ܩܠܗ ܩܕܡܝ ܩܕܡ ܩܠܗ ܩܕܘܫ, hymns and prayers of Nineveh, for three successive days. Fol. 182 *a*.

15. (marg. †ΠᾺΝΤΗ̂CΙΣ́) ܫܘܪܝܐ ܕܦܓܪ̈ܐ ܕܫܡܥܘܢ ܩܫܝܫܐ ܘܚܢܐ ܠܡܥܒܕ ܡܥܓܠܬܐ ܕܡܪܢ ܒܗܝܟܠܐ ܘܕܫܡܥܘܢ ܣܒܐ, order of the Meeting,* i.e. of the Entrance of our Lord into the Temple, and of S. Simeon the Aged. Fol. 193 *a*.—ܥܕܝܬܐ, foll. 196 *a*, 198 *a*; ܩܕܘܫܐ, fol. 198 *b*.

16. ܕܡܪ ܣܘ . ܣܝܒܝܪ̈ܘ, ܫܘܪܝܐ ܕܥܠ ܚܢ ܘܕܥܠ ܟܠ ܩܕܝܫ ܐܚܪܢ, order of Mār Severus, or of any one Saint. Fol. 208 *a*.—ܥܕܝܬܐ, foll. 210 *a*, 212 *a*.

17. ܫܘܪܝܐ ܕܙܕܝܩ̈ܐ . ܘܟܗܢ̈ܐ ܘܫܗܪܐ ܕܐܚ̈ܐ ܩܕܝܫ̈ܐ, order of the Righteous and Priests, and of the Vigil of the Brethren. Fol. 218 *a*.—ܥܕܝܬܐ, foll. 219 *b*, 220 *b*.

18. ܕܡܝܬ̈ܐ ܕܥܠ ܟܠܗܝ, order of the Dead in general. Fol. 225 *b*.—ܥܕܝܬܐ, foll. 227 *b*, 228 *b*, 229 *a*.

19. ܫܘܪܝܐ ܕܬܫܒܚܬܐ ܕܩܛܘܬܐ ܩܠܗ ܕܥܒܕ ܒܥܠܡ ܫܢܝ̈ܐ ܘܒܙܥܪ̈ܐ ܕܡܛܪ, order of hymns and prayers, in time of wrath (*θεομηνία*) and in scarcity of rain. Fol. 232 *b*.

20. ܫܘܪܝܐ ܕܥܠ ܚܕܪܢܗ ܕܡܪܬ ܐܠܗܐ, order of the Decease of the Mother of God; in a more modern hand. Fol. 235 *a*.

On fol. 234 *b*, at the end of no. 19, are the words ܫܒܚܬܐ ܫܒܚܬ ܗܠܠ ܥܠ, followed by an epigraph in heptasyllabic metre, naming the scribe Yeshūa' (see also fol. 72 *b*, in the ornament) and the person who paid for the writing of the book, Abū 'Alī Zakarīyā: ܐܡܝܢ . ܫܒܚܬ ܡܢ ܥܠ ܠܥܒܕ ܢܥܡ ܫܒܚܬ . ܐܝܣܘܥ ܒܪ ܫܒܚܬ ܐܡܝܢ, . ܐܡܝܢ ܥܠ ܐܚܝ, . ܐܡܝܢ ܠܡܪ̈ܝ . ܐܡܝܢ ܒܪ ܐܡܝܢ . ܐܡܝܢ ܢܥܡ ܒܪ ܐܡܝܢ . ܐܡܝܢ ✣ ✣ ✣

fol. 92 *a*, as follows: ܡܫܡܪ ܙܠܗ ܚܠ ܗܠܝܢ ܣܒܐ ܕܡܪ ܝܥܩܘܒ ܡܚܒܠ ܚܒܠܐ :

On the margin of fol. 134 *a* is written, though rather indistinctly, the name of another Peter: ܣܒ ܙܠܗ ܚܠ ܗܠܝܢ ܡܫܡܥ ܡܫܬܠܚ ܫܡܥܘܢ ܚܒܠܐ ܕܫܡܗ. [Add. 12,146.]

CCCXX.

Vellum, 16⅝ in. by 12⅝, consisting of 359 leaves, many of which are stained and torn. Originally the number of quires must have been about forty, fol. 346 being signed ܠܡ; but not a few are now defective, especially from fol. 299 onwards. In the earlier part of the volume there are lacunæ after foll. 10, 27 and 296. The hand is the same as that of Add. 12,146. It was written A. Gr. 1317, A. D. 1006, as appears from the colophon of Add. 12,149, and has many rather rudely drawn ornaments; e.g. foll. 75 *a*, 97 *a* (two birds), 99 *a* (a tree and two birds), 108 *b* (a bird), 110 *a* (a bird), 113 *b* (a bird), 117 *a*, 167 *a* (a bird), 173 *a* (a fish), 174 *a* (a hand with a branch), 186 *b* (the same), 188 *b*, 196 *a*, 199 *a*, 217 *a*, 247 *a* (two feet), 252 *a* (a hand), 281 *a*, 285 *a* (two birds), 293 *a*, 321 *a* (a hand), and 329 *b*. Foll. 4, 5, 32, 33, 55, 56, 77, 78, 102, 103, 127 and 128, are supplementary paper leaves, inserted apparently during the xiiith cent. This volume contains—

The second part of a Choral Service-book for the circle of the whole year. Title, fol. 1 *b*: ܚܠ ܫܒܠ ܡܫܡܫܠܝܬܐ ܕܟܢܫܐ ܕܟܠ ܫܢܬܐ ܡܕܒܪܢܐ ܕܥܢܝܢ ܒܒܘܬ ܦܨܚܐ ܩܕܡܝܐ ܕܡܪܝܐ ܐܦܪܝܡ ܡܠܦܢܐ ܕܣܘܪܝܝܐ.

There are no running titles. As in Add. 12,146, some of the madrāshē are ascribed on the margins, by later hands, to Ephraim (e.g. foll. 170 *a* and 171 *b*) and Jacob (e.g. fol. 135 *b*), whilst the bā'ăvāthā are attributed in the text to either the one or the other, according to the metre.

1. ܣܕܪܐ ܕܨܘܡܐ ܪܒܐ ܕܚܡܝܢ ܩܕܡܝܐ, order of the holy Fast of the Forty (Days), or Lent.

a. *a*. ܚܕ ܒܫܒܐ ܩܕܡ ܨܘܡܐ ܪܒܐ, the first Sunday in Lent. Fol. 1 *b*.—ܣܕܪܐ, fol. 4 *a*.

β. ܚܕ ܒܬܪܝܢ ܩܕܡ ܨܘܡܐ ܪܒܐ, the first Monday in Lent. Fol. 8 *a*.

γ. ܬܠܬܐ ܒܫܒܐ ܩܕܡ ܨܘܡܐ ܪܒܐ, Tuesday in the first week of Lent. Fol. 11 *a*.

δ. ܐܪܒܥܐ ܩܕܡ ܨܘܡܐ ܪܒܐ, Wednesday. Fol. 14 *b*.

ε. ܚܡܫܐ ܩܕܡ ܨܘܡܐ ܪܒܐ, Thursday. Fol. 17 *b*.

ζ. ܥܪܘܒܬܐ, Friday. Fol. 21 *a*.

η. ܫܒܬܐ ܕܡܪܝ ܐܦܪܝܡ ܣܘܪܝܝܐ ܕܗܘ ܡܠܦܢܐ ܕܥܠܡܐ ܟܠܗ. ܘܕܝܘܢ ܩܕܝܫܐ ܬܐܘܕܘܪܘܣ ܣܗܕܐ ܬܘܒ, order of Mār Ephraim, the Syrian Doctor, celebrated on Saturday in the first week of Lent; and commemoration of Mār Theodore the illustrious martyr. Fol. 24 *b*.

b. *a*. ܚܕ ܒܫܒܐ ܬܪܝܢ ܩܕܡ ܨܘܡܐ ܪܒܐ, order of the second Sunday in Lent. Fol. 29 *a*.—ܣܕܪܐ, fol. 32 *a*.

β. ܒܬܪܝܢ ܒܫܒܐ ܬܪܝܢ ܩܕܡ ܨܘܡܐ ܪܒܐ, of Monday in the second week of Lent. Fol. 36 *a*.

γ. ܬܠܬܐ ܒܫܒܐ, of Tuesday. Fol. 39 *b*.

δ. ܐܪܒܥܐ ܒܫܒܐ, of Wednesday. Fol. 42 *b*.

ε. ܚܡܫܐ ܒܫܒܐ, of Thursday. Fol. 45 *b*.

ζ. ܥܪܘܒܬܐ, of Friday. Fol. 49 *a*.

c. *a*. ܚܕ ܒܫܒܐ ܬܠܬܐ ܩܕܡ ܨܘܡܐ ܪܒܐ,

order of the third Sunday in Lent. Fol. 52 *a*.—ܩܕܝܫܬܐ, fol. 55 *a*.

β. ܩܕܟ ܝܘܡܐ, of Monday. Fol. 59 *a*.

γ. ܩܕܟ ܬܪܥܐ, of Tuesday. Fol. 62 *a*.

δ. ܩܕܟ ܐܪܒܥܐ, of Wednesday. Fol. 65 *a*.

ε. ܩܕܟ ܚܡܝܣܐ, of Thursday. Fol. 68 *a*.

ζ. ܥܪܘܒܬܐ, of Friday. Fol. 71 *b*.

d. *α*. ܫܒܬܐ ܐܪܒܥܐ ܕܨܘܡ̈ܐ ܪܒܐ, order of the fourth Sunday in Lent. Fol. 75 *a*.—ܩܕܝܫܬܐ, fol. 77 *a*.

β. ܩܕܟ ܝܘܡܐ, of Monday. Fol. 81 *b*.

γ. ܩܕܟ ܬܪܥܐ, of Tuesday. Fol. 85 *a*.

δ. ܩܕܟ ܐܪܒܥܐ, of Wednesday. Fol. 88 *a*.

ε. ܩܕܟ ܚܡܝܣܐ, of Thursday. Fol. 92 *a*.

ζ. ܥܪܘܒܬܐ, of Friday. Fol. 95 *b*.

e. *α*. ܫܒܬܐ ܚܡܝܫܐ ܕܨܘܡ̈ܐ ܪܒܐ, order of the fifth Sunday in Lent. Fol. 99 *a*.—ܩܕܝܫܬܐ, fol. 102 *a*.

β. ܩܕܟ ܝܘܡܐ, of Monday. Fol. 106 *a*.

γ. ܩܕܟ ܬܪܥܐ, of Tuesday. Fol. 109 *a*.

δ. ܩܕܟ ܐܪܒܥܐ, of Wednesday. Fol. 113 *a*.

ε. ܩܕܟ ܚܡܝܣܐ, of Thursday. Fol. 117 *a*.

ζ. ܥܪܘܒܬܐ ܕܨܘܡ̈ܐ, of Friday. Fol. 121 *b*.

f. *α*. ܫܒܬܐ ܕܨܘܡ̈ܐ ܫܬܝܬܐ ܪܒܐ, order of the sixth Sunday in Lent. Fol. 125 *b*.—ܩܕܝܫܬܐ, fol. 127 *a*.

2. ܫܒܬܐ ܕܐܪܒܥܝܢ ܩܕܝܫܐ, order of the forty holy Martyrs (of Sebaste). Fol. 132 *b*.—ܩܕܝܫܬܐ, foll. 135 *b*, 136 *b*.

3. *a*. ܫܒܬܐ ܕܨܘܡ̈ܐ ܩܕܟ ܝܘܡܐ, of the Monday preceding Palm-Sunday. Fol. 143 *a*.

b. ܩܕܟ ܬܪܥܐ, of Tuesday. Fol. 147 *a*.

c. ܩܕܟ ܐܪܒܥܐ, of Wednesday. Fol. 150 *b*.

d. ܩܕܟ ܚܡܝܣܐ, of Thursday. Fol. 154 *b*.

e. ܥܪܘܒܬܐ, of Friday. Fol. 158 *a*.

f. ܫܒܬܐ ܕܥܠ ܠܙܪ ܡܢ ܒܝܬ ܥܢܝܐ . ܩܕܡ ܝܘܡ ܫܥܢܝܢ ܒܥܠ, order of Lazarus of Bethany, celebrated on the Saturday before Palm-Sunday. Fol. 161 *b*.

4. ܫܒܬܐ ܕܨܘܡ̈ܐ ܫܬܝܬܐ ܪܒܐ, order of Palm-Sunday. Fol. 166 *b*.—ܩܕܝܫܬܐ, foll. 168 *b*, 170 *a*, 171 *b*; ܫܚܪܝܬܐ, foll. 169 *a* and *b*, 170 *b*, 172 *a* and *b*.

5. ܫܒܬܐ ܕܡܚܐ . ܡܢ ܩܕܡ ܨܦܪܐ ܕܒܝܬ ܐܠܗܢ ܘܦܪܘܩܢ ܥܠ ܟܠ ܥܡܡ̈ܐ, order of the redeeming Passion of our Lord and our God and our Saviour Jesus Christ; with lessons from the Gospels (Pĕshiṭṭā version) interspersed.

a. ܩܕܟ ܝܘܡܐ, of Monday. Fol. 188 *b*.—ܩܕܝܫܬܐ, fol. 191 *a*; ܫܒܬܐ ܕܥܠ ܡܚܐ ܫܚܪܝܬܐ ܕܨܦܪܐ, fol. 192 *b*.

b. ܩܕܟ ܬܪܥܐ, of Tuesday. Fol. 201 *b*.—ܫܚܪܝܬܐ ܕܥܠ ܫܘܥܐ ܒܪ ܢܘܢ, fol. 205 *b*; ܩܕܝܫܬܐ, fol. 207 *b*.

c. ܩܕܟ ܐܪܒܥܐ, of Wednesday. Fol. 216 *a*.—ܫܚܪܝܬܐ ܕܥܠ ܫܡܥܘܢ ܩܢܝܐ . fol. 219 *a*; ܩܕܝܫܬܐ, foll. 220 *b*, 222 *a*.

d. ܫܚܪܝ ܫܚܪܐ ܩܕܟ ܚܡܝܣܐ, of Thursday. Fol. 230 *b*.—ܩܕܝܫܬܐ, foll. 234 *a*, 235 *b*; ܫܚܪܝܬܐ ܕܥܠ ܫ, ܫܠܝܚ, fol. 236 *b*.

e. ܫܒܬܐ ܕܨܘܡ̈ܐ ܕܣܥܪܬܐ ܫܬܝܬܐ ܕܝܘܡ ܪܙܐ ܕܚܒ ܡܢ ܕܚܢ ܬܕܡ, order celebrated on the Thursday of the Mystery, after None. Fol. 247 *a*.

f. ܫܒܬܐ ܕܨܠܝܒܐ ܥܪܘܒܬܐ ܕܨܦܪܐ, order of the Friday of the Crucifixion (Good Friday). Fol. 250 *b*.—ܩܕܝܫܬܐ, foll. 257 *b*, 259 *b*; ܫܚܪܝܬܐ ܕܥܠ ܫܡܥܘܢ ܟܐܦܐ, fol. 261 *a*; ܫܚܪܝܬܐ, fol. 262 *a*; ܫܚܪܝܬܐ ܕܥܠ ܬܠܡܝܕ̈ܐ ܩܕܝܫ̈ܐ, fol. 264 *a*; ܫܚܪܝܬܐ

ܩܕܡ ܥܕܬܐ ܕܐܠ, fol. 265 *b*; ܫܘܒܚܐ, foll. 268 *a*, 275 *a* and *b*, 277 *b*; ܫܘܒܚܐ ܕܐܠ ܗܘ ܒܫܡ, fol. 280 *a*.

g. ܫܘܒܚܐ ܕܨܠܝܒܐ ܒܥܕܬܐ, order of the Adoration of the Cross. Fol. 281 *a*.

h. ܫܒܬܐ ܩܕܡܝܬܐ ܒܥܕܬܐ, order of the Saturday of Annunciation. Fol. 283 *b*.—ܫܘܒܚܐ ܕܐܠ ܚܢܟ ܒܥܕܬܐ, fol. 287 *a*; ܫܘܒܚܐ ܫܬܝܬ ܕܐܠ ܫܘܒܚܐ, fol. 289 *a*; ܫܘܒܚܐ, fol. 291 *b*; ܕܒܪܟ, foll. 291 *b*, 299 *a*.—On fol. 299 *b*, at the end of the last madrāshā, we find the rubric: ܥܠܝܗ ܩܠܝ ܕܒܪܟ . ܕܫܬܐ . ܕܫܒܥ . ܕܒܪܟ ܫܘܒܚܐ . ܕܐܠ ܩܕܡ ܕܫܒܥ ܚܢܟ ܕܒܪܟ ܫܘܒܚܐ . ܕܐܠ ܩܕܡ ܕܫܒܥ ܚܢܟ ܕܒܪܟ ✧ ܕܫܒܚ ܩܕܡ ܕܐܠ ܒܥܕܬܐ ܕܫܒܚ

of the holy Festival of the Cross; imperfect. Fol. 357 *b*.

On fol. 299 *b* there is the following note in heptasyllabic metre, mentioning the names of the scribe Yeshūa' and of Abū 'Alī Zakarīyā, at whose expense the manuscript was written. ܐܬܟܬܒ ܫܘܥ ܒܪ ܡܪܝ ܐܝܫܘܥ ܕܐܬܐ ܡܢ ܒܝܬ ܡܪ ܐܒܘ ܥܠܝ ܙܟܪܝܐ ܕܐܬܐ ܡܢ ܒܝܬ ܡܪ ܐܒܘ ܥܠܝ ܙܟܪܝܐ ܕܐܬܐ ܡܢ ܒܝܬ ܡܪ ܐܒܘ ܥܠܝ ܙܟܪܝܐ ܕܐܬܐ ܡܢ ܒܝܬ ܡܪ ܐܒܘ ܥܠܝ ܙܟܪܝܐ ܕܐܬܐ ܡܢ ܒܝܬ ܡܪ ܐܒܘ ܥܠܝ ܙܟܪܝܐ ܕܐܬܐ ܡܢ ܒܝܬ ܡܪ ܐܒܘ ܥܠܝ ܙܟܪܝܐ ܕܐܬܐ ܡܢ ܒܝܬ ܡܪ ܐܒܘ ܥܠܝ ܙܟܪܝܐ ܕܐܬܐ ܡܢ ܒܝܬ ܡܪ ܐܒܘ ܥܠܝ ܙܟܪܝܐ ܕܐܬܐ ܡܢ ܒܝܬ ܡܪ ܐܒܘ ܥܠܝ ܙܟܪܝܐ ܕܐܬܐ ܡܢ ܒܝܬ ܡܪ ܐܒܘ ܥܠܝ ܙܟܪܝܐ ܕܐܬܐ ܡܢ ܒܝܬ ܡܪ ܐܒܘ ܥܠܝ ܙܟܪܝܐ ܕܐܬܐ ܡܢ ܒܝܬ ܡܪ ܐܒܘ ܥܠܝ ܙܟܪܝܐ ܕܐܬܐ ܡܢ ܒܝܬ ܡܪ ܐܒܘ ܥܠܝ ܙܟܪܝܐ ✣

The scribe has also recorded his own name and that of his patron in several other places; e.g. foll. 75 *a*, ܐܬܟܬܒ ܫܘܥ ܒܪ ܡܪܝ ܐܝܫܘܥ ܕܐܬܐ ܡܢ ܒܝܬ ܡܪ ܐܒܘ ܥܠܝ ܙܟܪܝܐ, 99 *a*, 117 *a*, 166 *b*, 188 *b*, 250 *b*, 281 *a*, and 357 *b*, ܐܬܟܬܒ ܫܘܥ ܒܪ ܡܪܝ ܐܝܫܘܥ ܕܐܬܐ ܡܢ ܒܝܬ ܡܪ ܐܒܘ ܥܠܝ ܙܟܪܝܐ ✣

To a marginal addition on fol. 68 *b* are appended the words: ܐܬܟܬܒ ܐܦ ܗܢ ܒܪܒܢ ܐܬܢܣܝܘܣ ܬܠܡܝܕ ܕܐܒܘܢ ܙܟܝܐ ܕܐܬܐ ܡܢ ܒܝܬ ܡܪ ܐܒܘ ܥܠܝ ܙܟܪܝܐ ܕܐܬܐ ܡܢ ܒܝܬ ܡܪ ܐܒܘ ܥܠܝ ܙܟܪܝܐ ܕܐܬܐ ܡܢ ܒܝܬ ܡܪ ܐܒܘ ܥܠܝ ܙܟܪܝܐ ܕܐܬܐ ܡܢ ܒܝܬ ܡܪ ܐܒܘ ܥܠܝ ܙܟܪܝܐ ܕܐܬܐ ܡܢ ܒܝܬ ܡܪ ܐܒܘ ܥܠܝ ܙܟܪܝܐ ܕܐܬܐ ܡܢ ܒܝܬ ܡܪ ܐܒܘ ܥܠܝ ܙܟܪܝܐ ✣, "written by Rabban Athanasius (or Theōnas ?), the disciple of our blessed Father; may the Lord grant him forgiveness."

[Add. 12,147.]

CCCXXI.

Vellum, 15½ in. by 12⅝, consisting of 233 leaves. The quires, 24 in number, are signed with letters. In all external respects this volume is precisely similar to Add. 12,146. It was written A. Gr. 1318, A.D. 1007, and contains—

The first part of a Choral Service-book for the circle of the whole year, comprising the same services as Add. 12,146, except that the more modern portions (no. 1, *d* and *e*, and no. 20) have not been added. Although, however, the services are the same, yet the hymns, prayers, etc., which compose each service, are often very different. Hence, in the ܫܒܚܐ ܕܪܘܫܡܐ, foll. 9 *b* and 10 *a*, we find that John (Chrysostom), Cyril, Dioscorus, Ephraim, Isaac (of Antioch), Jacob (of Batnae) and Philoxenus (of Mabūg) are blessed; whilst curses are bestowed upon Bardaiṣān, Marcion, Audius (ܐܘܕܝ), Manī, and Arius.

1. Order of the Dedication of the Church; misplaced. Fol. 1 *a*.
2. Order of the Dedication of the Church. Fol. 5 *b*.
3. The Annunciation of Zacharias. Fol. 15 *a*.
4. The Annunciation of the blessed Virgin. Fol. 30 *a*.
5. The Visit of Mary to Elisabeth. Fol. 46 *b*.
6. The Nativity of S. John the Baptist. Fol. 54 *b*.
7. The Revelation of S. Joseph. Fol. 63 *b*.
8. The Nativity of our Lord. Fol. 71 *b*.
9. The Order of the blessed Virgin. Fol. 108 *b*.
10. The Massacre of the Innocents. Fol. 122 *b*.
11. The Epiphany. Fol. 132 *b*.
12. The Decollation of S. John the Baptist. Fol. 161 *a*.
13. S. Stephen. Fol. 172 *a*.
14. Hymns and prayers of Nineveh. Fol. 181 *a*.
15. The Presentation of our Lord in the Temple. Fol. 192 *b*. On fol. 192 *b*, the name is written ܫܡܥܘܢ, ΠΑΝΤΗCΙĆ; on fol. 207 *a*, ܫܡܥܘܢ.
16. Severus, patriarch of Antioch, or any one Saint. Fol. 207 *a*.
17. Order of the Righteous and Priests,

and of the Vigil of the Brethren. Fol. 217 *a*.

18. Order of the Dead in general. Fol. 224 *b*.

19. Order of hymns and prayers, in time of wrath and scarcity of rain. Fol. 231 *b*.

At the end of this last order, fol. 233 *b*, after the words ܥܠ ܓܒ̈ܐ ܕܡܪܝ ܝܘܚܢܢ . ܒܫܢ̈ܬ ܐ̈ܡܪ, we find the same metrical colophon as in Add. 12,146. Then comes the following note. ܗܢ̈ܐ ܕܟܬ̈ܒ̈ܐ ܩ̈ܕ̈ܡ̈ܝܐ ܫ̈ܠܡ̈ܘ ܒ̈ܫ̈ܢ̈ܬ ܐ̈ܠ̈ܦ̈ ܫ̈ܠ̈ܫ ܡ̈ܐ̈ܐ ܒ̈ܝܘ̈ܡ ܚ̈ܡ̈ܝܫܝ ܒ̈ܫ̈ܒ̈ܐ ܒ̈ܫ̈ܥ̈ܬ̈ܐ ܬ̈ܫ̈ܥ̈ܬ̈ܐ ܒ̈ܝ̈ܘ̈ܡ̈ܐ ܕ̈ܡ̈ܪ̈ܝ ܝ̈ܘ̈ܚ̈ܢ̈ܢ ܦ̈ܛ̈ܪ̈ܝ̈ܪ̈ܟ̈ܐ ܕ̈ܐ̈ܢ̈ܛ̈ܘ̈ܟ̈ܝ̈ܐ ܘ̈ܡ̈ܪ̈ܝ ܙ̈ܟ̈ܪ̈ܝ̈ܐ ܐ̈ܪ̈ܟ̈ܒ̈ܝ̈ܫ̈ܘ̈ܦ̈ܐ ܕ̈ܐ̈ܠ̈ܟ̈ܣ̈ܢ̈ܕ̈ܪ̈ܝ̈ܐ ܘ̈ܡ̈ܪ̈ܝ ܬ̈ܐ̈ܘ̈ܡ̈ܐ ܡ̈ܛ̈ܪ̈ܦ̈ܘ̈ܠ̈ܝ̈ܛ̈ܐ ܕ̈ܝ̈ܪ̈ܘ̈ܫ̈ܠ̈ܡ̈ ܘ̈ܡ̈ܪ̈ܝ ܬ̈ܐ̈ܘ̈ܡ̈ܐ ܡ̈ܛ̈ܪ̈ܦ̈ܘ̈ܠ̈ܝ̈ܛ̈ܐ ܕ̈ܛ̈ܒ̈ܪ̈ܝ̈ܐ ܘ̈ܡ̈ܪ̈ܝ ܝ̈ܥ̈ܩ̈ܘ̈ܒ̈ ܐ̈ܦ̈ܣ̈ܩ̈ܘ̈ܦ̈ܐ ܕ̈ܐ̈ܪ̈ܡ̈ܝ̈ܢ̈ܝ̈ܐ ܘ̈ܡ̈ܪ̈ܝ ܝ̈ܥ̈ܩ̈ܘ̈ܒ̈ ܐ̈ܦ̈ܣ̈ܩ̈ܘ̈ܦ̈ܐ ܕ̈ܐ̈ܠ̈ܟ̈ܣ̈ܢ̈ܕ̈ܪ̈ܝ̈ܐ

His people and His Church, Amen—and in the days of Mār David, abbat of the Desert, and of Elias the priest, his second (in authority). To the glory and honour of the Holy Trinity, these former books (*or* first volumes) were finished, and their latter fellows (the second volumes) were written, by the hands of Yeshūa' the sinner, and, though unworthy, called a monk, who is known as Bar Andreas (the son of Andrew), from Ḥiṣn Zaid in Mesopotamia. He wrote them in the house of the elder, venerable as Abraham, Abū 'Alī Zakarīyā, the chief (?) of the Tagritans, the son of the deceased John—may God pardon him and his dead—who took pains and wrote them (*i.e.* got them written), in order that this spiritual treasure might be deposited, with its fellows, in the holy convent of the Mother of God in the desert of Scete, and that they might pray for him," etc. "I beseech you, O holy Fathers, who may hereafter fall in with this book, if there be an error in it, correct it, and do not blame, because the greater part of it (ܩܠܡܘܣ = ܩܘܠܡܣ ?) was put together without a manuscript (to copy from); but be mindful of the sinner Yeshūa', and say:" etc.

Below, there is written, in a different hand, a note mentioning the name of the priest 'Abdā as one who had taken pains with these volumes (namely, in correcting them). ܗܘ̇ܐ ܚܫܘܫܬܐ ܘܡܬܛܠܠܢܐ ܥܠ ܗܠܝܢ ܟ̈ܬܒܐ ܚܕܬܐ (sic) ܡܚܝܠܐ ܘܚܛܝܐ ܥܒܕܐ ܟܗܢܐ ܢܚܣܐ ܠܗ ܘܠܥܢܝ̈ܕܘܗܝ، ܐܡܝܢ.

Farther down, there are two notes, written by one hand, recording the names of the priests Ḳaumā and Joseph Sīmandāyā, monks of the convent of S. Mary Deipara. ܟܗܢܐ ܢܚܣܐ ܠܩܘܡܐ ܡܫܝܚܐ ܕܝܠܗ ܕܥܘܡܪܐ ܘܠܐܒܗ̈ܘܗܝ، ܐܡܝܢ. ܀ ܟܗܢܐ ܢܚܣܐ ܠܝܘܣܦ ܣܝܡܢܕܝܐ ܡܫܝܚܐ ܕܝܠܗ ܕܥܘܡܪܐ܆ ܐܡܝܢ ܀

[Add. 12,148.]

CCCXXII.

Vellum, about 16½ in. by 12¼, consisting of 84 leaves, many of which are much stained and torn. In all external respects this volume is precisely similar to Add. 12,147, and is dated A. Gr. 1317, A.D. 1006. It must, therefore, have originally contained about 40 quires (fol. 61 is signed ܠܕ); but the greater part of it has been gradually lost and destroyed. For specimens of ornaments see foll. 27 *b* and 30 *a*. Foll. 33 and 34 are supplementary paper leaves, exactly similar to those described in Add. 12,147. Fol. 63 has also been repaired with paper. It contains—

The second part of a Choral Service-book for the circle of the whole year, comprising the same services as Add. 12,147, but differing considerably in the hymns, prayers, etc., which compose each service.

1. Lent; very imperfect. Foll. 2 *b*—35 *b*. After this there is a huge lacuna, extending from 1 *e*, *a* to 5 *h* in Add. 12,147.

2. Order of the Saturday of Annunciation, ܫܒܬܐ ܕܣܘܒܪܬܐ; imperfect. Fol. 36 *a*. At the end of this order, fol. 43 *b*, is the same metrical note as in Add. 12,147, fol. 299 *b*.

3. ܛܟܣܐ ܕܚܕܒܫܒܐ ܪܒܐ ܕܩܝܡܬܗ ܕܡܪܢ, order of the great Sunday of the Resurrection of our Lord, in eight parts; imperfect. Fol. 43 *b*. On fol. 67 *b* we find the subscription: ܡܫܝܚܐ ܐܠܗܐ ܢܚܣܐ ܠܥܒܕܗ ܒܝܘܡܐ ܕܕܝܢܐ ܘܠܐܒܗ̈ܘܗܝ، ܘܠܐܚ̈ܘܗܝ ܘܠܩܪܝܒܘܬܗ ܕܐܡܪ ܐܡܝܢ ܘܢܚܣܐ ܠܟܠܗܘܢ ܩܪ̈ܝܢ.

4. ܛܟܣܐ ܕܡܬܬܣܝܡ ܒܥܪܘܒܬܐ ܕܒܬܪ ܦܨܚܐ, order celebrated on the Friday after Easter Sunday, called ܥܪܘܒܬܐ ܕܡܘ̈ܕܝܢܐ, the Friday of the Confessors; imperfect. Fol. 67 *b*.

5. New Sunday; very imperfect. Fol. 70 *a*.

6. The Ascension of our Lord; very imperfect. Fol. 74 *b*.

7. Fragments of the order of Pentecost, of S. Paul the Apostle, and others. Foll. 79—83.

On fol. 84 *b* there is a supplementary service, in a more modern hand, for the Transfiguration of our Lord.*

Fol. 84 *a* contains the following note, similar to that in Add. 12,148, fol. 233 *b*, but much soiled and torn. ...

* With this supplementary service and those in Add. 12,146 (1, *d*, *e*, and 20) are to be connected the services contained in Add. 18,820, foll. 17—54, which were, no doubt, once bound with these volume.

† These two words are evidently an alteration by a later hand, which has retouched several other portions of this note, in particular, the words that immediately follow, from ... to ...

‡ Some words were added by the scribe on the margin, of which there are still legible : . ... , "on the 23d of the month of Shĕbāṭ."

[illegible]

"To the glory and honour of the Holy and Consubstantial Trinity, Father, Son and Holy Ghost, the exalted chief Abū 'Alī Zakarīyā, known as the Tagritan, used diligence and took pains concerning (this book), for the sake of the forgiveness of himself and his dead. It was written by the hands of the scribe Yeshūa', son of the late Andrew, of Ḥiṣn Zaid, in the house of Abū 'Ali Z. (may God pardon him and his dead), in the year 1317 of the Greeks (A.D. 1006), in the days of Mār John, the patriarch of Antioch, known as Bar 'Abdūn, and of Mār Zacharias, patriarch of Alexandria; and in the days of Mār Thomas, metropolitan of Jerusalem, and Mār Thomas, metropolitan of Tiberias, and Mār Theophilus, metropolitan of Damascus. And it was written for the holy convent of the Mother of God, in the desert of Scete, in the days of Mār David, the abbat of the convent, brother of Mār John (may the Lord exalt his memory), who was likewise abbat of the convent; and in the days of 'Abdā, a priest and monk of the church of Egypt, when Elias the priest was second (in authority) to the abbat of the said convent; and of the priests Mār Joseph, known as the Shaizarene (from Shaizar, شَيْزَر), and Mār Elias, known as Yarībā (?), and Mār Ḳaumā, and Mār Moses, and Mār Yeshūa' bar Lala, and Mār Bar-ṣaumā, and Mār Joseph Sīmandāyā, and Mār Ṣalībā, and Mār Yeshūa', the brother of Rabban Bar-ṣaumā, and Mār 'Abd al-Masīḥ, the archdeacon of the holy convent, and the deacon Mār Bar-ṣauma, and the famous solitary Rabban Ṭaiyib, and Mar 'Abd al-Masīḥ bar Lauzī, and the rest of the brotherhood in this convent, which is their house of sojourn. Do thou, O Lord," etc. "So that, through their holy prayers, God the Messiah may grant pardon to Abū 'Alī Z. and to the scribe Yeshūa', the son of Ḥannūn, (the son) of Andrew, (both) deceased, and to his mother Sīdanah (?). And I beg of thee, O discreet (reader), who art hereafter to read this record, to pray and say: God the Messiah, when thou comest in thy kingdom, remember Abū 'Alī Z. and his parents, and thy servant Yeshūa' and his father Ḥannūn, and his mother Sīdanah, and his brothers, the deceased Andrew, and the deceased

* The words [illegible] are a later alteration. See Proverbs, xvii. 13.

Furaij (فُرَيْج?), ... and Elisha and Ṣalībā," etc.

The same person who frequently retouched the above, has added the words: ܐܡܝܢ ܠܥܒܕܐ ܚܛܝܐ ܕܫܠܡ ܘܫܪܐ ܠܗܢܐ ܣܦܪܐ ܘܐܬܩܢ ܒܗ ܡܚܝܠܘܬܐ ܡܢ ܡܪܝܐ ܐܡܝܢ .

"And also to the sinner 'Abdā, who took pains and repaired this book, may the Lord grant forgiveness. Amen."

Below, there are indistinctly written, in the form of a cross, the words: ܐܡܝܢ ܨܠܒܐ ܕܡܫܝܚܐ ܕܢܨܚܢ . ܠܐ ܐܡܢ ܒܪ ܐܢܕܪ ܕܢܫܒܩ ܠܗ ܠܥܠܡ ܐܡܝܢ . (?) Under the name ܒܪ ܐܢܕܪ another person has written ܝܫܘܥ ܣ, "that is, Yeshūa';" which is correct, according to the alphabet of Bar-daiṣān.

On fol. 1 *a*, there are two notes, the one written by the priest Joseph Sīmandāyā, A. Gr. 1320, A.D. 1009; the other recording the names of the priests Bar-ṣaumā and his brother Yeshūa'; all three monks of the convent of S. Mary Deipara, and named in the above list.

ܫܠܡ ܠܡܪܝܐ ܐܡܝܢ . ܫܠܡ ܠܡܪ ܐܒܪ ܨܘܡܐ ܘܐܚܘܗܝ ܝܫܘܥ ܕܐܬܘ ܒܫܢܬ ܫ[ܠ]ܡ ܫܠ ܝܘܢ ܒ ܫ[ܢ]ܝ ܘ[ܫ]ܢ ܫ[ܢ]ܬ ܐ[ܠ]ܦ ܘ[ܫ]ܠ[ܡ]

14. The Commemoration of Priests; imperfect. Fol. 52 *a*.

15. The Commemoration of any one Saint, ܕܚܠ ܒܪ ܡܕܡܟ; imperfect. Foll. 53 *b*, 54 *a*, and 55 *a*.

16. The Transfiguration of our Lord. Foll. 54 *b* and 55 *b*.

Notes on foll. 26 *b* and 41 *b* inform us that some of these services were written in the year 1432, A.D. 1121, by the priest Bar-ṣaumā of Mar'ash, at the expense of the deacon Rabban Isaac of Bagdād. ܚܕ ܠܫܢ ܐܚܝܢ ܕܫܢ ܕܫܢ ܫܢܝܢ ܕܫܢ ܫܢ ܫܢ

by Jacob, fol. 150 *b*; and the order of the Adoration of the Cross, ܫܒܚܐ ܕܨܠܝܒܐ ܕܥܒܕ ܒܝܠܕܐ, fol. 153 *a*.

Saturday, ܫܒܬܐ ܕܥܪܘܒ. Fol. 155 *a*. Including the canticle on the Cherub and the Thief, ܫܒܚܐ ܕܥܒܕ ܒܬܘܒ ܠܟܪܘܒ ܘܠܓܢܒܐ, fol. 160 *b*.

10. The Sunday of the Resurrection, ܫܒܚܐ ܕܩܝܡܬܐ ܕܡܫܝܚܐ. Fol. 167 *a*. Including the ܫܒܚܐ ܕܥܠܝܐ, fol. 180 *a*.

11. New (*or* Low) Sunday, ܫܒܚܐ ܕܬܘܡܐ ܕܩܝܡܬܐ ܕܡܫܝܚܐ. Fol. 180 *b*.

12. The Ascension, ܫܒܚܐ ܕܥܠܝܐ. Fol. 186 *b*.

13. Pentecost, ܫܒܚܐ ܕܥܨܪܐ ܕܡܕܡ ܕܪܘܚܐ ܩܕܝܫܐ. Fol. 194 *b*.

14. The Invention of the Cross, ܫܒܚܐ ܕܥܨܪܐ ܕܡܕܡ ܕܐܫܟܚ ܒܝܠܕܐ. Fol. 202 *b*.

15. ܩܢܘܢܐ ܕܡܢ ܒܬܪ ܠܡܢ ܕܥܠ ܥܒܕ, cantus ad Magnificat; only a small fragment of the last canon remains. Fol. 209 *a*.

16. ܚܢܢ ܐܡܪ ܠܗ ܠܡܪ, ܠܡܪ, ܐܡܪ ܠܗ ܥܠ ܥܒܕ ܕܥܠ ܬܫܥܐ ܫܒܚܐ ܡܢ ܫܒܬܐ ܠܫܒܬܐ, anthems for the ferial days of the week. Fol. 209 *a*.

17. Funeral services, ܠܡܪ ܚܢܢ; imperfect. Fol. 210 *b*.

[Add. 14,501.]

CCCXXV.

Vellum, about 12⅛ in. by 8⅞, consisting of 71 leaves, many of which are much stained and torn. The quires, signed with letters, were originally 16 in number, but ܟ is now lost, and of the rest only ܟ and ܡ are complete. Each page is divided into two columns, of from 31 to 48 lines. It is written in a small, regular character, of about the xith cent., and contains—

A collection of Choral Services for the festivals of the whole year, comprising many hymns (ܩܠܝ, ܚܢܢ, ܕܢܚܐ, ܫܒܚܐ, ܕܫܦܪ ܫܒܚ, etc.) and prayers, ascribed to Ephraim and Jacob of Batnae.

1. The Dedication of the Church; imperfect. Fol. 1 *a*. In the madrāshē on fol. 1, Bardesanes, Manes, Arius, Theodore (of Mopsuestia), Diodorus (of Tarsus), Barsaumā, Narses, Julian (of Halicarnassus), Eutyches, Marcion, Leo, and Nestorius, are cursed as heretics, their names being inverted in writing; whilst Ignatius, Athanasius, Basil, Gregory (Nazianzen), John (Chrysostom), Cyril, Dioscorus, Severus, Ephraim, Jacob (of Batnae), and Philoxenus, are lauded as orthodox teachers.

2. The Annunciation of the Virgin; imperfect. Fol. 3 *a*.—ܕܢܚܐ, fol. 3 *b*.

3. The Visit of Mary to Elisabeth, ܫܒܚܐ ܕܥܠ ܡܪܝܡ ܕܐܙܠܬ ܠܒܝܬ ܐܠܝܫܒܥ ܘܫܠܡ ܒܒܝܬܗ ܣܓܝ ܝܪܚܐ ܘܬܠܬܐ ܫܒܝ ܥܡܗ. Fol. 6 *b*.—ܕܢܚܐ, fol. 8 *a*.

4. The Nativity of S. John the Baptist, ܫܒܚܐ ܕܥܠ ܡܪܝ ܝܘܚܢܢ ܡܥܡܕܢܐ ܘܩܪܝܒ ܠܡܫܝܚܐ. Fol. 9 *a*.—ܕܢܚܐ, fol. 10 *a*.

5. The Revelation of S. Joseph, ܫܒܚܐ ܕܒܝܠܕܐ ܕܝܘܣܦ. Fol. 12 *b*.

6. The Nativity of our Lord; imperfect. Fol. 14 *a*.—ܫܒܚܐ ܕܠܡܪܝ ܝܠܕ ܡܪܢ, fol. 22 *b*; ܕܢܚܐ ܕܝܘܡ ܬܪܝܢ ܕܥܝܕ, fol. 23 *b*.

7. The Commemoration of the blessed Virgin; imperfect. Fol. 26 *a*.

8. The Massacre of the Innocents; imperfect. Fol. 30 *a*.

9. The Epiphany; imperfect. Fol. 34 *a*.—ܫܒܚܐ ܕܥܨܪܐ, fol. 34 *a*; ܫܒܚܐ ܕܬܪ, fol. 39 *a*; ܫܒܚܐ ܕܫܠܝܫ, fol. 43 *b*; ܫܒܚܐ ܕܥܠ ܡܥܡܕܢܐ, fol. 48 *b*.

10. The Commemoration of S. John the Baptist. Fol. 48 *b*.—ܕܢܚܐ, fol. 54 *a*.

11. The Presentation in the Temple, ܫܒܚܐ ܕܥܨܪܐ ܕܡܫܟܚ ܒܝܬ ܡܪܝܡ ܠܗܝܟܠܐ. Fol. 55 *a*.—ܫܒܚܐ, fol. 61 *b*.

12. The Forty Martyrs; imperfect. Fol. 63 *a*.

13. The Commemoration of any Saint; imperfect. Fol. 66 *a*.

14. The Commemoration of the Teachers, ; imperfect. Fol. 66 *b*.

15. The Commemoration of Severus of Antioch, ; imperfect. Fol. 68 *a*.

16. Part of a madrāshā on the Resurrection of the Dead; imperfect. Fol. 71 *a*.

Some leaves of this manuscript have been bound as part of Add. 17,216. See the next number.

[Add. 14,509.]

CCCXXVI.

Eleven vellum leaves, about 10⅜ in. by 7½, nearly all more or less stained and mutilated (Add. 17,216, foll. 15—25). Each page is divided into two columns, of from 37 to 40 lines. These leaves belong to the service-book Add. 14,509 (see above), and contain hymns and prayers for the following occasions—

1. The Commemoration of the blessed Virgin. Fol. 15 *a*.

2. New (or Low) Sunday, . Fol. 17 *a*.

3. The Commemoration of S. Thomas, . Fol. 19 *a*.

4. Of the Apostles, . Fol. 20 *b*.

5. Of the Martyrs. Fol. 23 *a*.

6. Of Sergius and Bacchus. Fol. 24 *a*.

7. Of George, . Fol. 25 *a*.

[Add. 17,216, foll. 15—25.]

CCCXXVII.

Vellum, about 10⅜ in. by 7¾, consisting of 201 leaves, many of which are stained and soiled. Foll. 1 and 2 are much torn, and the former has been repaired with paper. The quires, signed with letters, are 21 in number, the last being imperfect. Each page is divided into two columns, of from 30 to 38 lines. This volume is written in a good, regular hand of the xith or xiith cent., and contains—

A Choral Service-book for the circle of the whole year, comprising anthems (), chiefly for vespers (), nocturns (), and morning prayer ().

1. The Consecration of the Church, . Fol. 1 *b*.

2. The Annunciation of Zacharias. Fol. 3 *b*.

3. The Annunciation of the blessed Virgin. Fol. 5 *b*.

4. The Visit of Mary to Elisabeth. Fol. 8 *b*.

5. The Nativity of S. John the Baptist. Fol. 11 *a*.

6. The Commemoration of S. John the Baptist, . Fol. 14 *a*.

7. The Revelation of S. Joseph, . Fol. 16 *b*.

8. The Nativity of our Lord. Fol. 19 *a*.— , fol. 19 *a*; (sic) , fol. 23 *a*; , fol. 27 *a*; , fol. 31 *b*.

9. The Commemoration of the blessed Virgin, . Fol. 37 *a*.

10. The Massacre of the Innocents. Fol. 42 *a*.

11. The Commemoration of Basil and Gregory. Fol. 46 *a*.

12. The Epiphany, . Fol. 48 *b*.—, fol. 52 *a*;

ܕܫܒܚܐ ܕܩܕܫ ܐܒܐ, fol. 55 *a*; ܕܫܒܚܐ ܕܫܒܝ ܐܒܐ, fol. 58 *b*.

13. The Decollation of S. John the Baptist. Fol. 61 *b*.

14. The Commemoration of S. Stephen, ܥܠ ܕܣܥܪ ܒܗ ܐܬ ܫܡܥܘܢ ܩܕܡܝܐ. Fol. 64 *b*.

15. The Presentation of our Lord in the Temple, ܥܠ ܕܣܥܪ ܒܗ ܡܪܢ ܒܗܝܟܠܐ ܩܕܡ ܫܡܥܘܢ (*ὑπάντησις*) : ܘܥܠ ܕܣܥܪ ܒܗ ܐܦ ܐܢܐ ܥܒܕ ܚܢܢ ܠܫܡܥ ܩܠ ܥܡܟ. Fol. 66 *b*.

16. The Commemoration of Severus, patriarch of Antioch. Fol. 71 *a*.

17. Lent.—First week; fol. 73 *b*. Marginal note: ܫܒ, ܐܢ ܥܠ ܕܣܥܪ ܒܗ ܐܦ ܐܢܐ ܥܒܕ ܚܢܢ ܠܟܠ ܡܢ ܕܒܥܐ ܠܗ ܡܢ ܕܫܐܠ ܠܗ ܒܫܡ ܡܪܝ ܘܢܫܠܡ ܠܗ ܠܟ ܐܦ ܐܢܐ ܥܒܕ ܚܢܢ ܠܟ ܡܢ ܕܒܥܐ

. (sic) ... This is followed by a ..., or Magnificat of the eighth tone, beginning ..., written apparently by a later hand.

36. A Calendar of all the festivals of the year, from the first Kānūn to the latter Teshrīn: ... Fol. 175 *b*. On fol. 176 *b*, after the doxology, there stands the following note, mentioning that the manuscript was finished on Wednesday, the 21st of the first Teshrīn, but in what year is not stated. ...

On the same page there is a hymn for Lent, written by a later hand, beginning: ...

37. Order of the blessed Virgin, the Saints and the Dead, arranged according to the eight tones: ... Fol. 177 *a*.

38. Of Priests and Monks, ... Fol. 198 *a*. Marginal note on fol. 198 *a*: ... (sic) ...

39. The Commemoration of Ephraim and Theodore: ... Fol. 199 *b*.

40. The Commemoration of the Maccabees, Shamūnī and her sons, ... Imperfect. Fol. 201 *a*.

In two places, foll. 21 *b* and 35 *b*, the scribe has excused his bad writing on the ground of the vellum not having been properly prepared: ... Elsewhere he complains bitterly of the flies, e.g. fol. 17 *a*, ...; and fol. 66 *b*, ... On fol. 118 *b* he has left a blank space, and written below, ...

[Add. 14,519.]

CCCXXVIII.

A vellum leaf, $8\frac{1}{8}$ in. by $5\frac{5}{8}$, much soiled and torn, belonging to a Choral Service-book of the xith or xiith cent.

[Add. 17,218, fol. 57.]

CCCXXIX.

Eight paper leaves, about $6\frac{5}{8}$ in. by $4\frac{7}{8}$, all more or less stained and torn. They are fragments of a Choral Service-book, written in a good, regular hand, and dated, A. Gr. 1486, A.D. 1175. The colophon is much effaced, but it appears that the name of the writer was Bar-ṣaumā bar 'Isā, from the village of Bā-Cūdīdā, near Moṣul, and that he wrote it at a place called Ibrāhīmīya, near Māridīn and Dunaisar. ... (sic) ...

ܫܠܝܚܐ . ܫܒܚܬܐ ܫܒܝܥܝܬܐ ܫܒܐ ܫܒܚܬܐ ܫܒ

ܫܒܚܬܐ ܕܡܪܝܡ ܫܒܚ[ܬܐ]
ܕܝܘܚܢܢ ܕ[ܡܥܡ] ܒܫܥܐ ܫܒܥܐ
. ܕ[ܥܒܕ], ܡܥܡܕ ܒܫܥܐ ܕܫܒܚ
ܠܗ ܫܡ ܫܒܚ ܠܐ ܒܗ ܡܐ
ܥܒܝ ܕܐ . ܫܒܥ ܚܠܦ . ܐܡ ܠܒܟ
ܠܗ . ܫܠܡ ܫܡܥ ܒܟܐ ܒܫܡ
ܫܡܥ ܒܟܐ ܐܡ ܠܒ ܠܐ ܒܗ
. ܫܡ ܫܒܚ ܫܡܥ . ܒܟܐ
ܫܒܠ ܚܕ ܒܟ ܠܐ ܫܒ
ܒܟܐ ܐܬ ܠܟܢ ܫܒ . ܫܒܚ
ܫܡ ܐܡ ܠܒ ܠܐ ܫܡ ܠܟ ܐܡ
ܒܟ ܫܡ ܒܟ ܐܡ ܠܒ . . . . . ܫܡ
ܠܟ ܒܟ .. ܠܟ ܒܟ ܒܟ ܠܟ
ܫܡ (sic) ܫܒܚܬܐ ܠܟ .
. ܫܡ ܫܒܚ ܒܟ . ܫܒ
. ܒܟ ܫܒ ܫܡ ܫܒ ܫܡ
(sic) ܫܒܚܬܐ (sic) ܫܒܚ ܫܡ ܫܒ
ܒܟ ܫܡ ܫܒ . ܫܒ ܫܡ
ܫܒ ܫܡ ܫܡ ܫܒ ܫܡ
. ܫܡ

[Add. 14,719.]

CCCXXXI.

Two paper leaves, about 6⅛ in. by 5, with from 15 to 17 lines in each page. They contain hymns and prayers for the Decollation of S. John the Baptist, ܫܡ ܕܡ ܕܫܒܚ ܕܝܘܚܢܢ, written in a good hand of the xiith cent.

[Add. 14,737, foll. 71, 72.]

CCCXXXII.

Sixteen vellum leaves, about 22 in. by 15⅞, nearly all of which are more or less stained and torn, some of them being mere fragments. Each page is divided into two columns, a full column containing 45 lines. Foll. 1—14 are written in a good, regular hand of about the end of the xiith cent.; foll. 15 and 16 are in a different hand, and perhaps somewhat later. These leaves contain—

Portions of Choral Services for the festivals of the whole year, including madrāshē, canons, etc.

1. The Dedication of the Church, ܫܒܚ ܕܒܝܬ ܩܕܫ ܕܐ . Fol. 1 *a*.
2. The Annunciation of Zacharias. Fol. 1 *a*.
3. The Visit of Mary to Elisabeth. Fol. 3 *a*.
4. The Nativity of S. John the Baptist. Fol. 4 *a*.
5. The Nativity of our Lord, and the Commemoration of the blessed Virgin Mary. Fol. 5 *a*.
6. The Commemoration of Jacob of Batnae. Fol. 11 *a*.
7. Of Barbara and Juliana, ܕܒܪܒܪܐ ܘܕܝܠܝܢܐ . Fol. 12 *a*.
8. Of Zākhē or Nicolaus, bishop of Myra: ܫܒܚ ܕܐ ܕܝܣ ܐܒ, ܐܦ ܕܣܝܢܩܠ ܘܕܡܝܪ ܕܒܪܒܪܐ . Fol. 12 *b*.
9. Of Behnām. Fol. 13 *a*.
10. Of Romanus. Fol. 14 *a*.
11. Of Mār Gabriel. Fol. 15 *a*.

[Add. 18,820, foll. 1—16.]

CCCXXXIII.

Paper, about 10 in. by 6¾, consisting of 90 leaves, some of which are much torn, especially foll. 46, 55, 56, 60—62, 68, 69, and 90. The quires, 13 in number, are signed with letters, from ܐ to ܝ and from ܟ to ܟ; but a later hand has marked them with Coptic arithmetical figures (beginning at fol. 24), and has also numbered the leaves from fol. 24 to 54. Leaves are wanting after foll. 55, 61, 67, and 89. There are from 21 to 28 lines in each page. This volume is

written in a regular, though rather inelegant hand, of the earlier part of the xiii[th] cent. (see below, and compare Add. 14,707), and contains—

The first volume of a collection of Anthems, Chants, and Prayers, for the festivals of the whole year, according to the use of the Maronites of Mount Lebanon. Title, fol. 1 *b*: [ܟܬ]ܒܐ ܕܬܫܒ̈ܚܬܐ . . . . ܠ[ܥ]ܕ ܫܢܐ ܡܛܠ ܕܟܠ ܫܢܬܐ ܘܫܢܬܐ ܒܫܢܬܐ ܕܟܢܘܫ ܥܕܬܐ ܕܡܪܢ̈ܝܐ ܕܒܗܪ ܠܒܢܢ . ܟܬܒ ܐܒܐ ܕܟܢܘܫ ܥܕܬܐ ܕܡܪܢ̈ܝܐ ܒܗܪ ܠܒܢܢ .

1. The Nativity of our Lord, ܒܥܕ ܕܝܠܕܬ ܡܪܢ ܥܡܢ ܐܠܗܐ . Fol. 1 *b*.

2. The Praises of the blessed Virgin, ܒܥܕ ܕܟܠ ܫܒܚܬܐ ܕܝܠܕܬ ܡܪܝܡ ܥܡܢ . Imperfect. Fol. 47 *a*.

3. The Massacre of the Innocents, ܒܥܕ ܕܟܠ ܬܠܬܐ ܕܡܠܟ ܗܪܘܕܣ ܕܩܛܠ . Fol. 69 *b*.

4. The Commemoration of Basil and Gregory Nazianzen, ܒܥܕ ܕܟܠ ܩܕܝܫܐ ܒܣܝܠ ܘܓܪܝܓܘܪ ܡܢ ܢܙܝܢܙ . Imperfect. Fol. 88 *b*.

On fol. 46 *a* there remains part of an Arabic note, which seems to date from the year 154—, A.D. 123—, and to have been written by a priest named 'Abd al-Masīḥ ibn Sim'ān. [لما كان [سنة الف] بسم الله . . . . .] وخمس مية . . . . . واربعين [سنة من] سنين لس[كندر ابن] فليبوس [اليوناني] ارتسمت انا . . . . . عبد لمسيح (sic) ابن . . . . . سمعان من سبـ . . . . قسيس ارب (?) يسه . . . . . علي خطيت وانا مسد . . . . . خطي .

On the other side of the same leaf, there is a drawing of a galley.

[Add. 17,235.]

CCCXXXIV.

Paper, about 10 in. by 6⅞, consisting of 213 leaves, some of which are slightly stained and torn, especially foll. 8—12 and 211—213. The quires seem to have been about 30 in number, but several at the beginning of the volume are unsigned, the signatures commencing with ܟ on fol. 31 *b*, and going on to ܟܕ, fol. 208 *a*. The Coptic ciphers for 16 (ϟ ϛ) appear on fol. 18 *a*. Leaves are wanting at the beginning and end, as well as after foll. 4, 8, 12, and 16. There are from 20 to 26 lines in each page. This manuscript is written in a regular, though rather inelegant hand, of the earlier part of the xiii[th] cent. (see below), and contains—

The second volume of a collection of Anthems, Chants, and Prayers, for the festivals of the whole year, according to the use of the Maronites of Mount Lebanon. See Add. 17,235, fol. 1 *b*.

1. The Epiphany; imperfect. Fol. 1 *a*.

2. The Presentation of our Lord in the Temple, ܒܥܕ ܕܟܠ ܕܐܬܩܪܒ ܠܗ ܡܪܢ ܒܗܝܟܠܐ . Fol. 27 *b*.

3. Lent, ܒܥܕ ܕܟܠ ܨܘܡܐ ܪܒܐ ܕܡܬܩܪܝ . Fol. 50 *a*.

4. The Commemoration of the forty Martyrs, ܒܥܕ ܕܟܠ ܡܬܩܪܝ ܫܘܒܥܐ ܩܕܝܫܐ . Fol. 96 *a*.

5. The Annunciation of the blessed Virgin, ܒܥܕ ܕܟܠ ܫܒܚܬܐ ܕܝܠܕܬ ܡܪܝܡ ܥܡܢ ܐܠܗܐ . Fol. 115 *a*.

6. The order of the Miracles; viz.

a. Of the Paralytic, ܒܥܕ ܕܟܠ ܕܫܘܬܐ ܕܟܠ ܫܒ ܕܥܢܐ . Fol. 136 *a*.

b. Of the blind Timaeus, ܒܥܕ ܕܟܠ ܕܫܘܬܐ ܕܟܠ ܫܒ ܕܥܘܪ . Fol. 159 *a*.

7. The Resurrection of Lazarus, ܒܥܕ ܕܟܠ ܕܩܝܡܬ ܥܡܢ, ܠܥܕ (sic) ܕܥܕ (sic) ܕܟܠ ܕܫܒ ܥܡܢ . Fol. 172 *a*.

8. Palm Sunday, ܒܥܕ ܕܟܠ ܫܒܥܕ ܩܪܝܐ ܕܥܡ ܩܕܡ . Imperfect. Fol. 189 *b*.

On fol. 49 *b* there is a note in Syriac and Arabic, written by one George, the son of the deacon Joseph, the son of the priest Elias, A. Gr. 1553, A.D. 1242. ܟܬܒ ܓܘ ܒܪ ܫܡܫܐ ܕܝܘܚܢܢ ܟܗܢܐ ܒܪ ܐܝܠܝܐ ܟܗܢܐ ܒܫܢܬ

حذ مهمه حذ مَعـ ٭لـه ٭حذه نحيد لهه
نسه ٭لحه حم قهه ٭حم ١تمه ٭م
٭٭حم .

كتب هذه السطور الحقير في الخطاة جرجس ابن الشماس يوسف ابن القس الياس غفر الله له ولوالديه ولجميع اولاد المعموديه امين وهو يطلب من كل اخ يقري هذه الاحرف بان يدعي لهم بالمغفرة وانا اسال الله انه يغفر اثام الذين يذكرهم بالرحمة امين رحم الله من كتب ومن سمع ومن وقري (sic) وقال امين امين امين وكتب سنه الف وخمسمايه وثلثه وخمسين سنه من سنين الاسكندر ابن فليبوس اليوناني الخ

[Add. 14,707.]

CCCXXXV.

Paper, about 7 in. by 5⅓, consisting of 245 leaves. Foll. 1, 2, and 8 are much torn. The quires, signed with letters, are 25 in number. There are from 14 to 20 lines in each page. The writing is good and regular. This manuscript is dated A. Gr. 1574, A.D. 1263, and contains—

A collection of Choral Services, including hymns and prayers of Jacob and Ephraim, for the festivals of the whole year, entitled ٭حمحدسه (=مَجْمُوعَة ?).

1. The Consecration of the Church. Fol. 2 *b*.
2. The Annunciation of Zacharias. Fol. 7*b*.
3. The Visit of Mary to Elisabeth. Fol. 10 *a*.
4. The Commemoration of Barbara. Fol. 12 *b*.
5. The Revelation of S. Joseph. Fol. 16 *a*.
6. The Nativity of our Lord. Fol. 18 *b*.
7. The Commemoration of S. Stephen. Fol. 24 *b*.
8. The Massacre of the Innocents. Fol. 28 *a*.
9. The Circumcision of our Lord, حذ ٭حمسه ٭٭هنه, and the Commemoration of Basil and Gregory. Fol. 31 *b*.
10. The Epiphany. Fol. 34 *b*.
11. The Commemoration of S. John the Baptist, حذ قهلهه, ٭مسم ٭حمحدنه. Fol. 41 *a*.
12. The Presentation in the Temple. Fol. 43 *b*.
13. The Feast at Cana of Galilee, حذ ٭حمحدنه نقلبه ٭حلله. Fol. 47 *b*.
14. Lent. Fol. 50 *a*.
15. The Commemoration of the seven Youths of Ephesus, حذ ٭لله ٭ححه ٭٭هههه. Fol. 59 *a*.
16. The Commemoration of the forty Martyrs. Fol. 61 *a*.
17. The Prodigal Son, (sic) ٭٭ه حنه حذ, نفنه نحقهه. Fol. 65 *a*.
18. The Miracles of our Lord, ٭٭هنه٭ حذ ٭مجنه حنه. Fol. 66 *b*.
19. The Annunciation of the blessed Virgin. Fol. 75 *a*.
20. The Resurrection of Lazarus. Fol. 79 *b*.
21. Palm Sunday. Fol. 82 *a*.
22. Passion Week. Fol. 89 *a*.
23. Easter Sunday. Fol. 106 *b*.
24. New Sunday and the Commemoration of S. Thomas. Fol. 116 *a*.
25. The Commemoration of Mār George, حذ حنه, ٭حنه٭حهه. Fol. 119 *b*.
26. The Commemoration of Elias the Prophet, حذ حنه, ٭لله. Fol. 124 *a*.
27. The Commemoration of 'Abdā, حذ ٭مهه حنه, ٭حنه. Fol. 127 *a*.
28. The Ascension of our Lord. Fol. 130 *a*.
29. Pentecost. Fol. 134 *a*.
30. The Nativity of S. John the Baptist. Fol. 138 *a*.
31. The Commemoration of the twelve Apostles. Fol. 141 *b*.
32. Of Jacob, who was cut in pieces, حذ ٭حنه٭حهه ٭حهه٭. Fol. 145 *b*.
33. Of Simeon Stylites, حذ حنه, ٭ححه ٭٭هلهنه. Fol. 146 *b*.
34. Of the Maccabees, حذ حنه, ٭ححه ٭مهه٭. Fol. 150 *a*.

35. The Transfiguration, ܕܒܗ ܚܕ ܫܒܚܐ ܕܝܠܗ ܕܡܪܝ. Fol. 153 *a*.

36. The Commemoration of Domitius, ܚܕ ܕܡܪ ܕܡܪܝ ܕܡܪ. Fol. 157 *a*.

37. The Decease of the blessed Virgin, ܒܫܡ ܚܕ ܥܝܕ ܕܡܪܬܢ ܡܪܝܡ. Fol. 161 *a*.

38. The Decollation of S. John the Baptist. Fol. 165 *a*.

39. The Commemoration of Sharbīl, ܚܕ ܕܡܪ, ܥܓܠ. Fol. 167 *b*.

40. The holy Angels, ܒܫܡ ܚܕ ܫܠܝܚ ܩܕܝܫ. Fol. 171 *a*.

41. The Festival of the holy Cross, ܒܫܡ ܚܕ ܒܪܝܫ ܕܡܫܝܚܐ. Fol. 174 *a*.

42. The Commemoration of Sergius and Bacchus, ܚܕ ܕܡܪ, ܣܪܓܝ ܘܒܚܘܣ. Fol. 177 *b*.

43. Of Mār Nūhrā, ܚܕ ܕܡܪ, ܢܘܗܪܐ. Fol. 182 *a*.

44. Of the blessed Virgin, ܒܫܡ ܣܢܝܐ ܕܡܪܬܢ ܡܪܝܡ. Fol. 185 *b*.

45. Of any one Saint, ܒܫܡ ܣܢܝܐ ܠܚܕ ܩܕܝܫ. Fol. 190 *a*.

46. Of the Martyrs, ܚܕ ܕܡܪ ܣܗܕܐ. Fol. 194 *a*.

47. Of the Dead. Fol. 198 *a*.

48. A daily order of Repentance, ܒܫܡ ܣܢܝܐ ܠܚܕ ܒܒ ܠܫܒܚܬܐ. Fol. 202 *b*.

49. Lessons from the Pauline Epistles for various festivals, etc.: ܚܕ ܚܛܝܪ ܡܠܠ ܡܠܐ ܕܠܫ ܒܪܝܫ ܣܗܕܐ. Fol. 208 *b*.

Colophon, fol. 245 *a*: ܫܠܡ ܡܫܚܪܝܬ ܫܢܬ ܐܠܦ ܘܫܬ ܡܐܐ ܘܫܒܥܝܢ ܘܫܠܫ.

On the same page there is a note, giving the date, A. Gr. 1574, A.D. 1263. ܫܓܢ ܬܠܬ ܡܐܐ ܘܫܒܥܝܢ ܘܐܪܒܥ (sic) ܫܢܝܢ ܠܫܒܝ ܕܝܘܢ ܕܐܒܪ ܒܪ ܐܒܪ ܕܐܒܪ ܒܪ ܐܒܪ ܕܐܒܪ ܒܪ ܐܒܪ

CCCXXXVII.

Four paper leaves, all more or less stained and torn. Each page is divided into two columns of from 17 to 23 lines. The writing is large and regular, of the xiiith cent. They are—

Fragments of a Choral Service-book, containing hymns and prayers for various occasions.

[Add. 14,739, foll. 15—18.]

CCCXXXVIII.

Vellum, about 8$\frac{3}{4}$ in. by 6, consisting of 164 leaves, some of which are slightly stained and torn, especially foll. 1, 129 and 161. The quires, 17 in number, are signed with letters. There are from 24 to 28 lines in each page. This volume is written in a neat, regular hand, apparently of the ixth cent., and contains—

A Tropologion, or collection of Canons and Troparia (ܟܢܘܢܐ), for various Saints' Days and other occasions. Title, fol. 10 *b*: ܟܬܒ ܫܒܚܐ ܕܬܫܒܚܬܐ ܟܢܘܢܐ ܕܥܠ ܫܡܗ ܕܡܪܝ ܝܘܚܢܢ ܦܡܐ ܕܗܘ ܡܠܦܢܐ ܕܡܬܩܪܐ ܒܫܡܗ ܕܡܪܝ ܝܘܚܢܢ ܦܡܐ ܕܗܘ ܡܠܦܢܐ ܕܡܬܩܪܐ ܒܫܡܗ ܕܡܪܝ ܝܘܚܢܢ ܦܡܐ. Several of them are ascribed on the margins to John the Monk, ܝܘܚܢܢ ܡܢܝܚܐ. See foll. 21 *a*, 24 *a*, 33 *a*, 36 *b*, 39 *b*, and 43 *b*; and also Add. 14,505, foll. 198 *a* (marg.), 215 *b*, and 219 *a*.

1. S. Stephen, 27th of the first Kānūn. Fol. 10 *b*.

2. Basil and Gregory, 1st of the second Kānūn. Fol. 15 *a*.

3. Antony, 17th of the second Kānūn. Fol. 19 *a*.

4. Gregory Nazianzen, 25th of the second Kānūn. Fol. 21 *b*.

5. John Chrysostom, 27th of the second Kānūn. Fol. 24 *b*.

6. Ephraim Syrus, 1st of Shĕbāṭ. Fol. 33 *b*.

7. Severus of Antioch, 8th of Shĕbāṭ. Fol. 37 *a*.

8. Theodore, in the first week of Lent. Fol. 40 *b*.

9. The forty Martyrs, in Lent, from the 7th to the 14th of Adār. Fol. 43 *b*.

10. The Annunciation of the blessed Virgin, 24th of Adār. Fol. 48 *b*.

11. George, ܓܝܘܪܓܝ ܫܡܗ ܕܩܕܝܫܐ ܕܒܬܫܥܝܢ ܒܗ ܒܫܒܥܐ ܒܗ, 23^{d} of Nīsān. Fol. 52 *b*.

12. S. John the Evangelist, 8th of Iyār. Fol. 55 *b*.

13. The blessed Virgin, 15th of Iyār. Fol. 58 *a*.

14. S. Andrew the Apostle and Andrew the martyr, 16th of Iyār. Fol. 61 *a*.

15. Leontius, 18th of Hazīrān. Fol. 66 *a*.

16. The Nativity of S. John the Baptist, 25th of Hazīrān. Fol. 68 *b*.

17. S. Peter, 28th of Hazīrān. Fol. 72 *a*.

18. S. Paul, 29th of Hazīrān. Fol. 75 *a*.

19. S. Thomas, 3^{d} of Tāmūz. Fol. 78 *b*.

20. Domitius, ܕܘܡܛܝܘܣ, 5th of Tāmūz. Fol. 82 *a*.

21. Cosmas and Damian, 7th of Tāmūz. Fol. 84 *b*.

22. Quiricus, or Cyriacus, and his mother Julitta, 15th of Tāmūz. Fol. 88 *a*.

23. Paphnutius, 20th of Tāmūz. Fol. 91 *b*.

24. Simeon Stylites, ܫܡܥܘܢ ܕܥܡܘܕܐ, 27th of Tāmūz. Fol. 95 *a*.

25. The Transfiguration of our Lord, ܟܬܒ ܫܒܚܐ ܕܬܫܒܚܬܐ ܟܢܘܢܐ ܕܥܠ ܥܝܠܐ ܕܡܪܢ ܒܗ ܒܫܡܗ ܕܡܫܝܚܐ, 6th of Ab. Fol. 98 *b*.

26. Rabūlas of Edessa, 7th of Ab. Fol. 102 *a*.

27. The blessed Virgin, full-moon of Ab, ܒܗ ܫܒܬܐ ܕܫܪܪܐ ܕܝܪܚܐ. Fol. 105 *b*.

28. Julian Sābā, ܝܘܠܝܢ ܣܒܐ, 26th of Ab. Fol. 116 *b*.

29. The Decollation of S. John the Baptist, 29th of Ab. Fol. 119 *b*.

30. The Nativity of the blessed Virgin, 8th of Ilūl. Fol. 122 *b*.

31. Julian the martyr, 10th of Ilūl. Fol. 124 *b*.

32. The Dedication of the Church, ܚܠ ܕܥܕܬܐ ܕܥܡܘܕ ܕܥܡܘܕ, 12th of Ilūl. Fol. 128 *a*.

33. The Dedication of the church of Golgotha and of the Resurrection, ܕܥܡܘܕ ܚܠ ܕܥܕܬܐ ܕܓܠܓܠܬܐ ܘ ܕܩܝܡܬܐ, 13th of Ilūl. Fol. 130 *a*.

34. The blessed Virgin, 18th of Ilūl. Fol. 133 *b*.

35. Sergius and Bacchus, 7th of the first Teshrīn. Fol. 136 *b*.

36. Gūryā, Shamūnā and Ḥabīb, 15th of the second Teshrīn. Fol. 140 *a*.

37. Barbara, 4th of the first Kānūn. Fol. 142 *b*.

38. The holy Apostles. Fol. 145 *b*.

39. Athanasius. Fol. 148 *a*.

40. The holy Martyrs. Fol. 151 *b*.

41. The Dead. Fol. 159 *b*.

Colophon, fol. 163 *a*: ܫܠܡ ܚܕܐ ܣܦܪܐ ܕܫܒܚܐ ܕܬܫܥ ܣܗܪ̈ܐ ܕܫܢܬܐ ܕܐܦ ܥܠ ܓܒ ܕܟܠ ܫܢܬ̈ܐ ܕܥܠܡ ܐܡܝܢ . ܫܓܝ̈ܐ ܕܫܡ̈ܐ ܕܐܠ̈ܗܐ ܕܐܒ̈ܗ ܩܕ̈ܝܫܐ ܕܐܦ ܥܠ ܓܒ ܕܟܠ ܚܕ ܘܚܕ ܡܢ ܐܢܘܢ ܕܫܡ̈ܗ ܟܬܝܒ ܒܣܦܪܐ ܗܕܐ ✣ ✣ ✣

Prefixed to the Tropologion is a Calendar of the Festivals and Saints' Days of the whole year, from the first Kānūn to the latter Teshrīn. This is of perhaps somewhat later date than the rest of the book. Title, fol. 1 *b*: [ܫ]ܪ̈ܝܫ ܫܢܬ̈ܐ ܕܟܠ ܫܢܬ̈ܐ ܕܥܠܡ ܐܡܝܢ . ܫܢ ܚܕ ܕܫܒܛ ܕܫܢܬ ܐܠܦ ܘܫܒܥ ܡ̈ܐܐ ܘܫܒܥ̈ܝܢ ܘܬܠܬ ܫܢ̈ܝܢ . ܫܢ ܚܡ̈ܫ ܕܫܒܛ ܕܫܢܬ ܐܠܦ ܘܫܒܥ ܡ̈ܐܐ ܘܫܒܥ̈ܝܢ ܘܬܠܬ ܫܢ̈ܝܢ . ܫܢ ܫ̈ܬ ܕܫܒܛ ܕܫܢܬ ܐܠܦ ܘܫܒܥ ܡ̈ܐܐ ܘܫܒܥ̈ܝܢ ܘܬܠܬ ܫܢ̈ܝܢ . ..

At the end of the Calendar, fol. 9 *b*, the same hand has noted the date of the martyrdom of S. Paul: ܫܢܬ ܚܕ ܐܠܦ ܘܫܒܥ ܡ̈ܐܐ ܘܫܒܥ̈ܝܢ ܘܬܠܬ ܫܢ̈ܝܢ . ܫܢ ܫ̈ܬ ܕܫܒܛ ܕܫܢܬ ✣ ✣ ✣

On fol. 10 *a* there is an intercessory Litany, ܠܝܬܢܝܐ ܕܒܥܘܬ̈ܐ ܕܫܒ̈ܥ ܫ̈ܥ̈ܝ ܕܫ̈ܢ̈ܐ, beginning as follows: ܐܒ̈ܐ ܩ̈ܕ̈ܝܫ̈ܐ ܕܥܠ̈ܡܐ ܕܥܠ (sic) ܒܫ̈ܡ̈ܝܐ ✣ ✣ ✣

ܕܫܡܫܐ ܕܫܢܐ ܫܢܐ ܕܫܢܐ ܕܫܢ ܫܡܠ
ܕܠ ܫܡܫ ܫܢܐ ܫܢ ܫܡܠ ܕܫܡ ܫܡܫ ܠ
ܫܢܐ ܫܢܐ ܕܫܡܫ ܫܢ ܫܢ ܫܢ ܫܢ ,ܫܢ
ܫܢ ܠܫܢ ܫܢ ܫܢ ܫܢ ,ܫܢ ,ܫܢ
ܫܡܫ ܫܡܠ ܫܢ ܫܢ ܫܢ ܫܢ ,ܫܢ
ܫܢ ܫܢ ,ܫܢ ,ܫܢ ,ܫܢ ,ܫܢ ,ܫܢ
ܫܢ ,

22. Quiricus, or Cyriacus, and his mother Julitta. Fol. 96 *a*. Imperfect at the end.

23. Paphnutius. Fol. 100 *a*. Imperfect at the beginning.

24. Simeon Stylites. Fol. 103 *b*.

25. The Transfiguration of our Lord. Fol. 108 *a*.

26. Rabūlas of Edessa. Fol. 112 *b*.

27. The blessed Virgin. Fol. 116 *b*.

28. Julian Sābā. Fol. 121 *b*.

29. The Decollation of S. John the Baptist. Fol. 125 *b*.

30. The Nativity of the blessed Virgin. Fol. 129 *b*.

31. Julian martyr. Fol. 132 *a*.

32. The Dedication of the church of Golgotha and of the Resurrection. Fol. 136 *b*.

33. Sergius and Bacchus. Fol. 140 *b*.

34. Gūryā, (Shamūnā,) and Ḥabīb. Fol. 145 *b*.

35. Barbara. Fol. 148 *b*.

36. The holy Apostles. Fol. 152 *b*.

37. Athanasius. Fol. 156 *a*.

38. The holy Martyrs. Fol. 159 *b*.

39. John Chrysostom; 27th of the second Kānūn. Fol. 168 *a*.

40. The blessed Virgin; full moon of Ab. Fol. 172 *a*.

41. The blessed Virgin; 18th of Ilūl. Fol. 179 *b*.

42. The Dedication of the Church; 12th of Ilūl. Fol. 183 *a*.

43. The Dead. Fol. 186 *a*.

44. The Innocents slain by Herod, ܕܝܠܗ ܕܡܪܝ ܡܢ ܐܠܗܐ ܗܪܘܕܘܣ; 29th of the first Kānūn. Fol. 190 *b*.

45. The Encomium of S. John the Baptist, ܝܘܚܢܢ ܕܡܥܡܕܢܐ ܒܝܘܡ ܕܝܠܗ ܡܠܦܢܐ ܗܘ ܕܡܫܡܫܢܐ ܕܡܫܝܚܐ. Fol. 192 *b*.

46. Job, ܐܝܘܒ ܨܕܝܩ ܕܝܠܗ; 9th of Ab. Fol. 194 *b*.

47. Babylas, ܒܒܝܠܐ, bishop of Antioch and martyr; 23d of the second Kānūn. Fol. 198 *a*.

48. Achudemes, ܐܚܘܕܡܘܬ, bishop of Tagrīt. Fol. 202 *b*.

49. Peter, patriarch of Alexandria. Fol. 205 *b*.

50. The holy Prophets. Fol. 209 *a*.

51. Porphyry, ܦܘܪܦܘܪܝܘܣ, patriarch of Antioch; 1st of the first Kānūn. Fol. 211 *b*.

52. Drosis; 14th of the first Kānūn. Fol. 215 *a*. ܡܢܐ ܕܝܠܗ ܕܡܥܒܕ ܦܣܚܐ ܕܝܠܗ (sic) ܕܡܫܝܚܐ ܥܡ ܫܪܝܪܐ ܕܡܫܝܚܐ. ܕܡܫܝܚܐ ܕܡܥܒܕ ܒܝܘܡ ܕܝܠܗ ܕܡܫܝܚܐ. ܕܡܫܝܚܐ ܕܡܥܒܕ ܒܝܘܡ ܕܝܠܗ

stained and torn. The quires, apparently 22 in number, have no signatures. There are from 22 to 30 lines in each page. This volume, which is palimpsest throughout, is written in a good current hand of the xth or xith cent., and contains—

A collection of Greek and Syriac Canons and Troparia, for the circle of the whole year—

1. The Annunciation of Zacharias; imperfect at the beginning. Fol. 1 *a*.

2. The Annunciation of the blessed Virgin. Fol. 3 *a*.

3. The Nativity of S. John the Baptist. Fol. 8 *a*.

4. The Revelation of the Angel to S. Joseph, ܚܠ ܟܠܝܢ ܕܚܢܐ ܠܗ ܡܫܝܚ. Fol. 10 *b*.

5. The Nativity of our Lord. Fol. 14 *b*.

6. The Commemoration of the blessed Virgin. Fol. 28 *a*.

7. The Commemoration of S. Stephen. Fol. 32 *a*.

8. The Massacre of the Innocents. Fol. 34 *a*.

9. The Commemoration of Basil and Gregory. Fol. 35 *b*.

10. The Epiphany, ܕܚܠ ܥܕܬܐ ܕܥܡܡ. Fol. 38 *a*.

11. The Decollation of S. John the Baptist. Fol. 55 *b*.

12. The Presentation in the Temple. Fol. 60 *a*.

13. The Commemoration of Severus of Antioch, ܐܝܣ ,ܐܢ ܕܟܬܒ ܕܚܠ. Fol. 68 *a*.

14. Of Priests, ܟܗܢܐ ܕܟܗܢܐ. Fol. 70 *b*.

15. Of the Dead. Fol. 72 *b*.

16. Of Theodore, ܕܚܠ ܬܐܘܕܘܣ. Fol. 75 *a*.

17. Lent. Fol. 76 *b*.—On the Miracles, fol. 91 *b*; for the Sundays in Lent, fol. 94 *a*; troparia, fol. 103 *b*.

18. The forty Martyrs. Fol. 104 *b*.

19. Palm Sunday. Fol. 107 *b*.

20. Passion (*or* Holy) Week.—Monday, fol. 113 *a*; Tuesday, fol. 114 *b*; Wednesday, fol. 115 *a*; Thursday, fol. 116 *b*; the consecration of the Chrism, ܩܕܫ ܡܘܪܝܢ, fol. 119 *b*; Friday, (sic) ܥܪܘܒܬܐ, fol. 121 *b*; Saturday, ܥܪܘܒܬܐ ܕܥܠܡܐ, fol. 127 *b*.

21. The Resurrection. Fol. 129 *a*.

22. The Ascension. Fol. 169 *b*.

23. Pentecost, ܚܡܝܫܝܐ : ܕܦܠܓܘܬ ܥܕܢܐ (sic) ܕܥܠܝܐ. Fol. 173 *b*.

24. New (*or* Low) Sunday, ܚܕ ܒܫܒܬܐ ܕܥܠܝܐ. Fol. 179 *b*.

25. The Adoration of the Cross, ܥܠܝܐ ܕܨܠܒܐ ܩܕܝܫܐ. Fol. 185 *b*.

26. The Commemoration of Sergius and Bacchus. Fol. 192 *b*.

27. Of Menas, ܡܝܢܐ ,ܐܢ ܕܟܬܒ ܕܚܠ. Fol. 194 *b*.

28. Of Barbara and Juliana. Fol. 197 *a*.

29. Of Achudemes, ܐܚܘܕܡܘܬ ܕܟܬܒ ܕܚܠ ܒܪܒܪܐ. Fol. 198 *b*.

30. Of Simeon Stylites, ܥܡܘܕܐ ܕܚܠ (sic) ܣܝܡܘܢ. Fol. 200 *a*.

31. Of all Martyrs, ܩܕܝܫܐ ܕܟܠ ܫܗܕܐ ; imperfect at the end. Fol. 202 *b*.

This volume is palimpsest (with the exception of foll. 109—112), and comprises portions of two older manuscripts.

a. A manuscript of the book of Judges, according to the Pĕshīṭṭā version, written in a fine large Estrangĕlā of the vith cent. Foll. 139—205. The running title, ܫܦܛܝܡ, is still visible on foll. 167 *a*, at the foot; 190 *a*, at the foot; 193 *b*, at the top; and 194 *a*, at the foot.

b. A manuscript written in a neat Estrangĕlā of the viith or viiith cent. The contents appear to be liturgical (sedras, prayers, etc.). For example, a section begins on fol. 44 *b* with the words: . ܚܙܐ ܐܢܐ ܥܡ ܡܫܝܚܐ ,. ܡܕܡܢ ܕܡܫܬܐ ,. ܡܕܡܢ ܕܡܫܬܐ ; and another, on fol. 50 *a*, with the words: ܐܡ ,ܡܢ ܕܐܡܪ ܐܢܐ ܡܫܝܚܐ ܐܡ : ܐܡ ,ܡܢ ܕܐܡܪ.

See also foll. 66 *a*, 72 *b*, 79 *a*, 82 *a*, 99 *a*, etc. Supplemental leaves have been added to this manuscript in the ix^th^ or x^th^ cent.; for example, foll. 27, 36, 37, 46, 49, 54, 65, 74, 75, 84, and 207—211. Both handwritings appear on foll. 57 *b*, 59 *b*, and 64 *a*.

[Add. 14,507.]

CCCXLI.

Paper, about 12⅞ in. by 9, consisting of 372 leaves, some of which are much stained and torn, especially foll. 3—10, 12, 22—30, 34, 35, 38, 41—44, 46, 51—55, 61, 62, 66, and 67. The quires are signed with letters, but only as far as ܗ (fol. 118 *a*). Leaves are wanting after foll. 7, 9, 10, 21, 22, 37, 44, 46, 51, 62, 66, 178, 186, and at the end of the volume. Each page is divided into two columns, of from 26 to 42 lines. This volume is written in a good regular hand of the xi^th^ or xii^th^ cent., and contains—

A large collection of Greek and Syrian Canons and Anthems for the festivals of the whole year. Title, fol. 3 *b*: ܒܟ ܣܘܡܢ..... ..... ܠܡܢ : ܒܡ ܠܟ ܒܡܠ ܒܢ ܟܠ : ܦܢܒ . ܒܢܒܡ ܠܡܟܡ ܟܟ ܒܩܒܒ : ܒܟ ܒܥܒ ܒܢ ܣܘܢ ܒܟ ܒܩ : ܒܒ ܟܒ ܒܟ ܒܟܠܡܒ ܒܟ ܒܒ ܟܒ :

1. The Consecration or Dedication of the Church, ܟܟ ܒܒ ܒܒ ܒܒ ܒܒ . Imperfect. Fol. 3 *b*.

2. The Annunciation of Zacharias, ܒ ܒ ܒ ܒ . Imperfect. Fol. 10 *a*.

3. The Annunciation of the blessed Virgin, ܒ ܒ ܒ ܒ . Fol. 14 *a*.

4. The Commemoration of Barbara; imperfect. Fol. 22 *a*.

5. The Commemoration of S. Stephen, ܒ ܒ ܒ ܒ . Fol. 24 *b*.

6. The Visit of Mary to Elisabeth, ܒ ܒ ܒ ܒ . Imperfect. Fol. 29 *a*.

7. The Nativity of S. John the Baptist, ܒ ܒ ܒ ܒ . Imperfect. Fol. 31 *a*.

8. The Revelation of S. Joseph, ܒ ܒ ܒ ܒ . Imperfect. Fol. 37 *a*.

9. The Nativity of our Lord, ܒ ܒ ܒ ܒ . Imperfect. Fol. 40 *b*.

10. The Commemoration of the blessed Virgin, ܒ ܒ ܒ ܒ . Imperfect. Fol. 59 *b*.

11. The Massacre of the Innocents, ܒ ܒ ܒ ܒ . Imperfect. Fol. 65 *b*.

12. The Commemoration of Basil and Gregory, ܒ ܒ ܒ ܒ . Fol. 67 *a*.

13. The Epiphany, ܒ ܒ ܒ ܒ . Fol. 73 *b*. It includes the Commemoration of S. John the Baptist, ,ܒ ܒ ܒ ܒ , fol. 87 *b*; and the Sunday after the Epiphany, ,ܒ ܒ ܒ ܒ , fol. 91 *a*.

14. The Presentation of our Lord in the Temple and the Commemoration of S. Simeon, : ܒ ܒ ܒ ܒ . Fol. 102 *a*.

15. The Commemoration of Bar-ṣaumā, ,ܒ ܒ ܒ ܒ . Fol. 108 *a*.

16. The Commemoration of Severus of Antioch, ,ܒ ܒ ܒ ܒ . Fol. 113 *b*.

17. The Week of the prayer of Nineveh, ܒ ܒ ܒ ܒ . Fol. 120 *b*.

18. The Commemoration of Priests, ܒ ܒ ܒ ܒ . Fol. 129 *a*.

19. The Commemoration of the Dead, ܒ ܒ ܒ ܒ . Fol. 133 *a*.

20. Lent.—The first week, imperfect; fol. 143 *b*. The Commemoration of Ephraim and the martyr Theodore, ,ܒ ܒ ܒ ܒ : ,ܒ ܒ ܒ ܒ

; fol. 172 *b*.—The second week, imperfect; fol. 179 *a*.—The third week; fol. 203 *b*.—The fourth week; fol. 229 *b*.—The fifth week; fol. 257 *b*.—The sixth week; fol. 283 *a*.

21. The Commemoration of the forty Martyrs, . Fol. 307 *b*.

22. The Resurrection of Lazarus, . Fol. 317 *a*.

23. Palm Sunday, . Fol. 323 *b*.

24. Passion Week.—Monday, fol. 339 *b*.—Tuesday, fol. 342 *b*.—Wednesday, fol. 345 *b*.—Thursday, fol. 349 *b*; including the order of the Washing of Feet, , fol. 356 *a*, and the order of the Consecration of the Chrism, , fol. 357 *a*.—Friday, fol. 361 *a*; including the order of the Adoration of the Cross, , fol. 372 *b*. Imperfect.

Additional canons, etc., have been written by three or four hands, on the margins, and on some pages that were originally left blank. One of the writers, Theodore of Tellā d'Arsenius, has recorded his name on fol. 369 *a*: (sic) .

On fol. 1 *a* there is written the formal deprivation of a deacon, named Yūḥannān bar Yaḥyā, by Ignatius, the metropolitan of Jerusalem and of the Sea-coast, in the year 1507, A.D. 1196.*

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* Ignatius (Sāhdā) II. See Assemani, Bibl. Or., t. ii., p. 368; Le Quien, Oriens Christ., t. ii., col. 1443.

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[Add. 14,695.]

CCCXLII.

Paper, about 10 in. by 6¾, consisting of 490 leaves, some of which are much stained and torn, especially foll. 1, 2, 14, 339—341, 476, and 483—490. The quires, signed with letters, were originally at least 52 in number (, fol. 475 *b*); but leaves are now wanting both at the beginning and end, as well as after foll. 7, 14, 183, 341, 350, 475, and 482. Each page is divided into two columns, of from 23 to 28 lines. This volume is written in a good, regular hand, of the latter part of the xii[th] cent., and contains—

A large collection of Syrian Anthems and Greek Canons for the festivals of the whole year, as used in the church of Edessa. Title, fol. 1 *b*: (sic) .

1. The Consecration of the Church, . Imperfect. Fol. 1 *b*.

2. The Annunciation of the blessed Virgin, . Imperfect. Fol. 8 *a*.

3. The Visit of Mary to Elisabeth,

. Imperfect. Fol. 10 *b*.

4. The Nativity of S. John the Baptist, . Fol. 15 *a*.

5. The Commemoration of Barbara, . Fol. 20 *b*.

6. The Revelation of S. Joseph, . Fol. 25 *b*.

7. The Nativity of our Lord, . Fol. 31 *a*.

8. The Commemoration of the blessed Virgin, . Fol. 59 *b*.

9. Another order of the Commemoration of the blessed Virgin, for the month of Iyār, . Fol. 65 *a*.

10. The Massacre of the Innocents, . Fol. 71 *a*.

11. The Commemoration of Basil and Gregory, . Fol. 76 *b*.

12. The Epiphany, . Fol. 84 *b*.

13. The Decollation of S. John the Baptist, . Fol. 110 *a*.

14. The Commemoration of S. Stephen, . Fol. 115 *a*.

15. The Presentation of our Lord in the Temple, . Fol. 120 *a*.

16. The Commemoration of Bar-ṣaumā, . Fol. 128 *a*.

17. The Commemoration of Severus, . Fol. 135 *a*.

18. The Week of Nineveh, . Fol. 144 *a*.

19. The Commemoration of the Righteous, Priests, Fathers, and Deacons, . Fol. 152 *a*.

20. The Commemoration of the Dead, . Fol. 161 *a*.

21. The Sunday of the Entrance into Lent, or the Sunday of Cana in Galilee, and the Commemoration of king Abgar, . Fol. 168 *a*.

22. The first week of Lent, imperfect, fol. 174 *a*; the Commemoration of Ephraim and Theodore, fol. 183 *b*.—The second week, fol. 189 *b*.—The third week, fol. 211 *b*.—The fourth week, fol. 223 *a*.—The fifth week, fol. 238 *a*.—The sixth Sunday in Lent, fol. 250 *b*.

23. The Commemoration of the forty Martyrs, . Fol. 255 *a*.

24. The week preceding Palm Sunday, . Fol. 260 *a*.

25. The Saturday of Lazarus, . Fol. 272 *b*.

26. Palm Sunday, . Fol. 277 *a*.

27. Passion Week, .—Monday, fol. 285 *a*; Tuesday, fol. 289 *a*; Wednesday, fol. 292 *a*; Thursday, fol. 295 *b*; the Consecration of the Chrism, , fol. 301 *b*; the Washing of Feet, , fol. 307 *a*.—Friday, fol. 307 *b*; twelve hymns by Cyril of Jerusalem, fol. 310 *b*, (sic) ; the Adoration of the Cross, , fol. 314 *a*.—The Saturday of Annunciation, , fol. 315 *b*.

28. Easter Sunday, . Imperfect. Fol. 322 *a*.

29. New Sunday and the Commemoration

of S. Thomas, ܒܫܒܬܐ ܕܬܘܡܐ ܫܠܝܚܐ ܕܡܪܢ. Fol. 382 *b*.

30. The Ascension, ܒܫܒܬܐ ܕܥܠܝܬܗ ܕܡܪܢ ܠܥܠܡܐ. Fol. 393 *b*.

31. Pentecost, ܒܫܒܬܐ ܕܥܨܪܝܬ̈ܐ ܕܪܘܚܐ ܩܕܝܫܐ. Fol. 400 *b*.

32. The Commemoration of Aaron the Solitary, ܒܫܒܬܐ ܕܥܠ ܙ̄ܟܪܢ ܐܗܪܘܢ ܣܝܡܐ. Fol. 411 *a*.

33. The Friday of Gold and the Commemoration of the Apostles, ܒܫܒܬܐ ܕܥܢܕܪܐ ܕܕܗܒܐ ܘܙ̄ܟܪܢ ܫܠܝܚܐ. ܕܟܠ ܫܢܬܐ ܒܗ ܡܬܥܒܕ. Fol. 414 *b*.

34. The Commemoration of S. Peter and S. Paul, ܒܫܒܬܐ ܕܥܠ ܫܠܝܚ ܩ̄ܕ ܟܠܗܘܢ ܫܠܝܚܐ. Fol. 417 *b*.

35. The Commemoration of the twelve Apostles, ܒܫܒܬܐ ܕܥܠ ܬܪܥܣܪ ܫܠܝܚܐ. Fol. 424 *a*.

36. The Commemoration of S. Thomas, ܒܫܒܬܐ ܕܥܠ ܬܘܡܐ ܫܠܝܚܐ. Fol. 428 *a*.

37. The Transfiguration of our Lord, ܒܫܒܬܐ ܕܥܠ ܥܣܠ ܕܬܚܘܬ ܙ̄ܟܪܢ ܕܡܪܢ ܝܫܘܥ. Fol. 433 *a*.

38. The Nativity of the blessed Virgin, ܒܫܒܬܐ ܕܥܠ ܡܠܕܘܬ ܬܠܬܐ ܥܠܡ ܙ̄ܟܪܢ. Fol. 438 *b*.

39. The Decease of the blessed Virgin, ܒܫܒܬܐ ܕܥܕܪܬ ܬܠܬܐ ܥܠܡ ܫܠܡ ܡ̄ܕ ܙ̄ܟܪܢ. Fol. 441 *b*.

40. The Commemoration of S. John the Evangelist, ܒܫܒܬܐ ܕܥܠ ܡܪܝ ܝܘܚܢܢ. Fol. 457 *b*.

41. The Festival of the holy Cross, ܒܫܒܬܐ ܕܥܠ ܙ̄ܟܪܢ ܥܨܪܝܬ̈ܐ ܕܨܠܒܐ ܩܕܝܫܐ ܕܡܪܢ ܥܠ ܦܪܩܢ. Fol. 460 *b*.

42. The Commemoration of Cyriacus and his mother Julitta, ܒܫܒܬܐ ܕܥܠ ܙ̄ܟܪܢ ܩܘܪܝܩܘܣ ܘܝܘܠܝܛܬܐ ܐܡܗ. Fol. 470 *b*.

43. The Commemoration of Agrippas and those who suffered with him, ܒܫܒܬܐ ܕܥܠ ܙ̄ܟܪܢ ܐܓܪܝܦܐ ܘܟܠ ܕܐܬܝܣܪ ܥܡܗ ܡ̄ܕ. Imperfect. Fol. 474 *a*.

44. Imperfect orders of rogation and repentance. Fol. 476 *a*.

On fol. 1 *a*, as well as on the margins of other leaves, additional canons, etc., have been written by later hands.

[Add. 14,697.]

CCCXLIII.

Paper, about 13 in. by 9, consisting of 98 leaves, some of which are much stained and torn, especially foll. 87—98. The quires, signed with letters, seem to have been originally 20 in number, but the last eleven are very imperfect, leaves being wanting after foll. 87, 90, 91, 92, 93, 94, and 95. Each page is divided into two columns, of from 28 to 42 lines. This volume is written in a good regular hand of the xii[th] or xiii[th] cent., and contains—

A Tropologion or collection of Greek Canons and Syrian Anthems for the first half of the year. Title, fol. 1 *b*: ܟܬܒ ܐܠܗ ܙ̄ܟܪܢ ܠܟܢܝܡ ܕܢܚܘܕ : ܐܢܛܝܟܝܢ : ܕܡܬܦܪܫ ܒܩܢܘܢ : ܣܘܥܪܐ ܫܢܬܐ (sic) ܕܚܠܦ ܥܠܘܗ.

1. The Consecration of the Church. Fol. 1 *b*.
2. The Annunciation of Zacharias. Fol. 5 *a*.
3. The Annunciation of the blessed Virgin. Fol. 7 *b*.
4. The Visit of Mary to Elisabeth. Fol. 11 *a*.
5. The Nativity of S. John the Baptist. Fol. 12 *b*.
6. The Revelation of S. Joseph. Fol. 15 *a*.
7. The Nativity of our Lord. Fol. 17 *a*.
8. The Commemoration of the blessed Virgin. Fol. 26 *b*.
9. The Massacre of the Innocents. Fol. 28 *b*.
10. The Commemoration of Basil and Gregory. Fol. 30 *a*.
11. The Epiphany. Fol. 32 *b*. Subscription, fol. 45 *a*: ܥܠܡ ܚܕܝܢ ܙ̄ܟܪܢ ܡܬܦܪܫ ܒܕܝܘܟ ܩܠܝܣܝܐ ܕܣܘܥܪܐ.
12. The Decollation of S. John the Baptist. Fol. 45 *a*.

13. The Commemoration of S. Stephen. Fol. 47 *b*.

14. The Week of Nineveh. Fol. 50 *a*.

15. The Presentation of our Lord in the Temple and the Commemoration of S. Simeon. Fol. 51 *b*.

16. The Commemoration of Bar-ṣaumā. Fol. 54 *b*.

17. Of Severus. Fol. 57 *b*.

18. Of Priests. Fol. 60 *b*.

19. Of king Abgar. Fol. 62 *b*.

20. The order of the miracle at Cana of Galilee, ܒܫܡܗ ܕܐܠܗܐ ܕܚܝܐ ܕܒܩܐ ܕܓܠܝܠ ܐܝܟ ܕܐܬܥܒܕ ܠܡܝܐ ܠܚܡܪܐ. Fol. 65 *b*.

21. The first week of Lent, fol. 67 *a*; the Commemoration of Ephraim and Theodore, fol. 72 *b*.—The second week, fol. 74 *a*.—The third week, fol. 76 *b*.—The fourth week, fol. 79 *b*.—The fifth week, fol. 83 *a*.

22. The Commemoration of the forty Martyrs; imperfect. Fol. 86 *a*.

23. The Resurrection of Lazarus; imperfect. Fol. 88 *a*.

24. Palm Sunday; imperfect. Fol. 89 *a*.

25. Passion Week; very imperfect. Fol. 91 *a*.

Green and yellow paints have occasionally been used in writing the rubrics of this volume; e.g. fol. 42 *b*.

[Add. 14,698.]

CCCXLIV.

Paper, about 13½ in. by 10⅛, consisting of 315 leaves, many of which are much stained and torn, especially foll. 1—5, 303, 304, and 308—315. The quires, signed with letters, were originally at least 34 in number, but ܐ is now entirely lost, and leaves are wanting after foll. 1, 2, 312, and 315. Each page is divided into two columns, of from 25 to 31 lines. This volume is written in a good, regular hand of the xiiith cent. (with the exception of fol. 302, which is a somewhat later addition), and contains—

A large collection of Canons and Anthems for the festivals of the whole year.

1. The Annunciation of Zacharias; imperfect. Fol. 1 *a*.

2. The Annunciation of the blessed Virgin; imperfect. Fol. 1 *b*.

3. The Visit of Mary to Elisabeth; imperfect. Fol. 3 *a*.

4. The Nativity of S. John the Baptist. Fol. 5 *b*.

5. The Commemoration of Barbara, ܒܫܡܗ ܕܐܠܗܐ ܕܚܝܐ ܕܒܪܒܪܐ ܒܬܘܠܬܐ. Fol. 9 *b*.

6. The Revelation of S. Joseph. Fol. 12 *b*.

7. The Nativity of our Lord. Fol. 16 *b*.

8. The Commemoration of the blessed Virgin, ܒܫܡܗ ܕܐܠܗܐ ܕܚܝܐ ܕܡܪܝܡ ܝܠܕܬ ܐܠܗܐ. Fol. 38 *a*.

9. The Massacre of the Innocents. Fol. 42 *a*.

10. The Commemoration of Basil and Gregory. Fol. 46 *a*.

11. The Epiphany. Fol. 50 *a*.

12. The first (second) Sunday after Epiphany, ܒܫܡܗ ܕܐܠܗܐ ܕܚܝܐ ܚܕ ܒܫܒܬܐ ܕܒܬܪ ܕܝܢܚ ܡܪܢ. Fol. 55 *a*.

13. The third Sunday, ܬܠܬ ܒܫܒܬܐ. Fol. 59 *a*.

14. The fourth Sunday. Fol. 63 *a*.

15. The fifth Sunday. Fol. 66 *b*.

16. The sixth Sunday. Fol. 70 *b*.

17. The Decollation of S. John the Baptist. Fol. 76 *a*.

18. The Commemoration of S. Stephen. Fol. 81 *a*.

19. The Presentation and the Commemoration of S. Simeon. Fol. 85 *a*.

20. The Commemoration of Bar-ṣaumā, ܒܫܡܗ ܕܐܠܗܐ ܕܚܝܐ ܕܒܪ ܨܘܡܐ ܡܢ ܥܩܒ ܐܒܗ ܕܐܬܥܒܕ ܠܡܝܐ ܠܚܡܪܐ. Fol. 89 *b*.

21. Of Severus. Fol. 94 *a*.

22. Of Priests, ܒܫܡܗ ܕܐܠܗܐ ܕܚܝܐ ܕܟܗܢܐ. Fol. 98 *a*.

23. Of the Dead, ܒܫܡܗ ܕܐܠܗܐ ܕܚܝܐ ܕܡܝܬܐ. Fol. 102 *b*.

24. The order of the miracle at Cana of

Galilee, ܒܫܒܬܐ ܕܩܕܡ ܥܝܕܐ ܕܓܠܝܠ ܒܟܦܪ ܚܠܒ. Fol. 104 *b*.

25. Lent. Fol. 107 *b*.—The Commemoration of Ephraim and Theodore, fol. 113 *b*.

26. The Commemoration of the forty Martyrs. Fol. 163 *a*.

27. The week immediately preceding Palm Sunday, ܫܒܘܥܐ ܕ, ܩܕܡ ܥܝܕܐ ܕܥܓܒܐ. Fol. 167 *b*.

28. The Resurrection of Lazarus of Bethany, ܥܝܕܐ ܕܩܕܡ ܢܝܣܢ ܕܥܒ ܚܕ ܕܒܝܬ ܥܢܝܐ. Fol. 175 *a*.

29. Palm Sunday. Fol. 178 *a*.

30. Passion Week. Fol. 184 *b*.—The Consecration of the Chrism; fol. 199 *b*.—The Saturday of Annunciation, ܫܒܬܐ ܕܒܬܪ; fol. 208 *b*.

31. The Resurrection, ܥܝܕܐ ܕܩܝܡܬܐ ܕܡܫܝܚܐ ܡܢ ܒܝܬ ܡܫܟܒܐ ܕܐܡܘܬܐ. Fol. 213 *a*.

32. New (*or* Low) Sunday and the Commemoration of S. Thomas, ܥܝܕܐ ܕܩܕܡ ܚܕ ܒܫܒܬܐ ܕܬܘܡܐ ܫܠܝܚܐ. Fol. 254 *b*.

33. The Ascension of our Lord, ܥܝܕܐ ܕܣܠܩܘܬܐ ܕܡܪܢ ܥܡ ܬܠܡܝܕܘܗܝ. Fol. 258 *b*.

34. Pentecost or Whitsun Day, ܥܝܕܐ ܕܥܨܪܝܬ ܕܒܪ ܫܒܥܐ ܕܓܝܪ ܒܥܨܪܝܬ. Fol. 263 *a*.

35. The Commemoration of Aaron, written at the end of the volume and consequently lost: ܥܝܕܐ ܕܩܕܡ ܕ, ܐܗܪܘܢ ܟܗܢܐ ܪܫܝܐ ܕܟܗܢܐ. Fol. 269 *a*.

36. The Commemoration of S. Peter and S. Paul, ܥܝܕܐ ܕܫܠܝܚܐ ܫܒܥܐ ܕܫܠܝܚܐ ܩܕܝܫܐ. Fol. 269 *a*.

37. Of the twelve Apostles, ܥܝܕܐ ܕܩܕܡ ܬܪܥܣܪ ܫܠܝܚܐ ܒܚܕ ܒܫܒܬܐ. Fol. 274 *a*.

38. Of S. Thomas, ܥܝܕܐ ܕܩܕܡ ܫܠܝܚܐ. Fol. 278 *a*.

39. Of S. Andrew, and of Cyriacus and his mother Julitta, ܥܝܕܐ ܕܩܕܡ ܐܢܕܪܘܣ ܫܠܝܚܐ. ܘܩܕܡ, ܩܘܪܝܩܘܣ ܘܝܘܠܝܛܬܐ ܐܡܗ. Fol. 282 *b*.

40. Of the Maccabees, ܥܝܕܐ ܕܩܕܡ ܫܒܥܐ ܩ, ܡܩܒܝܢ: ܫܒܥ ܐܚܘܗܝ ܥܡ ܐܡܗܝܢ ܚܢܐ. Fol. 286 *a*.

41. The Transfiguration, ܥܝܕܐ ܕܫܪܪܐ ܕܡܪܢ ܒܛܘܪ ܛܘܪܐ ܩܕܝܫܐ. Fol. 288 *a*.

42. The Decease of the blessed Virgin, ܥܝܕܐ ܕܩܕܡ ܥܘܢܫ ܕܣܠܩ ܡܪܬܢ ܬܘܕܝ. Fol. 292 *a*.

43. The Encaenia of the Holy Cross, ܥܝܕܐ ܕܚܢܟܢܝܐ ܕܨܠܒܐ ܩ. Fol. 300 *b*.

44. The Commemoration of the 12,000 Saints, ܥܝܕܐ ܕܩܕܡ ܐܠܦ ܬܪܥܣܪ ܐܠܦ. Imperfect. Fol. 307 *a*.

45. Of Probus, Tarachus and Andronicus, [ܥܝܕܐ ܕܩܕܡ ܫܬ ܫܒ]ܥܐ ܕ[ܦ]ܪܘܒܘܣ [ܘܛܪ]ܘܣ ܘ[ܐ]ܢܕܪ[ܘ]ܢܝܩܘܣ. Imperfect. Fol. 310 *b*.

46. An order for any Festival, [ܥܝܕܐ] ܕܩܕܡ ܫܒ[ܥ] ܕ. Very imperfect. Fol. 313 *a*.

47. The Commemoration of any Martyr, ܫ[ܗ]ܕ ܕ[ܐ]ܢ ܐ[ܚ]ܕ ܡ[ܢ] ܩ[ܕ]ܝ[ܫ]ܝ[ܢ]. Imperfect. Fol. 313 *b*.

48. Of any Ascetic, ܥܝܕܐ ܕܩܕܡ ܐ[ܚ]ܕ ..... ܡ[ܢ] ܐ[ܢ]ܟ[ܘ]ܪ[ܝ]ܛ[ܐ]. Very imperfect. Fol. 315 *b*.

A reader, called Yeshūa' bar Gabriel, has recorded his name on foll. 54 *a* and 104 *b*: ܟܬܒ ܫܠܝܡ ܥܒܕ ܕܢ ܚܢܢܐ ܒܪ ܓܒܪܝܐܝ ܩ[ܫ]ܝ[ܫ] ܐ[ܒ]ܐ ܕ[ܥ]ܠ[ܡ]ܐ.

[Add. 14,696.]

CCCXLV.

Paper, about 7 in. by 5¼, consisting of 174 leaves. The quires are without signatures. There are from 13 to 17 lines in each page. This volume is written in a rather inelegant hand of the xiii[th] cent., and contains—

Greek and Syriac canons for the first half of the year. Title, fol. 8 *a*: ܩ ܢܝܣܢ ܟܢܘܢܐ ܕܫܬܝܬ ܫܢܬܐ ܕܡܫܡܫܢܐ ܕ ܫܢܬ

ܫܒܚܐ ܕܥܠ ܩܕܫܬ ܟܢܝܫܬܐ ܕܐܬܪܥܝܬ ܩܕܡ ܫܢܐ ܕ ... ܫܒܚܐ ܕܥܠ ܕܝܢܚ ܕܝܘܡܐ ܕܩܕܫ

1. The Consecration of the Church, ... Fol. 8 *a*.

2. The Annunciation of Zacharias. Fol. 23 *a*.

3. The Annunciation of the blessed Virgin. Fol. 31 *b*.

4. The Visit of Mary to Elisabeth. Fol. 42 *b*.

5. The Nativity of S. John the Baptist. Fol. 51 *b*.

6. The Commemoration of Barbara, ... Fol. 59 *a*.

7. The Revelation of S. Joseph. Fol. 65 *b*.

8. The Nativity of our Lord. Fol. 72 *b*.

9. The Praises of the blessed Virgin, ... Fol. 81 *a*.

10. The Massacre of the Innocents. Fol. 88 *b*.

11. The Commemoration of Basil and Gregory, and the Circumcision of our Lord, ... Fol. 95 *a*.

12. The Epiphany, ... Fol. 106 *a*.

13. The Decollation of S. John the Baptist. Fol. 117 *a*.

14. The Commemoration of S. Stephen. Fol. 125 *a*.

15. The Presentation of our Lord in the Temple. Fol. 133 *a*.

16. The Commemoration of Bar-ṣaumā, ... Fol. 142 *a*.

17. The Commemoration of Severus, ... Fol. 150 *b*.

18. The Sunday of the Commemoration of Priests, ... Fol. 159 *b*.

19. The Commemoration of the Dead, ... Fol. 167 *a*.

The name of the scribe Yeshūa' (bar Phetion) appears on fol. 125 *a*, ... ; and again on fol. 142 *a*. See Add. 14,712.

With regard to the fly-leaves of this volume, the following observations may suffice. Foll. 1 and 2 contain a list of Syriac words, arranged alphabetically in columns from ... to ... Foll. 3, 4, 5, and 174, exhibit mere trials of the pen in Syriac and Coptic. Fol. 6, much soiled and torn, is a leaf from a Coptic service-book of the xiiith cent. Foll. 7 and 172 are covered with columns of Coptic arithmetical figures; and fol. 173 *b* contains two or three lines of Coptic writing.

[Add. 17,243.]

CCCXLVI.

Paper, about 7 in. by 5¼, consisting of 111 leaves, the first of which is slightly stained and torn. The quires are without signatures. A leaf is wanting after fol. 5. There are from 13 to 16 lines in each page. This volume is written in a rather inelegant hand of the xiiith cent., and contains—

Greek and Syrian Canons for the second half of the year.

1. The Resurrection, arranged according to the eight tones: ... (sic) ... [خطحتم صقدم] ... .

a. First tone, ...; imperfect. Fol. 1 *a*.

b. Second tone. Fol. 8 *b*.

c. Third tone. Fol. 19 *a*.

d. Fourth tone. Fol. 27 *a*.

e. Fifth tone. Fol. 35 *a*.

f. Sixth tone. Fol. 44 *a*.

g. Seventh tone. Fol. 51 *a*.

h. Eighth tone. Fol. 57 *b*.

2. New (*or* Low) Sunday, ... Fol. 66 *b*.

3. The Ascension. Fol. 73 *b*.

4. Pentecost *or* Whitsun Day. Fol. 81 *b*.

Fol. 89 contains ܩܕܝܫܐ ܕܡܪܝܡ ; imperfect.

5. The Decease of the blessed Virgin, ܫܪܪܐ ܕܡܪܝܡ ܝܠܕܬ ܐܠܗܐ ܩܕܝܫܬܐ . Fol. 91 *a*.

6. The Encaenia of the holy Cross, ܫܪܪܐ ܕܥܠܝܬܐ ܕܨܠܒܐ ܩܕܝܫܐ . Fol. 99 *b*.

The name of the scribe is recorded on foll. 27 *a* and 66 *a*, and more fully on fol. 51 *a*, Yeshūa' bar Phetion: ܟܬܒܗ ܕܝܫܘܥ ܒܪ ܦܬܝܘܢ ܕܥܒܕ ܡܢܐ ܡܬܬܕܝܪ ܕܐܡܝܢ .

Fol. 109 *b* contains part of a prayer for the Commemoration of Bar-ṣaumā, written in a rude hand of later date.

Foll. 110 and 111 contain part of the Anaphora of Dionysius bar Ṣalībī, bishop of Amid, written in a fair hand of the xiiith cent.: ܫܠܡ ܡܢ ܩܕܡ ܐܠܗܐ ܕܟܠ ܡܕܡ ܒܪܝܫ ܐܦ ܠܟ ܡܪܝ ܕܟܬܒ ܠܟ ܘܠܟ ܕܩܪܐ ܠܟ ܘܠܟ ܕܫܡܥ ܠܟ ܘܠܟ ܕܢܫܬܥܐ ܠܟ ܘܠܟ ܕܢܫܬܡܫ ܠܟ ܘܠܟ ܕܢܫܬܒܚ ܠܟ ܘܠܟ ܕܢܫܬܒܚ ܠܟ ܘܠܟ ܕܢܫܬܒܚ

the ixth or xth cent., containing Greek canons, perhaps Add. 14,513.

[Add. 14,523, foll. 36 and 37.]

CCCXLIX.

Twenty-two vellum leaves, about 6½ in. by 4¾, belonging to a neatly written manuscript of the ixth or xth cent. The quires are signed with letters, and there are from 17 to 21 lines in each page. They contain—

Greek canons for the Resurrection, ܩܢܘܢ ܕܩܝܡܬܐ, arranged according to the eight tones. Not a single one, however, is perfect.

[Add. 14,523, foll. 14—35.]

CCCL.

Vellum, about 6⅜ in. by 4⅝, consisting of 189 leaves, some of which are much stained and torn, especially foll. 1, 2, 12, 13, 16, 17, 58—61, 188 and 189. The quires, partially signed with letters, are about 18 in number. Leaves are wanting at the beginning and end, as well as after fol. 9;* and the greatest part of fol. 59 has been torn away. There are from 12 to 18 lines in each page. This manuscript, which is palimpsest throughout, is written in a neat, regular hand, apparently of the xth cent., and comprises—

Two collections of Greek canons.

I. Foll. 1—61. Canons for several occasions; viz.

1. Canons for the Resurrection, arranged according to the eight tones; title and commencement wanting. Fol. 1 *a*.

2. A canon for the commemoration of Mār George, on the 23^{d} of Nīsān, ܩܢܘܢ ܕܡܪܝ ܓܝܘܪܓܝ ܒܬܫܥܣܪ ܒܢܝܣܢ (sic), ܒܚ, (sic) ܕܢܝܣܢ. Fol. 38 *a*.

3. Canons for the Sundays in Lent, arranged according to the eight tones; ܩܢܘܢ ܕܥܠ ܨܘܡܐ ܕܪܒܐ. Fol. 41 *b*.

These are followed by—

a. A kathisma of the blessed Virgin, ܟܬܝܣܡܐ ܕܝܠܕܬ ܐܠܗܐ ܒܫܒܬ ܒܪ ܫ̈ ܥܠ ܫ̈ ܕܩܕܡ ܥܠ ܕܝܠܕܬ ܐܠܗܐ. Fol. 58 *a*.

b. A morning prayer for Lent, ܨܠܘ ܕܨܠܘ ܒܨܘܡܐ ܕܪܒܐ ܒ ܫ̈ ܠܠ ܫ̈ ܥܠ ܫ̈ ܕܩܕܡ ܒܫ̈ ܠܠ ܫ̈. Imperfect. Fol. 58 *b*.

c. Troparia, to be used at the diurnal hours of prayer; viz. terce (ܠܠ ܫ̈ ܬܫ̈), sext (ܫ̈ ܕܩܕܡ ܫ̈ ܠܠ ܫ̈), and none (ܫ̈ ܬܫ̈ ܫ̈), entitled: ܛ̈ ܠܠ ܫ̈ (sic) ܠܐ ܫ̈ ܬܫ̈ ܫ̈ ܕܩܕܡ ܫ̈. Fol. 60 *a*.

d. A short hymn to the blessed Virgin, written by a different hand. Fol. 61 *b*.

II. Foll. 62—189. A collection of Canons for the festivals of the whole year, according to the Mesopotamian use: ܩܢܘܢ ܕܫ̈ ܫ̈ ܫ̈ ܠ ܫ̈ ܫ̈ ܫ̈

16. The blessed Virgin, ܡܪܝܡ ܬܘܠܕܬ . Fol. 142 *b*.

17. Mount Tabor (the Transfiguration), ܛܘܪ ܬܐܒܘܪ . Fol. 147 *b*.

18. The holy Cross, ܨܠܝܒܐ ܩܕܝܫܬܐ . Fol. 151 *b*.

19. The Decease of the blessed Virgin, in Ab, ܒܐܒ ܡܪܝܡ ܬܘܠܕܬ ܐܠܗܐ . Fol. 158 *b*.

20. The Martyrs in common, ܩܕܝܫܐ ܕܟܠܗܘܢ . Fol. 163 *b*.

21. The Dead, ܡܝܬܐ .. Fol. 168 *a*.

22. Stanzas for Lent and penitential stanzas, ܫܒܚܐ ܕܨܘܡܐ ܘܬܫܥܝܬܐ ܠܟܠ ܫܒܘܥܐ . Fol. 172 *b*.

23. A troparion, ܛܪܘܦܪܝܘܢ, beginning: ܐܢܐ ܕܚܛܝܬ ܠܟ ܡܪܝ, written by a later hand. Fol. 181 *b*.

24. Several of the ܩܢܘܢܐ or canticles, on which the odes that compose a canon are based; viz.

a. The song of Hannah, ܫܒܚ ܠܐ . Fol. 182 *b*.

b. The song of Habakkuk, ܨܠܘܬ ܚܒܩܘܩ . Fol. 183 *b*.

c. The song of Isaiah, ܫܒܚ ܠܝ ܐܬܪܗܝ or ܫܒܚ ܕܐܫܥܝܐ . Fol. 185 *b*.

d. The song of Jonah, ܨܠܘ ܠܝܘܢܐ or ܫܒܚ ܕܝܘܢܐ . Fol. 186 *b*.

e. The song of the three Children, part i., ܒܪܝܟ ܐܢܬ . Fol. 187 *b*.

f. The song of the three Children, part ii., ܛܘܒ ܐܠܗܐ . Fol. 187 *b*.

25. Madrāshē on the forty Martyrs, ܡܕܪܫܐ ܕܡܪܝ ܐܦܪܝܡ ܩܕܝܫܐ ܕܐܪܒܥܝܢ, beginning: ܐܝܟ ܕܐܦ ܒܥܠ ܡܠܟ ܐܢܫ . Imperfect. Fol. 188 *b*.

On fol. 187 *a* there is a note, in a later hand, stating that this book was presented to the convent of S. Mary Deipara by a monk named Bar-ṣaumā. ܐܢܐ ܥܒܕ ܚܛܐ ܒܪ ܨܘܡܐ (sic) ܕܝܪ ܐܝܠ ܕܝܢ ܕܐܬܐ ܩܕܝܫܐ ܕܬܐܘܕܘܪܘܣ ܒܬܘܠܬ ܡܪܝܡ ܕܝܘܪܐ ܕܐܠܗܐ ܘܒܥܐ ܠܡܐܪܝ ܕܢܫܪܐ ܠܗ ܒܛܘܒ ܠܒܐ ܘܠܐ ܢܬܪ ܠܗ ܐܓܪ ܐܠܐ ܡܢ ܡܪܝ ܕܝܢ ܕܐܦ ܠܝ ܐܓܪ ܡܢ ܡܪܝ ܕܝܢ ∴

This volume is palimpsest throughout, being written on parts of no less than four older manuscripts.

1. Foll. 1—8, 11—30, 35—44, and 46—49. Leaves from a manuscript, written in three columns (e.g. fol. 8), in a small, elegant Estrangĕlā, apparently of the vith cent. The contents cannot be stated with certainty, as the rubrics are almost entirely effaced; but it seems to have been a volume of ܡܫܩܐ or Demonstrations from the Fathers; e.g. fol. 7 *a*, ܡܠܠ [ܝܕ] ܡܕܝ, and again ܡܐܡܪ ܕܡܪܝ ܝܘܚܢܢ ܕܗܘ ..... ܕܡܥܡܕ ; fol. 13 *a*, ܕܡܪܝ ..... ܕܡܠܠ.

2. Foll. 9, 10, 31—34, and 45. Leaves from another manuscript, written in two columns, in a fine Estrangĕlā of the vith or viith cent. On fol. 9 *b* there is still visible a running title, apparently ܝܘܡ ܕܥܝܕܐ ܕܩܝܡܬܐ .

3. Foll. 50—136, 139—157, 160—187, and 189. Leaves from a manuscript, written in a good, regular Estrangĕlā of the viith cent. They evidently belonged to one of the ordinary Sacerdotals, comprising anaphoras, prayers, etc. The rubrics have, unfortunately, invariably disappeared.

4. Foll. 137, 138, 158, 159, and 188. Leaves from a manuscript of about the viiith cent. The contents seem to be similar to those of no. 3.

[Add. 17,135.]

CCCLI.

A vellum leaf, belonging to Add. 17,135, in which it should be placed after fol. 9. It is palimpsest.

[Add. 14,523, fol. 38.]

CCCLII.

Four vellum leaves, about 7 in. by 5, with from 20 to 23 lines in each page. They contain a canon for the Annunciation of Zacharias, written in a good, current hand of the xth cent.

On the verso of the fourth leaf there is a note, stating that the volume of canons, of which this formed part, was presented to the convent of S. Mary Deipara by the patriarch Abraham (or Ephraim), when Ṣalībā was abbat, between A.D. 977 and 981.

[Add. 14,667, foll. 60—63.]

CCCLIII.

Five vellum leaves, about 6¾ in. by 5, much stained and soiled. There are from 23 to 25 lines in each page. The writing is good and regular, apparently of the xth cent. The contents are Greek canons.

[Add. 14,667, foll. 65—69.]

CCCLIV.

Vellum, about 5⅝ in. by 4⅞, consisting of 60 leaves, some of which are much stained and torn, especially foll. 1—3, 18, and 60. The quires, signed with letters, are six in number, the last being imperfect. Each page has from 13 to 17 lines. This volume, which is palimpsest throughout, is written in a good hand of the xi[th] cent., and contains—

Greek canons for the following occasions.

1. The Resurrection, , arranged according to the eight tones. Fol. 1 *b*.

2. New Sunday and S. Thomas, . Fol. 45 *b*.

3. The Ascension, . Fol. 48 *b*.

4. Pentecost, . Fol. 51 *a*.

5. The holy Cross, . Fol. 55 *b*.

This volume is palimpsest throughout, being made up of parts of three manuscripts.

1. Foll. 35—40. Six leaves from a Syriac manuscript of about the ix[th] cent.; neatly written, but so much effaced that the contents can no longer be ascertained.

2. Foll. 52—60. Nine leaves from a Syriac manuscript of the vi[th] or vii[th] cent., written in a large Estrangĕlā. So completely has the ancient writing been erased that it is visible only on foll. 54 *a* and 57 *b*.

3. Foll. 1—34 and 41—51. Portions of an Arabic manuscript, written in a good, legible hand of the iv[th] cent. of the Hijra (probably about A.D. 950). The contents appear to have been chiefly Mohammedan forms of prayer; e.g. fol. 2 *a*, يا قاهرِ يا قادر يا جبار القلوب; fol. 4 *a*, وسلطت ابليس علَيّ يكيدني; fol. 14 *b*, صَلِّ على; fol. 48 *b*, يا محي الموتى يا مُميت الاحيا; fol. (?) على محمّد وبارك على مُحمّد وعَلى ال مُحمّد وعلى ال محمد كما صليت . . . . ; etc.

[Add. 17,138.]

CCCLV.

A vellum leaf, 7¾ in. by 9¼, slightly stained. It is the last leaf of a manuscript, written in a good, regular hand, and dated A. Gr. 1412, A.D. 1101, containing Greek canons for different occasions.

The colophon gives the date, and states

that the manuscript was transcribed for the priest Bar-ṣaumā and the deacon Isaac, monks of the convent of S. Mary Deipara. ܐܠܗܝ ܚܘܣ ܥܠܝ ܘܥܠ ܟܠ ܥܡܟ ܐܡܝܢ : ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ : ܚܠܦ ܒܪ ܒܪ ܒܪ

(sic) ... Fol. 46 *a*.

15. New (Low) Sunday. Fol. 48 *a*.

16. The second order or tone of the Resurrection, ..., and the subsequent tones. Fol. 50 *a*.

17. The Commemoration of the blessed Virgin, ... Fol. 64 *a*.

18. The Ascension. Fol. 65 *b*.

19. Pentecost. Fol. 67 *b*.

20. The Commemoration of S. Thomas. Fol. 70 *a*.

21. The Transfiguration of our Lord, ... Fol. 71 *b*.

22. The Obsequies of the blessed Virgin, ... Fol. 73 *a*.

23. The Invention of the Cross, ...; imperfect at the end. Fol. 76 *a*.

[Add. 17,252.]

CCCLIX.

Six paper leaves, about 6½ in. by 4⅞, the last two of which are much stained and torn. There are 17 lines in each page. The writing is good and regular, of the xii^th^ or xiii^th^ cent. These are fragments of a Service-book, containing ... and ....

[Add. 14,737, foll. 65—70.]

CCCLX.

Paper, about 7 in. by 5, consisting of 129 leaves, a few of which are more or less stained and torn, especially foll. 1, 77, 78, 86, 87, 108, 109, and 116—118. The quires, signed with letters, were about 15 in number. Leaves are now missing after foll. 59, 67, 108, 116, 118, 128, and 129. There are from 17 to 24 lines in each page. This manuscript is written in a neat, regular character, apparently by two persons (foll. 1—31, and foll. 32—129), and belongs to the xii^th^ or xiii^th^ cent. Greek and Syriac vowels are occasionally added. It contains—

Services for the festivals of the whole year, consisting of ..., ..., ..., ... or ..., and ....

1. The Consecration of the Church, ... Fol. 1 *a*.

2. The Annunciation of Zacharias. Fol. 10 *a*.

3. The Annunciation of the blessed Virgin. Fol. 13 *a*.

4. The Visit of Mary to Elisabeth. Fol. 17 *b*.

5. The Birth of S. John the Baptist. Fol. 21 *a*.

6. The Revelation of S. Joseph. Fol. 25 *a*.

7. The Massacre of the Innocents. Fol. 28 *b*.

8. The Nativity of our Lord. Fol. 32 *a*.

9. The Epiphany. Fol. 43 *b*.

10. The Decollation of S. John the Baptist. Fol. 48 *a*.

11. The Commemoration of S. Stephen. Fol. 50 *a*.

12. The Presentation of our Lord in the Temple, ... Fol. 52 *b*.

13. The Commemoration of Basil and Gregory; imperfect. Fol. 57 *a*. Some prayers for the commemoration of any one Saint, ..., are interposed, fol. 58 *b*.

14. The order of Cana of Galilee, ... Fol. 62 *a*.

15. Lent; imperfect. Fol. 63 *a*.

16. The Commemoration of the seven Youths of Ephesus; imperfect. Fol. 68 *a*.

17. The Miracles of our Lord. Fol. 69 *b*.

18. The Annunciation of the blessed Virgin, ... Fol. 72 *b*.

19. The Miracles; imperfect. Fol. 76 *b*.

20. The Resurrection of our Lord. Fol. 79 *b*.

21. New (Low) Sunday. Fol. 85 *b*.

22. The Ascension of our Lord. Fol. 87 *a*.

23. Pentecost *or* Whitsun Day. Fol. 91 *b*.

24. The Commemoration of any one Saint, ܠܫܘ ܡܕܡܟ ܒܥܝܢܐ ܕܫܡܫܐ. Fol. 96 *a*.

25. The Transfiguration, ܠܐܠܗܐ ܕܬܒܝ. Fol. 99 *a*.

26. The holy Cross. Fol. 101 *a*.

27. The Decease of the blessed Virgin, ܠܥܝܕܬ ܝܠܕܬ ܡܪܝܡ. Fol. 103 *a*.

28. The Commemoration of the Apostles. Fol. 105 *a*.

29. Of Priests, ܒܥܝܢܐ ܕܟܗܢܐ; imperfect. Fol. 107 *b*.

30. Of S. Peter and S. Paul; imperfect. Fol. 109 *a*.

31. Of S. Thomas. Fol. 110 *a*.

32. Of Bar-ṣaumā. Fol. 113 *b*.

33. Of Elias; imperfect. Fol. 116 *b*.

34. Of Simeon Stylites, ܠܫܡܥܘܢ ܥܡܘܕܐ ܕܐܬܘܪܝܐ; imperfect. Fol. 117 *b*.

35. Of Monks; imperfect. Fol. 119 *a*.

36. Of any one Saint, ܠܫܘ ܡܕܡܟ. Fol. 121 *a*.

37. Of the blessed Virgin, ܠܝܠܕܬ ܡܪܝܡ. Fol. 122 *b*.

38. Of the Dead, ܠܡܝܬܐ. Fol. 125 *b*.

39. Of the Martyrs, ܠܩܕܝܫܐ. Fol. 127 *b*.

40. Of the blessed Virgin, ܠܝܠܕܬ ܡܪܝܡ; imperfect. Fol. 128 *b*.

41. Various prayers.

a. For a sick person; imperfect. Fol. 129 *a*.

b. When a priest enters a house, ܨܠܘܬܐ ܕܡܬܝܠ ܟܗܢܐ ܠܒܝܬܐ ܕܡܨܠܝܢ ܒܗ. Fol. 129 *a*.

c. For a child, ܨܠܘܬܐ ܠ ܥܠ ܛܠܝܐ. Fol. 129 *a*.

d. For one who has broken his oath and repents, ܨܠܘܬܐ ܠ ܥܠ ܡܢ ܕܫܒܪ ܠ ܡܬܒ ܒܫܒܘܥܬܐ. Fol. 129 *a*.

e. Over a vessel in which any unclean thing has been drowned, ܨܠܘܬܐ ܠ ܥܠ ܟܠܝ ܕܐܬܚܢܩ ܒܗ ܡܕܡ ܛܡܐ. Fol. 129 *b*.

f. For one setting out on a journey, ܠ ܥܠ ܡܢ ܕܢܣܒ ܠܡܐܘܬܐ; imperfect. Fol. 129 *b*. [Add. 17,271.]

CCCLXI.

Paper, about 6⅞ in. by 5, consisting of 25 leaves, and made up of fragments of three manuscripts of the xiii^th^ cent. (Add. 17,272, foll. 75—99). The contents are—

Services for various festivals, comprising ܨܠܘܬܐ, ܥܢܝܐ, ܫܪܪܐ, ܩܕܘܫܐ, and ܫܒܘܥܬܐ; viz.

1. The Nativity of our Lord. Fol. 75 *a*.
2. The Epiphany, ܠܫܡܫܐ ܕܥܡܕ ܡܕܡܟ. Fol. 78 *a*.
3. The Miracles. Fol. 81 *a*.
4. Palm Sunday. Fol. 83 *a*.
5. Passion Week, ܫܒܥ ܥܢܝܐ ܕܩܕܡ. Fol. 88 *b*.
6. The Resurrection and Ascension; imperfect. Fol. 91 *a*.
7. The holy Cross. Fol. 92 *a*.
8. The Resurrection. Fol. 93 *b*.
9. The Ascension. Fol. 96 *a*.
10. Pentecost; imperfect. Fol. 97 *a*.

[Add. 17,272, foll. 75—99.]

CCCLXII.

A paper leaf, 13 in. by 9½, much torn. The pages are divided into two columns of 28 lines. The writing is good and regular, of the xiii^th^ cent. It contains portions of services for—

1. The Commemoration of Basil and Gregory, ܠܫܡܫܐ ܕܥܠ ܬܠܬܐ ܩܕܝܫܝ, ܥ̈ܕ.
2. The Epiphany, ܠܫܡܫܐ ܕܥܠ ܥܡܕ ܡܕܡܟ ܕܒܝܫ ܒܝܘܡ ܥܡܕ ܒܝܫ ܥܢܝܐ.

The division of the services is: ܨܠܘܬܐ, ܥܢܝܐ, ܫܪܪܐ, ܩܕܘܫܐ, and ܫܒܘܥܬܐ.

[Add. 17,224, fol. 18.]

CCCLXIII.

Paper, about 6⅝ in. by 4¾, consisting of 155 leaves, some of which are much stained

and torn, especially foll. 1—12, 51, 66, 67, 114—119, 127, 128, and 153—155. The quires, signed with letters, were at least 16 in number, but the first two are lost, and the third and last are imperfect. There are from 14 to 18 lines in each page. This volume is written in an inelegant hand of the xiiith cent., and contains—

Services for different occasions, consisting usually of an introductory prayer, ܩܕܠܐ ܨܠܘܬܐ, a procemium, a sedrā, a ܩܕܠܐ ܣܕܪܐ or ܩܢܘܢܐ, and a concluding prayer, ܣܘܡܐ.

1. A small fragment of the commemoration of a Saint. Fol. 1 *a*.

2. The Commemoration of Isaiah of Aleppo, ܐܚܐ ܕܫܥܝܐ ܕܚܠܒ; imperfect. Fol. 2 *a*.

3. The Commemoration of Mār Aḥā, ܐܚܐ ܕܡܪ ܐܚܐ. Fol. 9 *a*.

4. Passion Week; viz.

a. Monday, ܫܒܐ ܕܣܛܢܐ. Fol. 14 *a*.

b. Tuesday, ܩܕܡ ܕܣܛܢܐ ܕܡܠܟܐ ܫܒܐ. Fol. 44 *b*.

c. Wednesday, ܐܪܒܥܐ ܕܣܛܢܐ ܕܩܝܡܬܐ. Fol. 59 *a*.

d. Thursday, ܚܡܝܫܐ ܕܣܛܢܐ ܕܫܘܒܚܐ. Fol. 74 *a*.—The order of the Washing of Feet, ܩܕܡ ܚܡܫܐ ܕܪܚܨܐ. Fol. 100 *b*.

e. Friday, ܩܕܡ ܨܠܘܬܐ ܩܕܡ ܩܕܡ ܕܚܢܦܐ. Fol. 104 *a*.—ܕܚܢܦܐ ܣܕܪܐ, fol. 139 *b*; the Adoration of the Cross, ܕܫܠܝܚ ܩܕܡ ܨܠܒܐ, fol. 141 *b*.

f. Saturday, ܩܕܡ ܩܕܡ ܩܕܡ ܕܫܒܬܐ; imperfect. Fol. 146 *a*.

One leaf in this volume, viz. fol. 140, is vellum and palimpsest. The more ancient text, now almost wholly illegible, is written in the Palestinian character.

[Add. 14,718.]

CCCLXIV.

Paper, about 12¾ in. by 8⅝, consisting of 222 leaves, some of which are much stained and torn, especially foll. 1, 31, 59, 68, 96, 107, 118, 221, and 222. The quires, signed with letters, were originally 24 in number, but the first two have been lost. A single leaf is wanting after fol. 31, and another after fol. 168; and nearly the whole of fol. 145 has been torn out. Each page is divided into two columns of 25 lines. This manuscript is written, by two persons, in a neat, regular character, with numerous Greek vowels (ϒ ∧ ϰ ο ϒ ϰ ι). Syriac vowels and the points *rukkākh* and *ḳushshāi* are more rare. It is dated A. Gr. 1795, A.D. 1484, and contains—

Services for various Feasts, Saints' Days, etc. A full service comprises ܩܕܠܐ, ܚܢܢܝܫܐ, ܣܕܪܐ, ܩܢܘܢܐ, and ܣܘܡܐ.

1. The Resurrection, in eight orders.

a. First order; wanting.

b. Second order; imperfect at the beginning. Fol. 1 *a*.

c. Third order, ܩܕܡ ܚܡܫܐ ܩܕܡ ܩܕܡ. Fol. 2 *b*.

d. Fourth order. Fol. 10 *b*.

e. Fifth order. Fol. 16 *b*.

f. Sixth order; imperfect at the end. Fol. 25 *a*.

g. Seventh order; imperfect at the beginning. Fol. 32 *a*.

h. Eighth order. Fol. 40 *b*.

2. New (*or* Low) Sunday, ܚܕ ܫܒܐ ܕܬܪܥ ܒܫܒܐ; slightly imperfect. Fol. 51 *a*.

3. The Ascension of our Lord, ܚܕ ܫܒܐ ܒܬܪ ܕܥܕܬܐ [ܣܠܩ]; slightly imperfect. Fol. 59 *a*.

4. Whitsun Day, ܥܝܕܐ ܕܨܠܝܚ. Fol. 68 *b*. On the margin of fol. 68 *b* we find the following note, relating to the service for the Friday of Gold: ܒܝ ܚܕ ܫܒܐ ܩܕܡ ܩܕܡ ܕܚܢܦܐ ܕܫܦܪ ܕܐܝܬ ܒܗ ܥܝܕܐ ܕܨܠܝܚ.

5. The Commemoration of the twelve

Apostles, ܦܓܪ ܕܫܠ ܫܠܝܚܐ ܬܠܝܬܝܐ ܘܫܒܥܝܐ. Fol. 77 *a*.

6. The Commemoration of Addai or Thaddæus, ܦܓܪ ܕܫܠ ܐܬܝ, ܥܠܝܟ. Fol. 83 *a*.

7. The Commemoration of Macarius, Bīshōï or Pisoes, John the Less, Maximus, and Domitius: ܦܓܪ ܕܫܠ ܫܡܥܘܢ ܩܪܝܢܝܐ ܘܫܠ ܝܘܚܢܢ ܙܥܘܪܐ ܘܫܠ ܡܟܣܝܡܘܣ ܘܕܘܡܛܝܘܣ. Fol. 85 *b*.

8. The Transfiguration of our Lord, ܦܓܪ ܬܫܒܚܬܐ ܕܡܪܢ. Fol. 87 *b*.

9. The Decease of the blessed Virgin, ܦܓܪ ܕܫܠ ܥܘܕܪܢܗ ܕܡܪܝܡ ܒܬܘܠܬܐ. Fol. 96 *b*.

10. The Commemoration of Simeon Stylites, ܦܓܪ ܕܫܠ ܐܬܝ, ܥܡܘܕܐ ܕܫܡܥܘܢ; slightly imperfect. Fol. 105 *b*.

11. The Invention of the holy Cross; imperfect both at the beginning and the end. Fol. 107 *b*.

12. The Commemoration of any one Ascetic, ܦܓܪ ܕܫܠ ܚܕ ܡܢ ܒܢܝ ܩܝܡܐ; slightly imperfect. Fol. 118 *a*.

13. Of any one Martyr, ܦܓܪ ܕܫܠ ܚܕ ܡܢ ܒܢܝ ܩܛܝܠܐ. Fol. 124 *a*.

14. Of all Martyrs, ܦܓܪ ܕܫܠ ܟܠ ܩܛܝܠܐ ܘܩܛܝܠܬܐ. Fol. 131 *a*.

15. Another service for the Commemoration of all Martyrs, but specially of such as Sergius and Bacchus; ܦܓܪ ܐܚܪܢܐ ܕܫܠ ܟܠ ܩܛܝܠܐ ܘܩܛܝܠܬܐ : ܒܦܪܛ ܠܐܢܝܢ ܕܣܪܓܝ ܘܒܟܘܣ. Fol. 137 *b*.

16. The Commemoration of Isaiah of Aleppo, ܦܓܪ ܐܬܝ, ܕܫܠ ܐܫܥܝܐ ܕܚܠܒ; imperfect at the end. Fol. 143 *a*.

17. Of Jacob of Batnae, ܦܓܪ ܐܬܝ, ܕܫܠ ܝܥܩܘܒ ; imperfect at the beginning. Fol. 146 *a*.

18. Of Mār Simeon and Mār Samuel of Ḳartamīn: ܦܓܪ ܐܬܝ, ܕܫܠ ܫܡܥܘܢ ܘܫܠ ܫܡܘܐܝܠ ܕܩܪܬܡܝܢ. Fol. 148 *b*.

19. Of Mār Gabriel of Ḳartamīn, ܦܓܪ ܐܬܝ, ܕܫܠ ܓܒܪܐܝܠ ܕܩܪܬܡܝܢ. Fol. 152 *a*.

20. Of Antony, ܦܓܪ ܕܫܠ ܡܪ ܐܢܛܘܢܝܘܣ. Fol. 155 *b*.

21. Of Mār Aḥā the ascetic, ܦܓܪ ܐܬܝ, ܕܫܠ ܡܪ ܐܚܐ ܢܘܙܝܐ. Fol. 159 *a*.

22. Of Philoxenus of Mabūg, ܦܓܪ ܐܬܝ, ܕܫܠ ܦܝܠܘܟܣܝܢܘܣ ܕܡܒܘܓ. Fol. 161 *a*.

23. Of Malchus, the nephew of Eugenius: ܦܓܪ ܐܬܝ, ܕܫܠ ܡܠܟܐ ܒܪ ܐܚܘܗܝ ܕܐܘܓܝܢܝܘܣ. Fol. 163 *b*.

24. Of Febronia and other female martyrs, ܦܓܪ ܕܫܠ ܦܒܪܘܢܝܐ ܘܕܫܠ ܫܪܪܬ ܒܢܬ ; imperfect at the end. Fol. 166 *b*.

25. Of Elias the prophet, ܦܓܪ ܕܫܠ ܐܠܝܐ ܢܒܝܐ. Fol. 169 *a*.

26. Of George the martyr, ܕܫܠ ܓܝܘܪܓܝ, ܡܪ ܐܬܝ. Fol. 171 *b*.

27. Of Mār Aaron, ܕܫܠ ܡܪ ܐܬܝ, ܐܗܪܘܢ. Fol. 173 *b*.

28. Of S. Peter and S. Paul, ܕܫܠ ܫܒܥܐ ܫܠܝܚܐ ܘܫܠ ܟܠ ܫܠܝܚܐ. ܩܛܝܠܐ. Fol. 180 *a*.

29. Of S. Thomas, ܕܫܠ ܬܐܘܡܐ ܫܠܝܚܐ. Fol. 186 *b*.

30. Of Cyriacus the martyr, S. Andrew the Apostle, and Abḥai, bishop of Nicæa: ܦܓܪ ܐܬܝ, ܕܫܠ ܩܘܪܝܩܘܣ ܒܪ ܝܘܠܝܬܬ ܩܛܝܠܐ ܘܕܫܠ ܐܢܕܪܘܣ ܫܠܝܚܐ ܘܕܫܠ ܐܚܝ, ܐܦܣܩܘܦܐ ܕܢܝܩܝܐ. Fol. 193 *a*.

31. Of S. John the Evangelist, ܕܫܠ ܐܬܝ, ܝܘܚܢܢ ܫܠܝܚܐ ܘܐܘܢܓܠܝܣܛܐ. The sedrā in this service is by Abraham of Chabūr, as appears from the acrostic, fol. 202 *a*, ܐܒܪܗܡ ܕܒܝܬ ܚܒܘܪ ܥܒܕ ܙܡܪܐ ܗܢܐ. Fol. 199 *b*.

32. Of the Maccabees, viz. Shamūnī, her

sons, and their teacher Eleazar: ... The sedrā is by Jacob (or Dionysius) bar Ṣalībī, bishop of Amid: ... Fol. 204 *b*.

33. Of the martyrs Sergius and Bacchus, ... Fol. 207 *a*.

34. Of the martyrs Agrippas and Laurentius, ... Fol. 211 *b*.

35. Of the martyrs Barbara and Juliana, ... Fol. 214 *b*.

36. Of the martyr Behnām: ... Fol. 217 *b*.

37. The Festival of the holy Cross, ... The proœmium (...) is by Abū Sa'īd bar Ṣabūnī: ... Fol. 219 *b*.

The colophon states that this book was written A. Gr. 1795, A.D. 1484, in the convent of S. Mary Deipara.

...

The writer of the latter portion (foll. 169—222) does not mention his name. The former portion was written by one Jacob, as appears from the subscription on fol. 24 *b*: ...

There are ornamental devices at the commencement of some of the services; e.g. foll. 2 *b*, 10 *b*, 16 *b*, 25 *a*, 40 *b*, 51 *a*, and 77 *a*. Blue paint has been used in writing one of the rubrics, fol. 7 *b*.

[Add. 17,231.]

CCCLXV.

Three paper leaves, about $10\frac{3}{4}$ in. by 7, much stained and torn. The writing, which is, for the most part, in two columns of from 21 to 33 lines, is neat and regular, of the xv^th^ cent. They contain—

Portions of Services for several occasions, comprising ..., ..., ... or ..., and ... .

[Add. 14,736, foll. 61—63.]

CCCLXVI.

Paper, about $9\frac{3}{8}$ in. by $6\frac{7}{8}$, consisting of 103 leaves, many of which are much torn, especially foll. 31—39, 70—77, 84—87, 90, 92, and 101—103. The quires, signed with letters, were about 15 in number, but the last remaining signature is , (fol. 74 *b*). The first and eighth quires are entirely lost, and leaves are also wanting after foll. 39 (one), 68 (one), 69 (two), 73 (two), 75, 76, 83, 84, 92, and 98. There are from 17 to 23 lines in each page. This volume is written in a neat, regular hand of the xiii^th^ cent., and contains—

Services for the three following festivals.

1. The Nativity of our Lord; imperfect. It comprises—

a. ..., originally 13 in number. Fol. 1 *a*.

b. ..., and .... Fol. 4 *b*.

c. ..., Syrian anthems. Fol. 34 *a*.

d. ..., Greek canons. Fol. 37 *b*.

e. ܩܕܡܝܐ, or lessons from the Old Testament, the Gospels, and the Epistles. Fol. 43 *b*.

Subscription, fol. 52 *a*: ܫܠܡ ܠܟܬܒܐ ܕܫܒܚ ܠܡܪܝܐ ܕܟܠ ܫܒܚܐ ܘܬܫܒܘܚܬܐ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ :

2. The Epiphany, ܫܒܬܐ ܕܝܠܕܬܐ ܕܡܪܢ ܐܬܐ ܒܣܪ ܘܐܬܓܠܝ ܒܢ ܐܢܫܐ ܘܐܬܝܠܕ ܡܢ ܡܪܝܡ. Imperfect. It comprises—

a. ܚܢܢܐ. Fol. 53 *a*.

b. ܩܕܫܬܐ, originally 11 in number. Fol. 60 *a*.

c. ܩܠܐ, ܡܕܪܫܐ, ܚܬܘܡܐ, and ܣܓܝܬܐ. Fol. 63 *a*.

d. ܩܕܡܝܐ. Fol. 76 *a*.

3. Palm Sunday, ܫܒܬܐ ܕܥܠܬܐ ܕܡܪܢ ܠܐܘܪܫܠܡ. Imperfect. It comprises—

a. ܚܢܢܐ. Fol. 80 *b*.

b. ܩܠܐ, ܚܬܘܡܐ, and ܣܓܝܬܐ. Fol. 85 *b*.

c. Portions of metrical discourses of Ephraim. Fol. 93 *a*.

Fol. 52 *b* contains the Nicæno-Constantinopolitan creed, in Arabic. The writer, a Maronite priest of Mount Lebanon, from the district of Tripolis, named Sa'īd ibn Buṭrus ibn Manṣūr, added a few lines at the end, stating that he had been a prisoner for 12 years (at Al-Ḳāhira?) in the خزانة البنود, or place where the royal standards were stored, and was released in the days of al-Malik an-Nāṣir (Moḥammad ibn Ḳalā'ūn? who began to reign A.D. 1293). كتب هذه الاسطار العبد الحقير المدنب الخطاى الذي كثرت ذنوبه وقلت حسناته وهو القس سعيد ابن بطرس ابن منصور الماروني الذي من جبل لبنان من اعمال طرابلس الشما (sic) الذي كان اسير فى خزانه البنود مدة اتان (sic) عشر سنه واحسن الله خلاصه علي ايام الملك الناصر في الميدان الجديد الذي عمرة تحت القلعه المحروسه ،

[Add. 17,245.]

CCCLXVII.

Sixteen vellum leaves, about 10⅝ in. by 7⅝, most of which are stained and torn (Add. 17,156, foll. 16—31). The number of lines in each page varies from 28 to 31. The writing is good and regular, of about the xth cent. They contain—

Portions of Services for Passion Week; viz.

Thursday; very imperfect. Fol. 16 *a*.

Friday; imperfect. Fol. 19 *a*.

Saturday; imperfect. Fol. 27 *a*.

In the course of the services there occur various prayers of Ephraim and Jacob of Batnae, and also the following ܣܓܝܬܐ, which are mostly imperfect.

a. On the denial of S. Peter, ܥܠ ܚܘܒܗ ܕܟܐܦܐ ܕܐܡܪ ܠܐ ܐܝܕܥ ܐܢܐ. Fol. 20 *a*.

b. On Judas the Traitor, ܥܠ ܡܐ ܕܐܬܚܫܒ ܒܝܘܕܐ. Fol. 21 *a*.

c. For the service of terce on Friday, ܣܓܝܬܐ ܠܫܥܬܐ ܬܠܬ ܕܥܠ ܨܠܒܐ. Fol. 23 *a*.

d. A sūgīthā of Jacob of Batnae, ܣܓܝܬܐ ܕܝܥܩܘܒ. Fol. 24 *b*.

e. On the Cherub and the Thief, ܥܠ ܚܘܒܗ ܕܟܪܘܒܐ ܘܠܠܨܐ. Fol. 29 *a*.

Subscription, fol. 31 *b*: ܫܠܡ ܠܟܬܒܐ ܕܫܒܚ ܠܡܪܝܐ ܕܟܠ ܫܒܚܐ ܘܬܫܒܘܚܬܐ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ.

[Add. 17,156, foll. 16—31.]

CCCLXVIII.

Two vellum leaves, much soiled and torn, about 10¼ in. by 7⅞. The writing seems to be of the xth cent. They contain a small portion of the Services for Passion Week, and belonged to the same manuscript as the preceding number, the first of them being only a fragment of Add. 17,156, fol. 16.

[Add. 17,216, foll. 26 and 27.]

CCCLXIX.

Fourteen vellum leaves, about 7¼ in. by 5⅝

(Add. 14,525, fol. 11—24). The writing is good and regular, of the xth or xi^th^ cent. There are from 21 to 25 lines in each page. They contain—

Part of the Services for Passion Week, including prayers of Ephraim and Jacob; viz. Tuesday, fol. 11 *a*; Wednesday, fol. 15 *a*; and Thursday, fol. 19 *b*. There is a lacuna after fol. 18.

[Add. 14,525, foll. 11—24.]

CCCLXX.

Thirteen paper leaves, 10 in. by 6⅞. The writing is inelegant, of the xii^th^ or xiii^th^ cent. There are from 23 to 25 lines in each page. They contain Anthems for Passion Week: ܚܕ ܫܒ ܕ̈ ܡܪܝܡ ܕ̈ ܚܕ ܒܫܒ ܕ̈ ܚܢܢܐ ܕ̈ ܡܪܝܡ.

[Add. 14,736, foll. 35—47.]

CCCLXXI.

Paper, about 10⅝ in. by 7½, consisting of 71 leaves, several of which are much stained and torn, especially foll. 57 and 68—71. The quires were probably eight in number. They are signed with Syriac, and by a later hand with Armenian letters. One leaf is wanting at the beginning, and there are lacunæ after foll. 68 and 70. Each page has from 17 to 20 lines. This manuscript is written in a large, inelegant character, dated A. Gr. 1647, A.D. 1336, and contains—

Services for Passion Week, ܫܒܥܐ ܕ̈ ܐܠܦܢ ܕ̈ ܫܒܥ, consisting of procemia (ܐܠܦܢ), sedras (ܣܕܪ), and prayers (ܨܠܘ̈ܬܐ ܕ̈ ܝܥܩܘܒ, ܕ̈ ܐܦܪܝܡ, and ܕ̈ ܫܡܥܘܢ); viz.

Monday, ܚܕ ܒ̈ ܕ̈ ܫܒܥ; imperfect. Fol. 1 *a*.

Tuesday, ܚܕ ܕ̈ ܫܠܝ. Fol. 20 *b*.

Wednesday, ܚܕ ܕ̈ ܪܒܝܥ. Fol. 32 *b*.

Thursday, ܫܒܥ ܕ̈ ܚܕ ܕ̈ ܡܥܠ ܕ̈ ܫܒܥ, including the office of the Washing of Feet, ܕ̈ ܡܥܠ ܪ̈ܓ̈ܠ. Fol. 44 *a*.

Friday, ܕ̈ ܨܠܝܒܐ ܫܒ ܕ̈ ܚܢܢܐ; imperfect. Fol. 64 *b*.

Saturday. ܕ̈ ܫܒܬܐ ܕ̈ ܚܕ; very imperfect. Fol. 69 *a*.

After the doxology, on fol. 71 *b*, we find the following note, containing the date.

ܕ̈ ܫܒܥ ܕ̈ ܫܠܝܫܝ ܒ̈ ܫܒܬ ܠ̈ ܚܕ ܫ̈ ܒ̈ ܕ̈ ܫ̈ ܒ̈ ܕ̈ ܫ̈ ܒ̈ ܕ̈

fol. 3 *b*; ܫܒܥ ܩܠܐ, fol. 4 *a*; ܬܫܥ ܩܠܐ ܕܚܢܢ ܐܒܐ, fol. 5 *a*; ܛܪܘܦܪܝܐ, troparia, fol. 6 *a*; ܬܫܥ, fol. 7 *b*.

Second nocturn, ܩܠܐ ܕܬܪܝܢ ܩܢܘܢܐ ܕܫܒܚܬܐ; imperfect. Fol. 9 *a*.—ܩܠܐ ܕܡܩܕܡ, fol. 9 *a*; lessons from the Old Testament, fol. 10 *a*; lessons from the New Testament, fol. 13 *b*; ܩܠܐ, fol. 17 *a*; ܬܫܥ ܩܠܐ ܕܚܢܢ ܐܒܐ, fol. 18 *a*; troparia, fol. 19 *a*; ܡܐܡܪܐ on Judas the traitor, fol. 20 *b*; another sūgīthā, fol. 26 *b*; discourse of John Chrysostom, ܡܐܡܪ ܕܚܢܢ ܦܘܡܐ ܕܕܗܒܐ, fol. 30 *a*, beginning: ܐܡܪ ܝܘܚܢܢ ܦܘܡܐ ܕܕܗܒܐ ܗܘ ܕܐܡܪ ܠܬܠܡܝܕܘܗܝ ܕܒܥܐ ܐܢܐ ܕܐܬܐ ܒܫܘܠܡܐ ܘܐܬܒܪ ܐܢܐ ܘܐܬܐ ܠܟܘܢ ܘܐܦ ܐܢ ܐܬܐ ܐܢܐ ܘܐܬܒܪ ܐܢܐ

ܫܡܥܘܢ ܒܪ ܐܒܪܗܡ . ܕܗܘ ܣܓ ܡܢ ܒܝܬ ܓܒܠ. Fol. 126 *b*.

3. An Order for the Commemoration of Abbā Bīshōï or Pisoes: ܣܕܪ ܫܢܬ ܡܐܐ ܘܫܒܥ ܠܐܒܐ, ܐܒܐ ܕܐ ܕܗܘ ܠ ܡܫܬܟܚ. Fol. 134 *a*.

This volume was apparently intended to be used as a Choir-book, for the letters ܐ and ܒ on the margins seem to designate the divisions of the choir.

On fol. 136 *a* there is a note, informing us that it was written in the year 1603, A.D. 1292, by one John, for the convent of S. Mary Deipara in the desert of Scete. ܫܢܬ ܐܠܦ ܘ ܫܬ ܡܐܐ ܘ ܬܠܬ ܣܢܝܢ ܠܫܒܝ ܥܠ ܝܘܚܢܢ ܕܝܪ ܥܠ ܫܡ ܡܪܝܡ ܕܝܪ ܕܒ ܫܬ

ܕܟܝ ܫܡܐ ܕ ܡܪ ܕ ܕ ܐ ܕ ܡܪ ܕ ܐ ܕ ܐ ܕ ܐ

cially foll. 36, 112, 113, 117, and 118. The quires, signed with letters, were originally 35 in number; but there now remain only ܒ—ܕ and ܠ—ܡ, and even some of these are very imperfect, since leaves are wanting after foll. 8, 18, 26, 108, 109, 111, and 114. There are from 16 to 18 lines in each page. This volume is written in a good, regular hand of the xiiith or xivth cent., and contains—

Services for the following occasions; viz.

1. The Resurrection, ܦܓܪ ܕܒ ܩܛܘܠ ܕܩܝܡܬܐ, consisting chiefly of Greek canons, arranged in eight parts.

First order, ܦܓܪ ܩܛܘܠ; imperfect. Fol. 1 *a*.

Second order; imperfect. Fol. 11 *a*.

Third order; imperfect. Fol. 26 *a*.

Fourth order. Fol. 39 *a*.

Fifth order. Fol. 52 *b*.

Sixth order. Fol. 67 *a*.

Seventh order. Fol. 77 *b*.

Eighth order. Fol. 89 *b*.

2. New (*or* Low) Sunday, ܦܓܪ ܕܒ ܩܛܘܠ ܕܬܘܒ ܐܚܕ ܒܫܒܐ. Very imperfect. Fol. 105 *b*.

3. The Commemoration of Mār Zākhē or Nicolaus, ܙܟܝ ,ܢܝܩ or ܢܝܩܘܠܐܘܣ ,ܢܝܩ. Very imperfect. Fol. 107 *a*.

4. Another order of the Resurrection, apparently exclusively Syrian. It is also divided into eight parts, but is very imperfect. Fol. 109 *a*.

On foll. 116 *a* and 118 *b* there are some fragments of hymns, in different hands.

Foll. 117 *b* contains part of a canon for the Commemoration of the blessed Virgin on the 15th of Iyār: ܩܛܘܠ ܕܒ ܩܛܘܠ ܕܥܠ ܣܗܕܐ ܕܒܬܘܠ ܡܪܝܡ ܕܒ ܝܘܚܢܢ ܕܦܓܪ ܙܟܝ ܩܛܘܠ ܕܥܠ ܣܗܕܐ ܕܒ ܐܢܕܪܘܢܝܩܘܣ.

[Add. 17,237.]

CCCLXXIX.

Paper, about 9$\frac{1}{8}$ in. by 6, consisting of 3 quires or 28 leaves (Add. 14,717, foll. 103—130), several of which are slightly stained and torn. There are from 18 to 27 lines in each page. The first quire is in a different handwriting from the other two. This manuscript is of the xiiith or xivth cent., and contains—

The first part, ܩܛܘܠ ܩܛܘܠ, of a Choir-book, containing hymns (ܫܒܚܬܐ, ܩܠܐ) and prayers (ܨܠܘܬܐ) for the following occasions.

1. The Decease of the blessed Virgin, ܫܒܬܐ ܕܡܝܬܬ ܬܘܒ ܐܡܗ ܕܡܪܝܐ. Fol. 103 *a*.

2. The Feast of Tabernacles, or the Transfiguration of our Lord, ܥܝܕ ܕܡܛܠܠܐ. Fol. 112 *a*.

3. The Feast of the holy Cross, ܥܝܕ ܕܨܠܒܐ. Fol. 114 *b*.

4. The Consecration of the Church, ܬܟܣܐ ܕܥܕܬܐ. Fol. 118 *a*.

5. The six Sundays in Lent, ܫܬ ܫܒܬܝ ܨܘܡܐ. Fol. 120 *a*.

[Add. 14,717, foll. 103—130.]

CCCLXXX.

Paper, about 9$\frac{7}{8}$ in. by 6$\frac{3}{4}$, consisting of 74 leaves, some of which are slightly stained and torn. In the first half, foll. 1—39, the quires are without signatures; in the second half, foll. 40—74, they are signed with letters, from ܐ to ܘ. Leaves are wanting after foll. 40, 53, and 57. The number of lines in each page varies from 15 to 19. This volume, which is written in a rather inelegant hand, and dated A. Gr. 1550, A.D. 1239, is—

A Choir-book, containing the following services.

1. The Commemoration of any one Teacher or Ascetic, ܦܓܪ ܕܒ ܫ ܩܛܘܠ ܕܬܠܡܝܕ ܐܘ ܕܬܟܣܢ. Fol. 1 *b*.

2. The Commemoration of any one Martyr, ܦܓܪ ܕܒ ܫ ܩܛܘܠ ܕܥܠ ܫ ܗܝܟܠ ܕܣܗܕܐ. Fol. 14 *a*.

3. The Commemoration of Macarius, Do-

mitius, Abbā Bīshōï (Pisoes), and John the Less (or the Younger): ܐܚܕ ܒܫܡܗ ... ܘܥܕ ܗܫܬ ... Fol. 23 *b*.

4. Common anthems, arranged according to the eight tones: ܚܕ ܩܕܡ ... ܫܡܢܐ. Imperfect. Fol. 40 *b*.

5. Hymns and prayers of the holy Cross, ܒܫܒܚ ܩܕܡ ... ܨܠܝܒܐ. Imperfect. Fol. 54 *a*.

6. ܣܗܕܘܬܐ ... ܒܫܒܚ ... ܩܕܡ ... ܨܠܝܒܐ. Fol. 58 *a*.

7. A Calendar of Festivals and Saints' Days, from the first Teshrīn to Ilūl: ... ܫܢܝܐ ... ܐܠܘܠ. Fol. 70 *b*.

Foll. 69, 70 *a*, and 74, contain ܬܫܒܚܬܐ on George, Theodore, and Cyriacus.

On foll. 68 *b* and 69 *a* there is a note, stating that this book was written in the convent of S. Mary Deipara, A. Gr. 1550, A. D. 1239. ... ܫܢܬ ... ܕܡܪܝܐ ... ܫܢܬ ... ܐܡܝܢ.

[Add. 17,246, foll. 1—74.]

CCCLXXXI.

Ten paper leaves, about $9\frac{3}{8}$ in. by $6\frac{1}{2}$, forming the last quire (marked ܗ) of a manuscript (Add. 17,246, foll. 75—84), precisely similar to no. cccl xxx, and written by the same person in the same year, A.D. 1239. They contain—

1. ...; imperfect at the beginning. Fol. 75 *a*. See fol. 58 *a*.

2. A Calendar. Fol. 81 *b*. See fol. 70 *b*.

Foll. 80 and 81 *a* contain ܬܫܒܚܬܐ on George and Theodore.

On foll. 79 *b* and 80 *a* there is a note, giving the date, etc., precisely as on fol. 68 *b*.

[Add. 17,246, foll. 75—84.]

CCCLXXXII.

Six paper leaves, about $9\frac{5}{8}$ in. by $6\frac{1}{2}$, from a manuscript of the xivth cent. (Add. 17,246, foll. 85—90). There are from 14 to 16 lines in each page. They contain—

1. Hymns and prayers of the holy Cross; imperfect. Fol. 85 *a*. See fol. 54 *a*.

2. Other hymns; very imperfect. Foll. 89 and 90.

[Add. 17,246, foll. 85—90.]

CCCLXXXIII.

Paper, about $10\frac{1}{4}$ in. by 7, consisting of 70 leaves (Add. 14,708, foll. 52—121), the first two of which are slightly stained and torn. The quires, signed with letters, are 7 in number. A leaf is wanting after fol. 59. There are from 17 to 22 lines in each page. The writing is good and regular, apparently of the xivth cent. This is—

A Choir-book, the contents of which are similar to those of the immediately preceding numbers.

1. Common anthems, arranged according to the eight tones: ... ... Fol. 52 *b*.

2. Hymns and prayers of the holy Cross: ... ... Fol. 70 *a*.

3. The Commemoration of any one Teacher or Ascetic: ܠܚܡܐ ܕܚܕ ܙܒ ܡܢܗܪܐ ܕܬܠܝܗ ܡܪܬܢܡܐ. Fol. 74 *b*.

4. Of any one Martyr: ܠܚܡܐ ܕܚܕ ܙܒ ܡܢܗܪܐ ܕܫܥܝܪ ܚܡܫܝܢ ܒܗ ܫܗܕܐ. Fol. 84 *a*.

5. Of Macarius, Maximus, etc.: ܠܚܡܐ ܕܚܕ ܫܒܚܐ ܕܟܠ ܡܬܝ ܫܡܗ ✣ ܕܡܪܝ ܡܟܣܝܡܘܣ ܘܡܩܪܝܘܣ (sic) ܘܡܟܣܝܡܘܣ ✣ ܕܡܪܝ, ܐܡܝܢ. Fol. 91 *a*.

6. Of the blessed Virgin, the mother of God, over the ears of corn: ܠܚܡܐ ܕܫܥܝܪ ܚܛܐ ܕܚܕ ܫܒܚܐ ܕܫܢܐ ܕܡܬܥܒܕ ܒܗ ܢܣ ܡܪܝܡ. Fol. 102 *a*.

7. A Calendar of Festivals and Saints' Days, ܟܬܒ ܡܢܝܢܐ ܕܫܢܐ ܟܠܗ ܠܡܐ ܩܕܝܫܐ. Fol. 119 *a*.

8. Two prayers of Jacob of Batnae for the festival of the holy Cross, ܚܕ ܫܒܚܐ ܕܨܠܝܒܐ ܩܕܝܫܐ; and one for the commemoration of the Dead, ܚܕ ܫܒܚܐ ܕܡܬܝ. Fol. 121 *a*.

[Add. 14,708, foll. 52—121.]

CCCLXXXIV.

Paper, about 10¼ in. by 7, consisting of 40 leaves (Add. 14,708, foll. 122—161), some of which are much stained and torn, especially foll. 122, 125, 126, 135, 156, and 161. The quires, signed with letters, were originally 7 in number. Leaves are missing at the beginning and end, as well as after foll. 122, 124, 126, and 154. There are from 17 to 21 lines in each page. The writing is good and regular, apparently of the xivth cent. This is—

The companion volume to the preceding number (foll. 52—121), and originally contained the same anthems, etc.

1. Common anthems, arranged according to the eight tones; very imperfect. Fol. 122 *a*.

2. The Commemoration of any one Martyr, ܠܚܡܐ ܕܚܕ ܙܒ ܡܢܗܪܐ ܕܫܥܝܪ. Imperfect at the beginning. Fol. 127 *a*.

3. Of Macarius, Maximus, etc.; slightly imperfect. Fol. 133 *a*.

4. Of the Decease of the blessed Virgin, at the full-moon of Ab: ܠܚܡܐ ܕܚܕ ܫܒܬܐ ܕܬܠܬ ܥܣܪ ܝܘܡ ܒܐܒ ܕܡܬܥܒܕ ܒܗ ܢܣ ܡܪܝܡ. Fol. 144 *b*.

5. Of the blessed Virgin, over the ears of corn: ܠܚܡܐ ܕܚܕ ܫܒܚܐ ܕܫܢܐ ܕܡܬܥܒܕ ܒܗ ܢܣ ܡܪܝܡ ܚܛܐ ܕܚܕ. Fol. 145 *a*.

6. A Calendar of Festivals and Saints' Days; imperfect. Fol. 160 *b*.

[Add. 14,708, foll. 122—161.]

CCCLXXXV.

Paper, about 10⅛ in. by 6¾, consisting of 53 leaves. The quires, signed with letters, are six in number. There are from 12 to 21 lines in each page. This volume is neatly written by two hands (foll. 2—50 and 51—53) of the xvth cent., the latter portion being dated A. Gr. 1800, A.D. 1489. It is—

A Choir-book, containing services for the Commemoration of Saints, etc., similar to those in the preceding numbers.

1. Of any one Teacher or Ascetic, ܚܕ ܙܒ ܡܢܗܪܐ ܕܬܠܝܗ ܠܚܡܐ ܕܚܕ ܙܒ ܡܢܗܪܐ ܕܫܥܝܪ. Fol. 2 *b*.

2. Of any one Martyr, ܠܚܡܐ ܕܚܕ ܙܒ ܡܢܗܪܐ ܕܫܥܝܪ. Fol. 9 *a*.

3. Of Macarius, Maximus, etc.: ܠܚܡܐ ܕܚܕ ܫܒܚܐ ܕܟܠ ܡܬܝ ܫܡܗ ✣ ܕܡܪܝ ܡܟܣܝܡܘܣ ܘܡܩܪܝܘܣ ✣ ܕܡܪܝ, ܐܡܝܢ. Margin: ܒܫܡ ܐܒ ܘܒܪ ܘܪܘܚ ܩܕܝܫ ✣ ܚܕ ܐܠܗܐ, ܐܡܝܢ, ܠ ܚܕ ܐܠܗܐ, ܐܡܝܢ. Fol. 15 *b*.

4. Common anthems, arranged according to the eight tones: ܩܠܐ ܕܚܢܢ ܠܐ ܫܡܥ ܐܝܬ ܠܗ ܩܠ ܒܥܝܢ ܚܫܝܢ ܠܩܕܡ ܚܘܟܡ ܚܫܝܢ. Fol. 27 *b*. Subscription, fol. 48 *a*: ܥܠܝܗ ܫܠܡ ܡܘܫܐ ܒܪ ܡܪܝ ܚܢܢ ܡܢ ܛܘܪ ܠܒܢܘܢ ܒܫܢܬ ܐܠܦ ܘܫ̈ܡ̈ܢ ܘܬܫܥ ܠܫܛܪ̈ܝ ܝܘܢ.

5. Hymns and prayers of the holy Cross, ܫܒܚܐ ܘܬܫܒܘܚܬܐ ܥܠ ܨܠܒܐ ܩܕܝܫܐ ܕܟܠ ܫܢܬܐ. Fol. 48 *b*.

The colophon, fol. 53 *a*, gives the name of the second scribe, Moses of Mount Lebanon, who wrote in the year 1800 (A.D. 1489), in the convent of S. Mary Deipara. ܫܒܚ ܠܡܪܝ ܝܫܘܥ ܡܫܝܚܐ ܕܥܠ ܟܠ ܡܢ ܕܟܬܒ ܐܘ ܕܩܪܐ ܒܗ ܐܘ ܕܫܡܥ ܡܢ ܐܚܪܢ ܢܗܘܐ ܠܗ ܚܝܠܐ ܡܢ ܫܡܝܐ ܘܡܢ ܛܘܒܢܐ ܕܥܠܡܐ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ. ܫܠܡ ܗܐ ܟܬܒ ܡܘܫܐ ܒܪ ܡܪܝ ܝܘܚܢܢ ܡܢ ܛܘܪ ܠܒܢܘܢ ܒܫܢܬ ܐܠܦ ܘܫ̈ܡ̈ܢ ܘܬܫܥ ܠܫܛܪ̈ܝ ܝܘܢ ܒܕܝܪ ܡܪܝܡ ܝܠܕܬ ܐܠܗܐ ܒܫܢܬ ܐܠܦ ܘܫ̈ܡ̈ܢ ܘܬܫܥ ܠܫܛܪ̈ܝ ܝܘܢ ܒܫܢܬ ܐܠܦ ܘܫ̈ܡ̈ܢ ܘܬܫܥ ܠܫܛܪ̈ܝ ܝܘܢ.

On fol. 1 *a* there are two neatly written passages from the Gospels, in Arabic, viz. S. Mark, ch. xii. 43, 44, and S. Matthew, ch. viii. 11—15 (الانجيل من متي). These seem to be of the same date as the rest of the volume.

[Add. 14,702.]

CCCLXXXVI.

Paper, about 10⅛ in. by 6⅞, consisting of 51 leaves. The quires, signed with letters, are six in number. There are from 15 to 20 lines in each page. This manuscript, which is neatly written, and belongs to the latter part of the xvth cent., is—

The companion volume to the preceding number, and contains services for the commemoration of Saints, etc.

1. Of any one Teacher or Ascetic, ܠܟܠ ܢܒܝܐ ܕܐܢ ܐܘ ܚܣܝܐ ܕܐܬܝ ܠܡܫܒܚ ܠܐܠܗܐ ܒܟܠ ܫܒܬܐ ܘܒܟܠ ܥܕܢܐ ܕܐܬܝ ܠܗ ܠܡܫܒܚ ܠܐܠܗܐ. Fol. 1 *b*.

2. Of any one Martyr, ܠܟܠ ܩܕܝܫܐ ܕܐܬܝ ܠܗ ܠܡܫܒܚ ܠܐܠܗܐ. Fol. 10 *b*.

3. Of Macarius, Maximus, etc.: ܠܩܕܝܫܐ ܕܐܬܝ ܠܗ ܠܡܫܒܚ ܠܐܠܗܐ ܒܟܠ ܫܒܬܐ ܘܒܟܠ ܥܕܢܐ ܕܐܬܝ ܠܗ ܠܡܫܒܚ ܠܐܠܗܐ. Fol. 19 *a*.

On foll. 29 *b* and 30 *a* we find the following colophon, partly metrical, written by the scribe Daniel.

ܫܘܒܚܐ ܠܐ ܡܬܩܪܒ ܐܠܐ ܠܡܢ ܕܐܝܬ ܠܗ ܡܠܬܐ ܕܫܘܒܚܐ ܠܐ ܢܫܠܡ ܐܠܐ ܠܡܢ ܕܐܝܬ ܠܗ ܡܠܬܐ ܕܫܘܒܚܐ ܐܡܝܢ. ܫܠܡ ܗܐ ܟܬܒ ܕܢܝܐܝܠ ܒܪ ܡܪܝ ܝܘܚܢܢ ܡܢ ܛܘܪ ܠܒܢܘܢ ܒܫܢܬ ܐܠܦ ܘܫ̈ܡ̈ܢ ܘܬܫܥ ܠܫܛܪ̈ܝ ܝܘܢ ܒܕܝܪ ܡܪܝܡ ܝܠܕܬ ܐܠܗܐ ܒܫܢܬ ܐܠܦ ܘܫ̈ܡ̈ܢ ܘܬܫܥ ܠܫܛܪ̈ܝ ܝܘܢ ܒܫܢܬ ܐܠܦ ܘܫ̈ܡ̈ܢ ܘܬܫܥ ܠܫܛܪ̈ܝ ܝܘܢ.

4. Common anthems, arranged according to the eight tones: ܩܠܐ ܕܚܢܢ ܠܐ ܫܡܥ ܐܝܬ ܠܗ ܩܠ ܒܥܝܢ ܚܫܝܢ ܠܩܕܡ ܚܘܟܡ ܚܫܝܢ. Fol. 30 *b*.

5. Hymns and prayers of the holy Cross, ܫܒܚܐ ܘܬܫܒܘܚܬܐ ܥܠ ܨܠܒܐ ܩܕܝܫܐ ܕܟܠ ܫܢܬܐ. Fol. 47 *a*.

The colophon, fol. 51 *b*, consists merely of the words ܫܒܚ ܠܡܪܝ ܝܫܘܥ ܡܫܝܚܐ.

On fol. 30 *a* a reader named Paul has written these words: اذكر يا رب بولس عبدك واغفر خطاياه برحمتك بصلاة والدتك وجميع قديسيك امين ،

On fol. 51 *b*, another reader, named John,

has written, partly in Syriac and partly in Arabic, but using the latter character throughout: بحبوا صلوا علي دويا دكيتب هردا معيلوا حاطويوا يوحانن (i.e.) باسم كاهن الرب نعوص (يعوض) القاري والداعي بشفاعة ستنا السيدة والقديسين امين امين امين.

On fol. 1 *a* there are one or two sentences in Arabic and Karshūnī, with the name of the writer, Jacob, ܝܥܩܘܒ ܡܫܡܫܢܐ ܚܡܘ.

[Add. 14,708, foll. 1—51.]

CCCLXXXVII.

Paper, about 9 in. by 6, consisting of 44 leaves (Add. 14,717, foll. 59—102), some of which are much stained and torn, especially foll. 59 and 96—102. The quires, signed with letters, are four in number, the first being imperfect at the beginning. There are from 17 to 21 lines in each page. This manuscript is written in a good, regular hand of the xiii^th^ cent., and contains—

1. Services for the Commemoration of Bar-ṣaumā; viz. ܡܕܒܪܢܐ, imperfect, fol. 59 *a*; ܡܠܠܐ, fol. 65 *b*; ܡܝܟܐ, fol. 80 *a*; and ܫܒܚܐ ܕܒܪ ܨܘܡܐ, fol. 97 *a*.

A note on fol. 98 *a* states that the manuscript was written by one 'Abdā, for the abbat Basīl, rabban Yuḥannān, rabban Gabriel, and the rest of the brotherhood; but the name of the convent is not mentioned, though it was probably that of S. Mary Deipara. ܫܒܚܐ ܕܡܪܝܡ ܕܐܝܬ ܒܗ ܡܢܐ ܕܥܒܕ ܒܫܢܬ ܐܠܦ ܘܫܒܥ ܡܐܐ ܘܬܫܥ ܒܝܘܡ ܫܒܬܐ ܒܫܡ ܐܒ[ܗ] ܘܒܪܗ ܘܪܘܚܐ ܩܕܝܫܐ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܘ[ܐ]ܬܒ ܠܗ ܡ[ܪ] ..... ܕܡܕܒܪܢܐ ..... ܘܫܒܚܐ ..... ܕܡܕܒܪܢܐ ..... ܘܫܒܚܐ ..... ܕܡܪ

leaves, or three quires, signed with letters. There are 17 or 18 lines in each page. It is written in a good, regular hand of the xiiith cent., and contains—

Services for the Commemoration of Jacob of Batnae: ܚܕ ܢܒܠܐ ܕܡܪܝ ܝܥܩܘܒ ܦܓܪ̈ܐ ܕܚܕ ܒܬܪ ܫܡܫܐ ܘܫܒ̈ܚ̈ܐ ܕܚܕ ܒܫܒܐ ܠܡܪܝ ܝܥ̈, ܫܡܥ ܝܥ̈ ܚ̈ܒܝܒ ܐ̈ܡܝܢ .

The colophon gives the name of the scribe, Jacob: ܫܠܡ ܝܥܩܘܒ ܕܚܕ ܒܬܪ ܫܡܫܐ ܘܫܒ̈ܚ̈ܐ ܕܚܕ ܒܫܒܐ ܠܡܪܝ ܝܥ̈, ܫܡܥ ܝܥ̈ ܚ̈ܒܝܒ ܐ̈ܡܝܢ ✣ ܚܕ ܒܫܒܐ ܠܡܪܝ ܝܥ̈, ܫܡܥ ܝܥ̈ ܚ̈ܒܝܒ ܐ̈ܡܝܢ . ܬܠ ܚܕ ܒܫܒܐ ܠܡܪܝ ܝܥ̈, ܫܡܥ ܝܥ̈ ܚ̈ܒܝܒ ܐ̈ܡܝܢ ✣

[Add. 14,715, foll. 217—241.]

CCCXC.

Two vellum leaves, 6 in. by 4½, slightly mutilated, with 19 or 20 lines in each page. They contain hymns for the services of the canonical hours of the ferial days (e.g. ܫܠ ܫܒܬܐ ܩܕܡ ܪܘܡܫܐ), written in a current hand of about the xith cent.

[Add. 14,667, foll. 74 and 75.]

CCCXCI.

A vellum leaf, 7⅛ in. by 5½, slightly stained and torn, with 23 lines in each page. The writing is good and regular, of the xiith cent. It belonged to a service-book, containing hymns and prayers for the canonical hours of the ferial days. On the recto there is the rubric: ܫܒܬ ܒܬܪ ܩܕܡ ܬܫܥ (viz. ܫܒܬ ܩܕܡ ܪܘܡܫܐ); and on the verso, ܫܒܬ ܩܕܡ ܪܘܡܫܐ (sic) .

[Add. 14,667, fol. 43.]

CCCXCII.

Paper, about 6⅝ in. by 5, consisting of 126 leaves, some of which are much stained and torn, especially foll. 1—3, 13, 30, 118, 124 and 125. The quires, signed with letters, seem to have been 16 in number. Leaves are wanting at the beginning, as well as after foll. 1, 4, 23, 30, 40, 46, 123, and 125. There are from 16 to 19 lines in each page. The writing is good and regular, of the xiiith cent. This volume contains—

Services for the canonical hours of the ferial days (ܫܒܬ, ܪܘܡܫܐ, ܬܪܝܢ ܒܫܒܐ ܠܡܪܝ, ܬܠܬ ܒܫܒܐ ܠܡܪܝ, and ܫܒܬ); viz.

Monday, ܫܒܬ ܩܕܡ; imperfect. Fol. 1 *a*.

Tuesday, ܫܒܬ ܒܬܪ; imperfect. Fol. 10 *b*.

Wednesday, ܫܒܬ ܬܪܝܢ; imperfect. Fol. 27 *a*.

Thursday, ܫܒܬ ܫܒܬ . Fol. 47 *a*.

Friday, ܪܘܡܫܐ . Fol. 69 *b*.

Saturday, ܩܕܫ . Fol. 94 *b*. Another service, ܫܠ ܫܒܬ ܕܒ ܫܠ ܫܒܬ ܩܕܡ ܫܒܬ; imperfect. Fol. 121 *a*.

Fol. 126 belongs to some other manuscript, and contains part of the ܫܒܬ ܩܕܡ .

[Add. 17,241.]

CCCXCIII.

Paper, about 10⅜ in. by 7, consisting of 71 leaves. The quires, signed with letters, are 7 in number. Each page (with the exception of foll. 48 *a* and 65—71) is divided into two columns, of from 17 to 21 lines. The writing is plain and regular, though rather inelegant, of the xiiith cent., except fol. 1, which is later. This volume contains—

1. Services for the canonical hours of the ferial days (ܫܒܬ, ܠܠܝ, ܬܪܝܢ), the arrangement of which is ascribed to Jacob of Edessa. Title, fol. 1 *b*: ܫܠ ܢܒܠܐ ܕܡܪܝ ܝܥܩܘܒ ܡܬܪܓܡ ܠܫܘܢ

ܬܫܒ̈ܚܬܐ ܫܡܫܢܝܬܐ (read ܫܡܫܝܬܐ) ܕܫܒܐ ܥܡܘܕ ܐܪܡܝܐ.

Monday, ܬܪܝܢ ܒܫܒܐ. Fol. 1 *b*.
Tuesday, ܬܠܬܐ ܒܫܒܐ. Fol. 12 *a*.
Wednesday, ܐܪܒܥܐ ܒܫܒܐ. Fol. 21 *b*.
Thursday, ܚܡܫܐ ܒܫܒܐ. Fol. 31 *b*.
Friday, ܥܪܘܒܬܐ. Fol. 44 *a*.
Saturday, ܫܒܬܐ. Fol. 54 *b*.
Subscription, fol. 64 *b*: ܫܠܡ ܗܘܐ ܫܚܝܡܐ ܘܠܐܠܗܐ ܫܘܒܚܐ ܠܥܠܡܝܢ ܀ ܩܘ̄ ܠܐܠܗܐ ܘܫ̄.

2. A collection of ܡܘܪ̈ܒܐ, or Cantus ad Magnificat, arranged according to the eight tones: ܥܕ ܐܠܗܐ ܡܪܐ ܥܠ ܡܥܕܪܢܝܢ ܕܡܘܬܒܐ ܘܠܟܠ ܡܢ ܡܘܪ̈ܒܐ. Fol. 65 *a*.

On fol. 71 *b* there is written part of the Song of the three holy Children, viz. vv. 35—51; but the verses are not always arranged in the usual order.

On fol. 71 *a* there is a mutilated Arabic note, containing the name of a reader, David ibn Joseph..... (طا)لع في هذا الكتاب المقدس الحقير ..... داود بن يوسف السرياني ....

[Add. 14,704.]

CCCXCIV.

Paper, about 7 in. by 5, consisting of 111 leaves, many of which are much stained and torn, especially foll. 1—40, 66—81, 97, 104, 105, and 110. The quires, signed with letters, were probably 16 in number; but the first three are lost, and leaves are wanting after foll. 8, 98, 105, 109, 110, and 111. The end of each quire is indicated by the letter ܫ (ܫܠܡ) on the verso of the last leaf (e.g. foll. 28 *b*, 48 *b*, 88 *b*, 98 *b*). There are from 14 to 16 lines in each page. This manuscript is written in a good, regular hand of the xiii[th] cent., and contains—

Services for the canonical hours of the ferial days (ܫܚܝܡܐ, ܠܠܝܐ, and ܨܦܪܐ); viz.
Tuesday; imperfect. Fol. 1 *a*.
Wednesday. Fol. 19 *b*.
Thursday. Fol. 48 *a*.
Friday; imperfect. Fol. 76 *a*.
Saturday; imperfect. Fol. 99 *a*.

The word وقف (وقف), written on the upper margin of several leaves (e.g. foll. 17 *b*, 18 *b*, 21 *b*), shows that this manuscript was given as a present to the convent of S. Mary Deipara.

[Add. 14,720, foll. 1—111.]

CCCXCV.

Paper, about $6\frac{3}{4}$ in. by 5, consisting of 80 leaves, some of which are much stained and torn, especially foll. 1, 10, 25, 43, 65, 72, and 80. The quires, originally at least 12 in number, are signed with letters; but they are also marked with Arabic words (e.g. fol. 26 *a*, سادس كراس), and a later hand has numbered the leaves with Coptic arithmetical figures. The first two quires are missing; there are lacunæ after foll. 10, 18, 35, 42, 64, and 72; and more than a quire is wanting at the end. The number of lines in each page varies from 14 to 19. The writing is good and regular, of the xiii[th] cent., with the exception of foll. 11—25, which are a later addition. This volume contains—

Services for the canonical hours of the ferial days (ܫܚܝܡܐ, ܠܠܝܐ, and ܨܦܪܐ); viz.

Monday, ܠܫܚܝܡܐ ܕܬܪܝܢ ܒܫܒܐ; very imperfect. Fol. 1 *a*.

Tuesday, ܠܫܚܝܡܐ ܕܬܠܬܐ ܒܫܒܐ; imperfect. Fol. 3 *b*.

Wednesday, ܠܫܚܝܡܐ ܕܐܪܒܥܐ ܒܫܒܐ; imperfect. Fol. 19 *a*.

Thursday, ܠܫܚܝܡܐ ܕܚܡܫܐ ܒܫܒܐ; imperfect. Fol. 37 *b*.

Friday, ܠܫܚܝܡܐ ܕܥܪܘܒܬܐ; imperfect. Fol. 57 *a*.

Saturday, ܠܫܚܝܡܐ ܕܫܒܬܐ; very imperfect. Fol. 74 *a*.

On fol. 37 *b*, at the end of the services for Wednesday, the scribe mentions the name of his teacher rabban Isaiah: ܟܬܒ ܚܕ ܡܚܕ ܥܠ ܕܝܠ ܕܐܡ ܡܪܝ ܐܫܥܝܐ ܪܒܢ ܐܡܝܢ ܘܐܡܝܢ ܘܐܡܝܢ.

[Add. 17,250.]

CCCXCVI.

Paper, about 8 in. by 5½, consisting of 45 leaves (Add. 17,239, foll. 16—60), of which the first and the last but one are much torn. The quires are signed with letters (from ܐ to ܡ), and also with Arabic words at the upper lefthand corner of the first page (see foll. 34 *a* and 44 *a*). There is a lacuna after fol. 53. The number of lines in each page is 15 or 16. The writing is neat and regular, with occasional Syriac vowels. This manuscript is dated A. Gr. 1829, A.D. 1518, and contained—

Services for the canonical hours of the ferial days, of which there now remain—

Friday; ܩܕܝܫ ܣܓܕ, imperfect, fol. 16 *a*; ܩܠܠ, fol. 19 *a*; ܛܟܣ, fol. 24 *a*; ܨܠܘܬ ܨܦܪ, fol. 38 *a*.

Saturday; ܩܕܝܫ ܒܪܝܫ ܣܓܕ, fol. 40 *a*; ܩܠܠ, fol. 46 *b*; ܛܟܣ, fol. 49 *a*; ܨܠܘܬ ܨܦܪ, fol. 58 *a*.

On fol. 57 *b* there is a note, which states that it was written in the convent of S. Mary Deipara, by a monk named John, for the Comes John the Cyprian, A. Gr. 1829, A.D. 1518. ܟܬܒ ܚܕ ܒܗܠܐ ܕܡܪܝܡ ܐܡ ܐܠܗܐ ܒܫܡ ܝܘܚܢ ܚܛܐ ܫܠܡ ܚܠܐ ܡܢܚܐ ܡܫܡ ܡܪܝܡ ܕܝܦܪܐ ܒܝܕ ܚܛܐ ܝܘܚܢ ܩܘܡܝܛܐ ܩܦܪܝܢܐ ܒܫܢܬ ܐܠܦ ܘܬܡܢ ܬܫܥ ܒܫܢܝܢ ܠܡܪܝ ܝܘܚܢ ܩܘܡܝܛܐ ܩܦܪܝܢܐ ܕܐܢ ܒܫܢܬ ܐܠܦ ܘܬܡܢ ܬܫܥ ܒܫܢܝܢ. ܨܠܘ ܒܥܘܕ ܚܛܐ ܒܗ ܕܐܢ ܒܫܢܬ ܐܠܦ ܘܬܡܢ ܬܫܥ ܒܫܢܝܢ ܒܝܪܚ ܐܝܪ ܒܝܘ ܡ ܒܫܢܬ ܐܠܦ ܘܬܡܢ ܬܫܥ ܒܫܢܝܢ.

On fol. 39 *b* there is the following note in Arabic. هَذَا مَا كتب الحقير مثل قواه ولَا تعتبُوا عَلَى الذي شَرَشَط فاني ليس بكاتب بَل مفسد الورَق وهَذه الثَلث اربَع كرّاريز لَم كان يحملوا خط العربي عَلي السريَاني لان الوَرق رقيق ،

Fol. 60 contains madrāshē, in a modern hand.

[Add. 17,239, foll. 16—60.]

CCCXCVII.

Paper, about 7¼ in. by 5¼, consisting of 74 leaves (Add. 17,261, foll. 67—140), some of which are much stained and slightly torn, especially foll. 69—72, 78, 80—83, and 140. The quires are without signatures, and the number of lines in each page varies from 16 to 20. The writing is very rude and inelegant, apparently of the xvi^th^ cent. This manuscript, which is imperfect at the beginning and elsewhere, contains—

Services for the canonical hours of the ferial days.

The principal rubrics are: ܚܫܟܐ ܕܝܢ ܕܥܕ ܩܕܡ, fol. 68 *a*; ܚܫܟܐ ܕܝܢ ܩܕܡ ܨܠܘܬ, fol. 84 *b*; ܚܫܟܐ ܕܝܢ ܒܫܒܬ ܩܕܡ, fol. 96 *b*; ܩܕܝܫ ܣܓܕ ܒܝܫ, fol. 105 *b*; ܣܓܕ ܚܫܟܐ ܕܝܢ ܩܕܡ, fol. 111 *b*; ܒܝܫ ܩܕܝܫ ܚܢܘܟܐ, fol. 120 *a*; and ܒܝܫ ܣܓܕ (sic) ܩܕܝܫ, fol. 132 *a*.

At the foot of fol. 85 *b* there is written the name of one rabban Joseph, probably the scribe: ܟܬܒ ܚܕ ܣܒܠܐ ܕܐܡ ܡܫܚ ܩܕܝܫ ܣܒܠܐ (?) ܕܝܫ (sic).

[Add. 17,261, foll. 67—140.]

CCCXCVIII.

Four paper leaves, about 5⅜ in. by 4½, all much torn. They contain Genesis, ch. iv. 13—16, Acts, ch. xxi. 27, 28, and fragments of ܩܕܝܫ, written in an inelegant hand of the xiii^th^ or xiv^th^ cent.

[Add. 14,737, foll. 55—58.]

CCCXCIX.

Two paper leaves, about 10¾ in. by 6⅞, the second of which is much torn (Add. 14,736, foll. 64 and 65). They are neatly written, dated A. Gr. 1803, A.D. 1492, and contain—

An index to a volume, of 49 madrāshē, ܫܓܝܬ ܡܕܪܫ̈ܐ ܕܫܒܥܐ ܘܬܫܥܝܢ, fol. 64 *a*; and

A long note, foll. 64 *b* and 65 *a*, stating that this manuscript was written, in the convent of S. Mary Deipara, for the metropolitan Mār Severus (or Cyriacus) of Mount Lebanon, by a priest of the convent of Ḳartamīn, named Abraham bar Behnām of Beth-Severīnā in Ṭūr-'Abdīn. ܫܡܗ ܕܟܬܒ[ܗ ܕܐ]ܒ ܕܝܘܡ̈ܐ ܕܫ̈ܠ[ܝ]ܡ̈ܐ ܕܒܝܬ ܡܪܝ ܕܝܘܣܩܘܪ ܕܒܝܬ ܩܛܪ̈ܝ ܕܛܘܪ ܥܒ̈ܕܝܢ ܒ̈ܝܬ ܣܒ̈ܝܪ̈ܝܢܐ ܕܒ̈ܝܬ ܬ̈ܪ̈ܝ ܫ̈ܢ̈ܝ ܕܒ̈ܝܬ ܫ̈ܠ̈ܡ̈ܐ ܕܒ̈ܝܬ ܩ̈ܛ̈ܪ

ܡܢ ܫܒܬ ܥܠ ܚܡܫ ܒܫܒܬ ܕܡ̈ܪ̈ܝ ..... ܕܟ̈ܪ̈ܝ ..... ܕܡ̈ܪ̈ܝ ܫܥ

[Add. 14,736, foll. 64, 65.]

CCCC.

A paper leaf, $10\frac{1}{4}$ in. by $7\frac{1}{8}$, much torn. It contains the Index to a Service-book, comprising a collection of sedras, ܣܕ̈ܪ̈ܐ ܕܫ̈ܒ̈ܥ̈ܬ̈ܐ ܕܫ̈ܢ̈ܬ̈ܐ ܕܫ̈ܒ̈ܥ̈ܬ̈ܐ ܕܫ̈ܢ̈ܬ̈ܐ ܕܫ̈ܒ̈ܥ̈ܬ̈ܐ ܕܫ̈ܢ̈ܬ̈ܐ.

On the verso there are two notes. The one is in Arabic, and dated in the year 1199 of the Coptic era, ثالث عشر بؤونه سنة ١٩٩, A.D. 1483. The other is in Karshūnī, and states that this volume was given, as a waḳf or legacy, to the convent of S. Mary Deipara by a monk named Ephraim, ܡܠܦܢ ܡܪ ܐܦܪܝܡ ܕܝܪ ܡܪ ܡܪܝܡ ܕܥܡ ܬܠܬ ܥܣܪ ܒܫ̈ܒ̈ܛ ..... ܕܒ̈ܬ̈ܪ̈ ܡ̈ܐ ܕܫ̈ܢ̈ܬ̈ܐ ܕܫ̈ܒ̈ܥ̈ܬ̈ܐ ܕܫ̈ܢ̈ܬ̈ܐ ܕܫ̈ܒ̈ܥ̈ܬ̈ܐ ܕܫ̈ܢ̈ܬ̈ܐ ܕܫ̈ܒ̈ܥ̈ܬ̈ܐ ܕܫ̈ܢ̈ܬ̈ܐ.

[Add. 14,739, fol. 23.]

CCCCI.

Three vellum leaves, about 7 in. by $5\frac{1}{8}$, much stained and torn. They contain part of a Calendar of Saints' Days, some chronological calculations, etc., written in a current hand of the xth or xith cent.

[Add. 14,667, foll. 76—78.]

CCCCII.

A paper leaf, much torn, apparently of the xvith cent., containing part of a Calendar of Saints' Days.

[Add. 14,736, fol. 66.]

CCCCIII.

Five vellum leaves, about $7\frac{7}{8}$ in. by $5\frac{5}{8}$, all more or less injured. They are fragments of a Malkite Service-book, containing offices for Passion Week, written in a good, current hand, of about the xith cent., with from 19 to 26 lines in each page.

[Add. 14,667, foll. 55—59.]

CCCCIV.

A vellum leaf, $8\frac{3}{4}$ in. by $6\frac{1}{8}$, slightly torn. It belonged to a Malkite Service-book of the xith cent., and is neatly written, with 20 or 21 lines in each page.

[Add. 17,218, fol. 56.]

CCCCV.

Two paper leaves, about 8 in. by $5\frac{1}{2}$, much stained and torn. They belonged to a Malkite Service-book of the xiiith cent., and are written in a good, regular hand, with from 15 to 17 lines in each page.

[Add. 14,738, foll. 77, 78.]

CCCCVI.

Paper, about $10\frac{1}{8}$ in. by $6\frac{3}{4}$, consisting of 79 leaves, some of which are much torn, especially foll. 16, 41—45, 60, and 67. The quires, signed with letters, are now 11 in number. Leaves are wanting after foll. 42, 44, 45, 59, 67, 71, and 79. The number of lines in each page varies from 16 to 22. This manuscript is written in a good, regular, Malkite hand of the xiiith cent., and contains—

The second part of the Triôdion (*Τριῴδιον*). Title, fol. 1 *a*: ܫܒܥ ܫ̈ܒ̈ܥ̈ܬ̈ܐ ܕܫ̈ܢ̈ܬ̈ܐ ܕܫ̈ܒ̈ܥ̈ܬ̈ܐ ܕܫ̈ܢ̈ܬ̈ܐ.

ܩܕܝܫܐ ܣܝܡܢ (sic) ܩܕܡܝܐ ܩܕܡ ܡܫܝܚܐ ܕܐܬܐ ܒܫܒܬܐ ܕܠܥܠ ܡܢ ܩܕܡ ܫܒܬܐ ܕܐܬܐ.

1. The Saturday of Lazarus, ܫܒܬ ܡܪ ܐܝܠܐ, ܕܐܬܐ. Fol. 1 *a*.

2. Palm Sunday, ܥܕܬܐ ܕܩܕܡ ܫܒܬܐ. Fol. 7 *b*.

3. Passion Week, ܫܒܥ ܕܐ; imperfect. Fol. 16 *a*.

4. Easter Sunday, ܥܕܬܐ ܕܩܕܡ ܩܝܡܬܐ ܕܡܪܝܐ; imperfect. Fol. 55 *a*.

5. New Sunday, ܫܒܬ ܚܕܬܐ; imperfect. Fol. 60 *b*.

6. Pentecost, ܩܕܡ ܨܠܝܡܐ; imperfect. Fol. 68 *a*.

The authors of the canons are: John (of Damascus), ܝܘܚܢ ܕܕܡܫܩ or ܕܡܝ, foll. 5 *b*, 7 *a*; Cosmas (of Maiûma) ܩܣܡܐ ܕܕܡ or ܩܣܡܐ ܕܒܝܬ; Joseph (either Hymnographus, of Sicily, or Studita, of Thessalonica), ܝܘܣܦ ܕܣܝ, fol. 71 *a*; Mark (of Hydruntum or Otranto) ܡܪܩܘܣ ܕܒܝ, fol. 49 *a*; and Theophanes (Graptus), ܬܐܘܦܢܝ, fol. 4 *a*.

The margins exhibit many rude attempts at ornamentation.

[Add. 17,233, foll. 1—79.]

CCCCVII.

Paper, about 10¼ in. by 6⅞, consisting of 150 leaves, a few of which are much torn, especially foll. 1, 6, and 13. The quires, signed with letters, were originally 21 in number; but ܟ and ܟܐ are lost, and ܟܒ and ܟܓ are very imperfect, leaves being wanting after foll. 1, 5, and 149. There are from 19 to 21 lines in each page. This manuscript is written in a good, regular, Malkite hand of the xiiith cent., and contains—

The second part of the Triôdion.

1. Palm Sunday; very imperfect. Fol. 1 *a*.

2. Passion week; imperfect. Fol. 6 *a*.

3. Easter Sunday. Fol. 40 *b*.

4. New Sunday. Fol. 46 *a*.

5. The second Sunday of Pentecost; the Commemoration of Joseph of Arimathæa, Nicodemus, and the women who brought the spices: ܥܕܬܐ ܕ ܕܩܕܡ ܡܫܝܚܐ ܕܐܬܐ ܒܫܒܬܐ ܕܠܥܠ ܡܢ ܩܕܡ ܫܒܬܐ ܕܐܬܐ ܕܡܪܝܐ ܝܘܣܦ ܘܢܩܘܕܝܡܘܣ ܘܢܫܐ ܕܡܪܝܐ ܕܐܬܐ. Fol. 54 *b*.

6. The third week after Easter, ܫܒܥ ܕ ܕܩܕܡ ܩܝܡܬܐ ܕܐܬܐ. Fol. 61 *a*.

7. The third Sunday after Easter; of the Paralytic: ܥܕܬܐ: ܕ: ܕܐܬܐ ܕܩܝܡܬܐ. ܕܩܕܡ ܫܒܬܐ ܕܐܬܐ ܕܡܪܝܐ ܕܐܬܐ ܒܫܒܬܐ ܕܠܥܠ ܡܢ

15. The last Sunday of Pentecost (Whitsun Day), ; imperfect. Fol. 147 *a*.

The authors of the canons are: John of Damascus, ; Cosmas, ; Andrew (of Crete), , foll. 56 *a*, 84 *b*; Joseph, , foll. 71 *a*, 95 *b*, 113 *a*; Mark, , fol. 36 *a* and *b*; and Theophanes, , foll. 81 *a*, 136 *a*.

There are some rude attempts at ornamentation on the margins.

[Add. 17,234.]

CCCCVIII.

Paper, about $10\frac{5}{8}$ in. by $7\frac{1}{4}$, consisting of 242 leaves, some of which are slightly stained and torn, especially foll. 7—15 and 242. The quires, signed with letters, are 25 in number; but ك and ل are imperfect, leaves being wanting at the beginning and after fol. 6. There are 20 lines in each page. This manuscript is written in a good, regular, Malkite hand, and dated A. Gr. 1595, A.D. 1284. It contains—

The second part of an *Ἐκλογάδιον*, , or selection from the Menæa, comprising the months of Shĕbāṭ—Ab (February—August).

1. Shĕbāṭ, February.

a. On the 1st, the *προεόρτιον*, profestum, or Vigil, of the Presentation; imperfect. Fol. 1 *a*.

b. On the 2d, the Presentation of our Lord in the Temple, ; imperfect. Fol. 2 *b*.

c. On the 17th, the Commemoration of the martyr Theodore, . Fol. 10 *a*.

d. On the 24th, the Invention of the Head of S. John the Baptist, (sic) . Fol. 15 *a*.

2. Adār, March.

a. On the 9th, the Commemoration of the forty Martyrs, . Fol. 24 *a*.

b. On the 24th, the Vigil of the Annunciation, . Fol. 34 *b*.

c. On the 25th, the Annunciation of the blessed Virgin, . Fol. 38 *b*.

3. Nīsān, April.

a. On the 23d, the Commemoration of the martyr George, . Fol. 52 *b*.

b. On the 25th, the Commemoration of S. Mark the Evangelist, (sic) . Fol. 63 *b*.

4. Iyār, May.

a. On the 8th, the Commemoration of S. John the Evangelist and of Arsenius, . Fol. 70 *a*.

b. On the 15th, the Commemoration of the blessed Virgin, . Fol. 77 *b*.

c. On the 24th, the Commemoration of Simeon Stylites, . Fol. 83 *a*.

5. Ḥazīrān, June.

a. On the 8th, the Translation of the body of the martyr Theodore, . Fol. 91 *b*.

b. On the 11th, the Commemoration of the Apostles, S. Bartholomew and S. Barnabas, ... Fol. 91 *b.*

c. On the 14th, the Commemoration of the prophet Elisha, ... Fol. 98 *a.*

d. On the 24th, the Nativity of S. John the Baptist, ... Fol. 103 *a.*

e. On the 29th, the Commemoration of S. Peter and S. Paul, ... Fol. 112 *b.*

6. Tāmūz, July.

a. On the 1st, the Commemoration of the martyrs Cosmas and Damian, ... Fol. 127 *b.*

b. On the 2d, the Festival of the Garment of the blessed Virgin, ... (βλαχέρναι). Fol. 127 *b.*

c. On the 8th, the Commemoration of the martyr Procopius, ... Fol. 133 *a.*

d. On the 17th, the Commemoration of the martyr Marina, ... Fol. 138 *a.*

e. On the 20th, the Ascension of Elijah the prophet, ... Fol. 143 *a.*

f. On the 25th, the Decease of Anna, the mother of the Virgin Mary, ... Fol. 153 *b.*

g. On the 27th, the Commemoration of the martyr Panteleêmon, ... Fol. 159 *a.*

7. Ab, August.

a. On the 1st, the Commemoration of the Maccabees, Shamūnī, her seven sons, and their tutor Eleazar: ... Fol. 170 *b.*

b. On the 5th, the Vigil of the Transfiguration of our Lord, ... Fol. 177 *b.*

c. On the 6th, the Feast of the Transfiguration, ... Fol. 183 *a.*

d. On the 7th, the Commemoration of the martyr Domitius, ... Fol. 197 *a.*

e. On the 9th, the Commemoration of S. Matthias the Apostle, ... Fol. 201 *b.*

f. On the 14th, the Vigil of the Decease of the blessed Virgin, ... Fol. 205 *a.*

g. On the 15th, the Commemoration of the Decease of the blessed Virgin, ... Fol. 209 *b.*

h. On the 29th, the Commemoration of the Decollation of S. John the Baptist, ... Fol. 226 *a.*

i. On the 31st, the Commemoration of the Girdle of the blessed Virgin, ... Fol. 237 *a.*

The colophon on fol. 242 *a*, and the first of the Arabic notes on fol. 242 *b*, state that this book was written, A.Gr. 1595, A.D. 1284, in the convent of S. Mary Deipara on the river ܟܦܛܘܪ (كفتور), near Tripolis, under the rule of the first abbat of the convent, Sim'ān ibn Jākir (?), by one Gerasimus (*Γεράσιμος*, ܓܪܝܣܡ) ibn Sim'ān, from the village of Ar-Rummāna (الرمّانة), in the district of Az-Zabadānī (الزبداني), near Damascus. ܟܬܒ ܗܕܐ ܣܦܪܐ ܒܫܢܬ ܐܠܦ ܘܚܡܫ ܡܐܐ ܘܬܫܥܝܢ ܫܢܐ ܝܘܢܢܝܐ ܒܕܝܪ ܣܝܕܬܢ ܟܦܛܘܪ ܡܢ ܥܡܠ ܐܒܪܛܠܝܣ ܒܐܝܡ ܐܒ ܦܐܣܠ ܪܝܣ ܕܝܪܐ ܩܘܪܝܐ ܣܡܥܢ ܒܪ ܓܩܝܪ ܐܘܠ ܪܝܣ ܩܐܡ ܥܠ ܕܝܪ ܩܕܫ ܟܬܒܗ ܥܒܕ ܚܛܝ ܡܫܟܝܢ ܦܩܝܪ ܡܢ ܥܡܠ ܒܪ ܩܪܝܐ ܒܪ ܟܗܢܐ ܘܪܗܒܢ ܓܪܝܣܡ ܒܪ ܣܡܥܢ ܡܢ ܩܪܝܐ ܪܡܢ ܡܢ ܥܡܠ ܪܒܕܢܝ ܡܢ ܐܩܠܝܡ ܕܡܫܩ ܘܗܘ ܝܣܐܠ ܠܟܠ ܡܢ ܝܩܪܐ ܒܗ ܗܕܐ ܟܬܒ ܐܘ ܢܨܚ ܡܢܗ ܝܬܪܚܡ ܥܠܝܗ ܘܥܠܝ ܘܐܠܕܝܗ ܐܠܗ ܝܓܦܪ ܠܟܐܬܒ ܘܠܩܐܪܝ ܘܠܡܥܬܢܝ ܒܗ ܗܕܐ ܟܬܒ ܘܠܟܠ ܡܢ ܝܩܘܠ ܐܡܝܢ ܐܡܝܢ ؛

On fol. 242 *b* there are two other notes in Arabic, of later date, and both much effaced. The writer of one of them was named Daniel, ذنايال.

[Add. 17,236.]

CCCCIX.

Paper, about 10¼ in. by 6⅞, consisting of 220 leaves. The quires, signed with letters, are 28 in number. A single leaf is wanting after fol. 185. There are from 18 to 22 lines in each page. This volume is written in a rather inelegant, Malkite hand, and dated A. Gr. 1533, A.D. 1222. It contains—

Select Offices for various occasions, according to the Malkite use. Title, fol. 1 *b*; ܥܢܝܢ ܡܢ ܣܝܡ ܥܠ ܟܠ ܙܒܢ ܘܙܒܢ ܠܡܢ ܕܒܥܐ ܠܗ ܒܣܕܪ ܡܠܟܝܐ ܒܠܫܢ ܣܘܪܝܝܐ ܒܫܢܬ ܐܠܦ ܘܚܡܫ ܡܐܐ ܘܠܬܝܢ ܫܢܐ ܝܘܢܢܝܐ ܒܕܝܪ ܣܝܕܬܢ ܟܦܛܘܪ ܡܢ ܥܡܠ ܐܒܪܛܠܝܣ ܒܐܝܡ ܐܒ ܦܐܣܠ ܪܝܣ ܕܝܪܐ ܩܘܪܝܐ ܣܡܥܢ ܒܪ ܓܩܝܪ ܐܘܠ ܪܝܣ ܩܐܡ ܥܠ ܕܝܪ ܩܕܫ ܟܬܒܗ ܥܒܕ ܚܛܝ ܡܫܟܝܢ ܦܩܝܪ ܡܢ ܥܡܠ ܒܪ ܩܪܝܐ ܒܪ ܟܗܢܐ ܘܪܗܒܢ ܓܪܝܣܡ ܒܪ ܣܡܥܢ ܡܢ ܩܪܝܐ ܪܡܢ ܡܢ ܥܡܠ ܪܒܕܢܝ ܡܢ ܐܩܠܝܡ ܕܡܫܩ ܘܗܘ ܝܣܐܠ ܠܟܠ ܡܢ ܝܩܪܐ ܒܗ ܗܕܐ ܟܬܒ ܐܘ ܢܨܚ ܡܢܗ ܝܬܪܚܡ ܥܠܝܗ ܘܥܠܝ ܘܐܠܕܝܗ ܐܠܗ ܝܓܦܪ ܠܟܐܬܒ ܘܠܩܐܪܝ ܘܠܡܥܬܢܝ ܒܗ ܗܕܐ ܟܬܒ ܘܠܟܠ ܡܢ ܝܩܘܠ ܐܡܝܢ ܐܡܝܢ ؛

1. Commemorative services; viz.

a. Of the angels, ܩܕܘܟܝ ܡܠܐܟܐ. Fol. 1 *b*.

b. Of a prophet, ܢܒܝ. Fol. 8 *b*.

c. Of an apostle, ܫܠܝܚܐ ܡܠܐܟܐ ܕܥܠ ܫ ܦܓܪ ܗܘ. Fol. 14 *a*.

d. Of two martyrs, ܠܬܪܝܢ ܩܕܝܫܐ ܕܡܐ ܗܘ. Fol. 18 *a*.

e. Of one martyr, ܕ ܚܕ ܩܕܝܫ ܡܠܐܟܐ ܕܦܓܪ. Fol. 22 *a*.

f. Of a bishop, ܩܕܝܫ ܐܦܣܩܦ ܡܠܐܟܐ ܠܫ ܕܦܓܪ. Fol. 26 *b*.

g. Of a female martyr, ܡܠܐܟܐ ,ܬ ܚܕ ܩܕܝܫܬ. Fol. 32 *b*.

h. Of a female saint, ܩܕܝܫܬ ܡܠܐܟܐ ,ܬ ܚܕ. Fol. 38 *a*.

i. Of a saint and bishop, ܡܠܐܟܐ ܕܩܕܝܫ ܐܦܣܩܦ ܘܚܒܝܫ ܠܫ ܕܦܓܪ. Fol. 42 *b*.

2. A supplicatory canon, of the Mother of God, ܩܢܘܢ ܫܐܠܬܐ ܠܡܪܝ ܡܪܝܡ ܐܡ ܐܠܗܐ. Fol. 51 *a*.

3. The Nativity of the blessed Virgin, 8th of Ilūl, ܝܠܕܬ ܡܪܝܡ ܒܬܘܠܬܐ ܠܫ ܐܝܠܘܠ ܒܫܡܗ. Fol. 57 *b*.

4. The Elevation of the holy Cross, 14th of

Ilūl, ... Fol. 66 *b*.

5. The Commemoration of Sergius and Bacchus, 7th of the first Teshrīn, ... Fol. 75 *b*.

6. The Presentation of the blessed Virgin, 21st of the second Teshrīn, ... Fol. 87 *b*.

7. The Nativity of our Lord, 25th of the first Kānūn, ... Fol. 97 *b*.

8. The Circumcision of our Lord, 1st of the second Kānūn, ... (sic) ... Fol. 116 *b*.

9. The Epiphany, 6th of the second Kānūn, ... Fol. 127 *a*.

10. The Presentation of our Lord, 2nd of Shĕbāṭ, ... Fol. 143 *b*.

11. The Annunciation of the blessed Virgin, 25th of Adār, ... Fol. 154 *b*.

12. The Commemoration of the martyr George, 23d of Nīsān, ... Fol. 165 *a*.

13. The Nativity of S. John the Baptist, 24th of Ḥazīrān, ... Fol. 176 *b*.

14. The Commemoration of S. Peter and S. Paul, 29th of Ḥazīrān, ... Imperfect. Fol. 184 *a*.

15. The Transfiguration, 6th of Ab, ... Fol. 196 *a*.

16. The Decease of the blessed Virgin, 15th of Ab, ... Fol. 204 *b*.

17. The Commemoration of S. John the Baptist, 29th of Ab, ... Fol. 213 *b*.

On fol. 220 *b* there is a note, giving the date and the name of the scribe, Peter, the son of Mark, from the town of Dārā. ... (sic) ... (sic) ... (sic) ... (sic) ... (sic) ...

On fol. 1 *a* there is an Arabic note, rather indistinctly written, which states that this book was presented as a waḳf to the Syrian convent in the desert of Macarius by one Abu 's-Surūr in the year of the martyrs 993, A.D. 1277. هذا الكتاب اوقفه العبد المسكين بو السرور بن ..... (؟) بن ابي سعد بن الرهري (؟) علي دير الابهات الرهبان السريان ببرية الاب القديس ابو مقار الخ وكتب بتاريخ يوم الاحد الرابع والعشرين من ابيب سنة تسع مايه وثلثه وتسعين للشهدا الابرار

There are some rude attempts at ornamentation in this volume.

[Add. 14,711.]

CCCCX.

Vellum, about 10¾ in. by 7¼, consisting of 243 leaves, a few of which are much stained and torn, especially towards the end. The quires, signed with letters, are 31 in number. Leaves are wanting after foll. 15 and 239.

The number of lines in each page varies from 20 to 26. This volume is written in a good, regular hand of the xi[th] or xii[th] cent., and contains—

Select Canons for various Festivals, Saints' Days, etc., translated from the Greek, for the use of the Malkites. Title, fol. 1 *a*: ܟܢܘܢܐ ܕܡܥܠܝܢ ܒܫܒܥ ܛܘܒ ܕܫܪܝ ܒܟܠ ܫܢܬܐ ܘܫܢܬܐ ܒܥܝܕ̈ܐ ܘܒܬܫܥ̈ܐ ܘܒܩܕܝ̈ܫ̈ܐ ܕܒܟܠ ܫܢܬܐ ܘܫܢܬܐ ܒܣܝܡ

moration of the holy Fathers: : ܩܕܡ : ܒܫ . ܫܒܝܥ : ܕܡܝܢ : ܕܡܝܢ : ܕܠܡܕ Fol. 123 *b*.

19. The Sunday of the Deprivation of Cheese (Quinquagesima), ܚܕ ܕܒܬܐ ܕܛܝܪܐ (*ἀποτύρωσις*) ܕܡܕ . Fol. 129 *b*.

20. The first Saturday in Lent; the Commemoration of Theodore: : ܩܕܡ ܒܫ . ܬܐܘܕܘܪܘܣ ,ܐܒ ܕܡܝܢ : ܕܡܝ : ܐ Fol. 133 *b*.

21. The first Sunday in Lent, : ܫܪܒܥܝܢ ܕܡܝ : ܐ . Fol. 136 *b*.

22. The second Sunday in Lent, : ܫܪܒܥ ܕܡܝ : ܒ . Fol. 140 *b*.

23. The third Sunday in Lent, : ܫܪܒܥ ܕܡܝ : ܓ . Fol. 144 *b*.

24. The fourth Sunday in Lent, : ܫܪܒܥ ܕܡܝ : ܕ . Fol. 150 *a*.

25. The fifth Sunday in Lent, : ܫܪܒܥ ܕܡܝ : ܗ . Fol. 153 *a*.

26. The sixth Saturday in Lent; the Commemoration of Lazarus, who was raised from the dead: : ܕܡܝ : ܘ : ܩܕܡ ܒܫ . ܕܡܝ ܡܢ ܐܝܬ ,ܐܒ ܕܡܝܢ : ܐܦ ܕܐܝܬ ܒܗ Fol. 156 *a*.

27. Palm Sunday, ܫܪܒܥ ܕܒܥܘܕܐ ܕܒܥܝ. Fol. 160 *b*.

28. Monday in Passion (Holy) Week, ܩܕܡ ܕܒܥܝ ܕܒܥܝ ܕܒܥܝ ܒܫ . Fol. 165 *a*.

29. Tuesday, ܕܒܥܝ ܕܒܥ ܩܕܡ ܒܫ . Fol. 168 *a*.

30. Wednesday, ܕܒܥܝ ܕܒܥ : ܕ : ܒܫ . Fol. 170 *b*.

31. Thursday, ܕܟܢܐ ܕܒܥ : ܗ : ܒܫ ܕܒܥ . Fol. 173 *a*.

32. The Great Friday of the Crucifixion (Good Friday), ܩܕܡ ܩܕܡ ܕܨ or ܩܕܡ ܕܨ ܕܡܣܟܢܐ . Fol. 178 *b*.

33. The Great Saturday, ܕܒܥܝ ܕܡܝ ܩܕܡ ܩܕܡ ܕܒܥ . Fol. 187 *b*.

34. The Sunday of the Passover (Easter Sunday), ܫܪܒܥ ܕܦܨܚ ܕܒܥ . Fol. 192 *a*.

35. New (*or* Low) Sunday, ܫܪܒܥ ܕܬܪ ܩܕܡ . Fol. 196 *b*.

36. The second Sunday of Pentecost; the Commemoration of Joseph of Arimathæa and the women who bore the spices: : ܫܪܒܥ ܕ : ܕܦܠܡܐ : ܕܡܝܢ ܕܡܣ ܕܡܝܢ ܕܒܣܡܐ . Fol. 201 *b*.

37. The third Sunday after Easter, ܫܪܒܥ ܕܦܨ ܐܚܕ ܕܒܫܒܐ . Fol. 206 *a*.

38. Wednesday in the midweek of Pentecost, ܕܦܠܡܐ : ܕܒܥ ܕܒܝܕ : ܐ : ܒܫ . Fol. 210 *b*.

39. The fourth Sunday of Pentecost; of the Samaritan woman: : ܕܦܠܡܐ : ܐ : ܫܪܒܥ ܕܒܝܬ ,ܚ ܫ . Fol. 216 *b*.

40. The fifth Sunday of Pentecost; of the blind man whom our Lord healed: : ܫܪܒܥ ܕܒܝܬ ,ܚ ܫ ܡܢ ܕܒܥ ܕܐܡ : ܕܦܠ : ܘ . Fol. 221 *b*.

41. Thursday in the sixth week of Pentecost; the Ascension of our Lord: ܕܦܠܡܐ : ܕ : ܕܒܥ : ܕܒܥ : ܘ : ܒܫ ܕܒܝ ܕܒܥ ,ܐܒ ܕܒܝ ܕܒܥ ܕܒܥ . Fol. 226 *a*.

42. The sixth Sunday of Pentecost; the Commemoration of the Nicene Fathers: ܫܪܒܥ : ܕ : ܕܦܠܡܐ : ܐ ,ܡܕܝ ,ܐܒ ܐ . . . . . : ܕܒܥ ܕܡܝ ܕܡ ܕܡ . Fol. 229 *b*.

43. The last Sunday of Pentecost, ܫܪܒܥ ܕܦܠܡܐ ܕܥܠ ܐܚܕ . Fol. 233 *a*.

Then follows a Calendar of the Festivals, Saints' Days, etc., for the whole year. Fol. 240 *a*. It is imperfect at the beginning, for the whole of Ilūl and the first Teshrīn, as well as the greater part of the second Teshrīn, are wanting.

Owing to fol. 243 being torn, the precise date of this manuscript can no longer be given. All that can now be read of the subscription (fol. 243 *b*, first column) is: ܐܠ . . . . . ܒܫ ܐܢ ܐܒܐ ܐܒ ܥܠ

ܗܘ ܥܒܕ ..... ܥܒܕ ..... ܗܘ ܥܒܕ
The name of the scribe was John, as appears from the first words in the second column: ܠܡܫܡ ܫܥܪܐ ܕܩܕܫ ܥܡ ܚܫܟ ܕܡܫܟ . ܡ̈ܥ̈.

Then follow a few lines of a hymn in a more modern hand: ܡ̈ ܗ ܥ̈ ܥ̈ ܠ̈ ... ܚܫܟ ܚܠܩ ܚܫܟ (sic) ... ܡ̈ ... ܥ̈ ... [ܐ]ܡ̈ ... ܡ̈ ... ܡ̈ ...

and of the ferial days, according to the Malkite use.

1. First tone, ; very imperfect. Fol. 1 *a*.

2. Second tone, ; imperfect. Fol. 5 *b*.

3. Third tone, . Fol. 30 *a*.

4. Fourth tone, . Fol. 58 *b*.

5. Fifth tone, . Fol. 87 *a*.

6. Sixth tone, ; imperfect. Fol. 115 *a*.

7. Seventh tone, ; very imperfect. Fol. 134 *b*.

8. Eighth tone, ; very imperfect. Fol. 148 *b*.

The canons are ascribed to John of Damascus, , , , or ; and Cosmas, .

Green paint has been often used in the rubrics and other ornaments of this volume.

[Add. 14,508.]

CCCCXV.

Paper, about $8\frac{7}{8}$ in. by $6\frac{1}{8}$, consisting of 228 leaves, some of which are much torn, especially foll. 1, 8, 25, 197, and 219—228. The quires, signed with letters, were 30 in number, but the first and fifth are now missing. There are from 16 to 22 lines in each page. This volume is written in a good, regular, Malkite hand; dated A. Gr. 1570, A.D. 1259; and contains—

The Octôêchus of the services of Sunday and of the ferial days, according to the Malkite use.

1. First tone; imperfect at the beginning. Fol. 1 *a*.

2. Second tone; imperfect. Fol. 24 *b*.

3. Third tone. Fol. 48 *a*.

4. Fourth tone. Fol. 74 *a*.

5. Fifth tone. Fol. 105 *a*.

6. Sixth tone. Fol. 133 *a*.

7. Seventh tone. Fol. 157 *a*.

8. Eighth tone. Fol. 177 *b*.

The canons are ascribed to John of Damascus, (or), and Cosmas of Jerusalem, (or).

9. Exaposteilaria, , eleven in number. Fol. 217 *b*.

10. Theotokia, , also eleven in number. Fol. 220 *b*.

11. Stichêra of the eleven gospels of the Resurrection, . Fol. 223 *a*.

The last of these is followed by a note, fol. 227 *a*, giving the date and the name of the scribe, Ma'mar, a priest of Ḳārā (see also foll. 74 *a* and 177 *b*). [sic].

After this note, there is a kathisma for the blessed Virgin, fol. 227 *a*, (i.e.).

[Add. 14,710.]

CCCCXVI.

Paper, about $9\frac{7}{8}$ in. by $6\frac{3}{4}$, consisting of 72 leaves (Add. 17,233, foll. 80—151), a few of which are much torn, especially foll. 80, 81, 87, and 138. The quires, signed with Syriac letters and Coptic arithmetical figures, were originally upwards of 23 in number; but —, and all after , are lost, and some of the remainder are imperfect. Leaves are wanting after foll. 80, 135, 137, 145, and 151. There are from 18 to 20 lines in each page. This manuscript is written in a good, regular, Malkite hand of the xiiith cent., and contains—

1. The Octôêchus of the services of Sunday and of the ferial days according to the Malkite use.

Tones 1—5 are wanting. Sixth tone, ܐܚܕ ܩܕܡܝܐ, imperfect at the beginning; fol. 80 *a*. Seventh tone, ܐܚܕ ܒܬܪܝܐ, fol. 87 *a*. Eighth tone, ܐܚܕ ܫ, fol. 102 *a*.

Subscription, giving the name of the scribe Paul, fol. 125 *a*: ܫܠܡ ܠܥܒܕ ... ܕܟܬܒ ܣܦܪܐ ... ܘܚܛܐ. (sic) ... ܒܥܘܕ ... ܐܡܝܢ.

2. Canons of the Resurrection, by John of Damascus and Cosmas, arranged according to the eight tones: ܩܢܘܢ ... ܕܩܝܡܬܐ ... ܐܚܕ ... ܫܡܢ ... ܐܚܕ ... ܫܬ ... ܐܚܕ ... ܫܒܥ ... ܐܚܕ ... ܬܡܢ ... ܐܚܕ ... ܬܪܥܣܪ.

First tone, fol. 125 *b*. Second tone, imperfect, fol. 134 *b*. Third tone, imperfect, fol. 138 *a*. Fourth tone, imperfect, fol. 144 *b*. Tones 5—8 are wanting.

[Add. 17,233, foll. 80—151.]

CCCCXVII.

Paper, about 7 in. by 5½, consisting of 258 leaves, a few of which are slightly stained and torn, especially foll. 1, 8—10, and 252. The quires are 33 in number. From the first to the twenty-sixth, they are marked with Arabic words at the upper corner of the first page (e.g. foll. 19, 27, etc.); the remaining seven are marked with both Arabic words and Syriac letters (from 1 to 7), but have also later Coptic signatures in ciphers (from 27, ⲕⲍ, to 33, ⲗⲏ). Leaves are wanting at the beginning and end, as well as after foll. 4 and 110. There are 14 or 15 lines in each page. This volume is written in a neat, regular, Malkite hand of the xiiith cent, and contains—

1. The Octôêchus of the services of Sunday and of the ferial days, according to the Malkite use. ̄ ܐܚܕ, imperfect, fol. 1 *a*; ̄ ܐܚܕ, a mere fragment, fol. 5 *a*; ̄ ܐܚܕ, fol. 5 *a*; ̄ ܐܚܕ, fol. 12 *a*; ̄ ܐܚܕ, fol. 20 *b*; ̄ ܐܚܕ, fol. 25 *b*; ̄ ܐܚܕ, fol. 30 *a*; ̄ ܐܚܕ, fol. 36 *a*.

2. Lessons from the Epistles and Gospels for the ferial days, ... with ... and ... Fol. 41 *b*.

3. Lessons from the Epistles and Gospels, to be read at the celebration of the holy Eucharist, on Sundays, ... ̄ ... : ..., with ... and ..., arranged according to the eight tones. Fol. 64 *a*.

4. Lessons for Whitsun Day, to be read at the celebration of the holy Eucharist, ... Fol. 78 *b*.

5. Lessons from the Gospels, to be read at morning prayer, on Sundays, ... These are the eleven Gospels of the Resurrection. Fol. 80 *b*.

6. Services for various Commemorations.

a. Of Moses, ... Fol. 94 *b*.

b. Of any Apostle, ...; imperfect. Fol. 102 *b*.

c. Of any Saint and Bishop, ... Fol. 111 *a*.

d. Of Michael the Archangel, ... Fol. 125 *b*.

e. Of the Ascension of Elijah (20th of Tāmūz), ... ̄. Fol. 135 *b*.

f. Of any Prophet. ... Fol. 147 *a*.

g. Of Bishops and Martyrs, ... Fol. 157 *a*.

h. Of Martyrs, ... Fol. 166 *a*.

i. Of any one Martyr, ... Fol. 176 *a*.

j. Of any female Martyr, (sic) ܚܕ ܫܗܕܬܐ ,ܕܬ ܐܢܫ. Fol. 184 *b*.

k. Of any female Saint, ܐܢܫ ܩܕܝܫܬܐ ,ܕܬ. Fol. 192 *a*.

l. Of Bishops and of Martyrs, ܠܬܪܥܝܗ ܫܗܕܐ. Fol. 201 *a*.

7. A Calendar of Saints' Days, with occasional brief indications of the services, abridged from the Menaea: ܟܬܒ ܣܝܢܟܣܪ ܕܟܠ ܫܢܐ ܕܡܢܝܢ ܕܐܝܟ. Fol. 204 *b*.

8. An index to the services of the two parts of the Triôdion, commencing with ܐܝܟ ܕܡܨܐ ܛܪܝܘܕܝܢ, and ending with ܫܒܚ ܕܟܠܗ ܩܕܡ ܕܟܠ ܫܢܐ. Fol. 249 *a*.

9. At the end are a few hymns, entitled ܠܝܠܕܐ, ܠܒܬܐ, ܠܝܘܡ ܩܝܡܬܐ, ܠܠܐܕ ܐܠܗܐ, ܠܐܡܐ, ܠܩܕܝܫ, and ܠܝܘܡ ܩܝܡܬܐ. Fol. 255 *b*.

The name of the scribe was John, as appears from the subscriptions on foll. 41 *a* and 94 *a*, ܝܘܚܢ ܚܛܝܐ ܩܠܝܐ.

[Add. 17,240.]

CCCCXVIII.

Paper, about 10 in. by 6⅞, consisting of 324 leaves, the last eight of which are much stained and torn. The quires, 39 in number, are signed with letters, and by a later hand with Coptic arithmetical figures. There are from 14 to 24 lines in each page. This volume is written in a good, regular, Malkite hand; dated A. Gr. 1524, A.D. 1213; and contains—

The Octôêchus of the ferial days, according to the Malkite use. Title, fol. 1 *a*: ܟܬܒ ܐܝܟ ܩܕܡ ܫܡܢܐ ܟܬܒ ܐܘܟܛܘܟܘܣ ܕܟܠ ܫܢܐ ܕܡܬܚܠܦ ܒܗ ܩܕܡ ܥܠ ܐܠܗ.

a. First tone. Monday, ܩܕܡ ܐܝܟ ܕܡܬܚ ܒܝܘܡ ܫܒܬ ܕܡܬܚ ܒܝܘܡ ܚܕ ܒܫܒܬ. Fol. 1 *a*.

Tuesday, ܒܝܘܡ ܬܪܝܢ ܒܫܒܬ ܕܡܬܚ. Fol. 9 *a*.

Wednesday, ܒܝܘܡ ܬ : ܕ : ܒܫܒܬ ܕܡܬܚ ܥܠ ܐܠܗ. Fol. 12 *a*.

Thursday, ܒܝܘܡ ܕ ܒܫܒܬ ܕܡܬܚ ܒܗ ܩܕܡ ܩܘܠܣ. Fol. 15 *a*.

Friday, ܒܝܘܡ ܐ ܒܫܒܬ ܕܡܬܚ ܥܠ ܐܠܗ. Fol. 19 *a*.

Saturday, ܒܝܘܡ ܫ : ܒܫܒܬ ܕܡܬܚ ܒܗ ܩܕܡ ܩܝܡܬܐ. Fol. 25 *a*.

b. Second tone. Fol. 28 *b*.

c. Third tone. Fol. 63 *b*.

d. Fourth tone. Fol. 111 *a*.

e. Fifth tone. Fol. 158 *a*.

f. Sixth tone. Fol. 192 *a*.

g. Seventh tone. Fol. 229 *b*.

h. Eighth tone. Fol. 275 *b*.

A note on fol. 110 *b* gives the date and the name of the scribe, Joseph bar 'Antar; but the name of his village has been erased (it began with the letter ܟ), and that of Ma'lūlā substituted. ܟܬܒ ܐܝܟ ܕܟܬܒ ܒܝܕ ܝܘܣܦ ܒܪ ܥܢܛܪ ܡܢ ܟܦܪ ܟ... ܘܫܪܝ ܒܗ ܟܦܪ ܡܥܠܘܠܐ : ܒܫܢܬ : ܬܪܥ : ܫܟ : ܒܫܗܪ : ܐܝܪ : ܒܝܘܡ : ܫܒܬ : ܒܫܥܬ : ܫ : ܘܫܠܡ ܒܝܕ ܡܪܝ ... ܒܪ ... ܒܝܕ ... ܒܪ ... ܒܝܕ ... ܒܪ ... ܒܝܕ

سرجس ومر فحص المعروف بقريه معلولا واي من اخذه وجحده عن هذا المكان يكون محروم ملعون مفروز من النصارا وجميع الخلايق وكتب الحقير في الكهنه والرهبان القس الياس من قريه معلولا غفر الله له امين ،

The same Rizḳ-allāh has written on fol. 232 *b*, يا رب اذكر الخاطي المسكين القس رزق الله امين امين ،

The deacon Yaḥyā bin Salmān (or Sulaimān) has recorded his name on fol. 298 *a*: نصر (نظر) في هذه الكتاب المبارك الشماس يحيا ابن سلمان (سليمان) . . . . . رحمه الله ،

On fol. 306 *a* we find a similar entry, by the priest Naṣr-allāh ibn Mūsā of Ma'lūlā: نصر (نظر) في هد الكتاب (sic) المبارك العبد الخاطي الخوري نصر لله (sic) ابن موسي من قريه معلولا رحم الله له ولوالديه ولمن قرا وترحم عليه امين ،

On fol. 314 *b*, one Michael, patriarch of Antioch,* has entered his name, with a date expressed in Coptic arithmetical figures, ϡϟϣ, apparently A. M. 7042, A.D. 1534. عرم (sic) هذا الكتاب المبارك الحقير في روسا الكهنه ميخاييل البطريرك الانطا (sic) في تاريخ عاشر تشرين الثاني ϡϟϣ وهو يسال كل من يقرا فيه يدعي له بالمغفره ويترحم عليه يكون له نظير ذلك من السيد المسيح المجازي علي الاعمال والافكار ،

✠ *Μιχαὴλ ἐλέῳ Θεοῦ πατριάρχης τῆς μεγάλης θεουπόλεως Ἀντιοχείας καὶ πάσης ἀνατολῆς*:—

Foll. 318—324, which were used by the last oriental binder as fly-leaves, are fragments of a Malkite lectionary of the xiii^th^ cent. The lessons are taken from the Old Testament, according to the Pĕshīṭṭā version.

In this manuscript there are rudely executed ornaments at the beginning of each day's canon.

[Add. 21,031.]

* See Le Quien, Or. Christ., t. ii., col. 770.

CCCCXIX.

Paper, about 5¼ in. by 3½, consisting of 72 leaves (Add. 17,258, foll. 119—190), a few of which are much torn, especially foll. 119, 134, and 181. The quires are without signatures. The number of lines in each page varies from 10 to 16. This manuscript is written in a good, regular, Malkite hand of the xiii^th^ cent.; with the exception of foll. 142, 143, 158, 159, 178, 179, 189, and 190, which are later additions. It contains—

Services according to the Malkite use.

1. Part of a service, imperfect at the beginning. Fol. 119 *a*.

2. Exaposteilaria of the ferial days, . Fol. 122 *a*.

3. The Horologium or services of the daily canonical hours; viz.

a. , morning prayer or prime. Fol. 131 *b*.

b. , terce. Fol. 144 *a*.

c. , sext. Fol. 152 *a*.

d. (*μακαρισμοι*) , *ἀκολουθία τῶν τυπικῶν*. Fol. 162 *b*.

e. , none. Fol. 169 *a*.

f. , evening prayer or vespers. Fol. 180 *a*.

At the end of each service there is a rude attempt at ornamentation.

[Add. 17,258, foll. 119—190.]

CCCCXX.

Paper, about 6⅞ in. by 4⅞, consisting of 78 leaves. The quires, signed with letters and Coptic arithmetical figures, were originally at least 14 in number. Leaves are

wanting both at the beginning and end, and there are lacunæ after foll. 16, 72, 76, and 77. Each page has from 12 to 17 lines. This manuscript is written in a good, Malkite hand of the xiiith cent., and contains—

The Horologium or daily hours of the Malkite church; viz.

1. ܩܕܡܝܐ ܨܠܘܬܐ, morning prayer; imperfect at the beginning and end. Fol. 1 *a*.

2. ܩܕܝܫ ܐܠܗܐ ܨܠܘܬܐ, terce; imperfect at the beginning. Fol. 17 *a*.

3. ܩܕܝܫ ܪܘܚܐ ܨܠܘܬܐ, sext. Fol. 22 *b*.

4. ܠܝܠܐ ܕܨܘܡܐ. Fol. 30 *b*.

5. ܠܝܠܐ ܕܩܕܝܫ ܩܕܝܫ, none. Fol. 39 *a*.

6. ܠܝܠܐ ܕܪܘܡܫܐ, vespers. Fol. 46 *a*.

7. ܠܝܠܐ ܕܫܘܗܪܐ, compline; imperfect at the end. Fol. 54 *b*.

8. A prayer of John Chrysostom, ܐܬܐ ܕܫܘܗܪܐ ܕܡܪܢ ܐܝܢ ܕܐܬ ܕܫܘܗܪܐ ܕܡܪܢ ... Fol. 73 *a*.

9. Fragments of a service. Foll. 77 and 78.

[Add. 14,716, foll. 1—78.]

SERVICE-BOOKS.

HYMNS.

CCCCXXI.

Vellum, about 10½ in. by 7¼, consisting of 85 leaves, some of which are much stained and slightly torn, especially foll. 11, 13, 20, 22, 29, 62, and 85. The quires, signed with letters, are nine in number. Single leaves are wanting after foll. 5 and 11, and there is a lacuna after fol. 82. The number of lines in each page is very variable, owing to the annotations at the top and bottom; but a full page has from 35 to 44. This manuscript is written on rather badly prepared vellum, in a good, though by no means elegant hand; and is not improbably an autograph of the famous Jacob, bishop of Edessa. It is dated A. Gr. 986, A.D. 675, and contains—

The Hymns (ܫܒܚܬܐ) of Severus, patriarch of Antioch, John bar Aphtūnāyā (*Ἀφθόνιος*), abbat of Ḳinnesrīn, John (Psaltes or Calligraphus), abbat of Ḳinnesrīn, and other writers; translated from the Greek into Syriac by Paul, bishop of Edessa, when he was residing in the island of Cyprus (see below); and revised and corrected by Jacob, in the year above mentioned.

The work is preceded by an Index, now imperfect, fol. 5 *b*: ܫܒܚܬܐ ܕܥܠ ܫܢܬܐ ܟܠܗ ܘܫܡܗ ܕܡܪܝ ܝܥܩܘܒ ܐܦܣܩܘܦܐ ܕܐܕܡ ܒܪ ܐܦܬܘܢܝܐ. A note at the end, fol. 11 *a*, instructs the reader how to use this index, so as to find easily any hymn in the book.

1. The Nativity of our Lord, ܕܥܠ ܫܒ ܕܝܠܕܘܬܐ ܕܡܪܢ; 14 hymns. Fol. 11 *b*. The third and eleventh are imperfect, and nos. 4—10 are altogether lost.

2. The Epiphany, ܕܥܠ ܫܒ ܫܒܚܬܐ ܕܥܡܕܐ; 11 hymns. Fol. 12 *b*.

3. Lent, ܕܥܠ ܨܘܡ ܪܒܐ ܫܒܚܬܐ; 9 hymns. Fol. 15 *b*.

4. The Miracles of our Lord, ܫܒܚܬܐ ܕܥܠ ܬܫܥܝܬ ܢܣܝܐ ܕܡܪܢ ܕܐܬܥܒܕ ܒܥܠܡܐ ܗܕܐ; 16 hymns. Fol. 17 *a*.

5. Palm Sunday, ܫܒܚܬܐ ܕܥܠ ܥܘܠܐ ܕܥܡ ܥܠܝܬܗ ܕܡܪܢ; 7 hymns. Fol. 21 *b*.

6. Judas the traitor and the Passion of our Lord, ܫܒܚܬܐ ܕܥܠ ܝܘܕܐ ܓܒܪܐ ܕܫܠܡ ܠܡܫܝܚܐ ܘܥܠ ܫܒ ܥܘܠܐ ܕܡܪܢ; 3 hymns. Fol. 23 *a*.

7. The holy Chrism, ܕܥܠ ܡܘܪܝܐ; 2 hymns. Fol. 23 *b*. The second of these is not in the Greek original, and supposed to have been composed by the translator, Paul: ܗܢܘ ܫܒܚܬܐ ܕܠܐ ܐܫܬܟܚ ܒܝܘܢܝܐ ܐܠܐ ܒܩܘܦܪܘܣ ܒܐܝ ܕܐܬܝܠܕ ܐܦܠܘ ܗܘ ܒܥܠ ܗܦܟ ܠܗ ܠܦܫܝܛܐ.

8. The Washing of Feet, a hymn of John bar Aphtūnāyā, ܚܕ ܒܗ ܫܒܚ ܩܕܡ ܕܝܠܝܢ ܕ ܡܪܝܡ ܐܡ ܕܡܫܝܚܐ ܘ ܐܝܟ ܕܐܬܝ ܠܗ ܠܫܡܥܘܢ ܦܛܪܘܣ. Fol. 24 *a*.

9. The Wife of Pilate, ܚܕ ܒܛܘܪܐ ܕܐܢܬܬ ܦܝܠܛܘܣ; one hymn. Fol. 24 *b*.

10. The Thief, ܚܕ ܒܗ ܕܠܛܝܪܐ ܕܝܡܝܢܐ; one hymn. Fol. 24 *b*.

11. The Passion of our Lord, ܚܕ ܒܫ ܕܡܪܢ ܕܫܒܥ ܫܥܝܢ; 5 hymns. Fol. 25 *a*.

12. The holy Cross, ܚܕ ܒܥܕ ܕܨܠܒܐ ܩܕܝܫܐ; 4 hymns, of which the fourth is by John bar Aphtūnāyā. Fol. 26 *a*.

13. The Resurrection of our Lord, ܫܒܚܬܐ ܕܥܕ ܕܩܝܡܬܗ ܕܡܪܢ ܡܢ ܒܝܬ ܩܒܪܐ; 11 hymns. Fol. 27 *a*.

14. Two hymns to be sung before the lesson from the Gospel, on the night of Easter Sunday, ܫܒܚܬܐ ܕܥܕ ܕܐܡܪܝܢ ܠܗ ܩܕܡ ܩܪܝܢܬܐ ܕܐܝܢܘܢ ܕܡܢ ܣܦܪ ܐܘܢܓܠܝܘܢ ܕܩܝܡܬܗ ܕܡܪܢ. Fol. 28 *b*.

15. Two hymns to be sung on the same night, after the lesson from the Gospel, ܫܒܚܬܐ ܕܥܕ ܕܐܡܪܝܢ ܠܗ ܒܬܪ ܩܪܝܢܬܐ ܕܐܝܢܘܢ ܕܡܢ ܣܦܪ ܐܘܢܓܠܝܘܢ ܕܩܝܡܬܗ ܕܡܪܢ. Fol. 29 *a*.

16. Two hymns to be sung on entering the Baptistery, on the eve of Sunday, ܫܒܚܬܐ ܕܥܕ ܕܐܡܪܝܢ ܠܗ ܒܥܪܒܬܐ ܕܫܒܬܐ ܒܗ ܡܥܠܝܢ ܠܡܥܡܘܕܝܬܐ. Fol. 29 *b*.

17. For those who are newly baptized, ܫܒܚܬܐ ܕܥܕ ܕܡܬܥܡܕܝܢ; 10 hymns, the last of which is supposed to be either by John bar Aphtūnāyā or by Rabūlas, bishop of Edessa: ܫܒܚܬܐ ܕܡܬܐ ܕܐܡܪ ܠܗ ܕܡܫܒܚ ܠܗ ܒܗ ܐܝ ܠܐ ܡܫܬܟܚ ܠܗ ܠܥܠܡ ܐܝ ܠܐ ܡܫܬܟܚ ܠܗ ܠܥܠܡ ܡܢ ܕܡܫܬܟܚ ܠܗ ܠܥܠܡ ܠܐ ܡܫܬܟܚ ܠܗ ܠܥܠܡ, ܐܡܪ ܝܘܚܢܢ ܕܐܦܣܣ. Fol. 30 *a*.

18. A hymn for the midweek of Pentecost, ܫܒܚܬܐ ܕܥܕ ܕܡܨܥܬ ܒܝܬ ܥܨܪܬܐ. Fol. 31 *b*.

19. The Ascension of our Lord, ܚܕ ܒܥܠܡ; 5 hymns. Fol. 32 *a*.

20. Whitsun Day, ܚܕ ܒܫܒܚܬܐ ܕܥܕ ܕܥܠܝܬܗ ܠܪܘܚܐ.. On the Genuflexion, ܚܕ ܒܩܛܘܦ ܫܡ ܩܕܡ, one hymn; on Whitsun Day, 6 hymns. Fol. 33 *a*.

21. The Commemorations of Saints, ܫܒܚܬܐ ܕܥܕ ܕܐܬܕܟܪ ܒܗ ܩܕܝܫܐ; viz.

a. The Innocents, ܚܕ ܒܬܠܬܐ ܕܐܬܕܟܪ ܒܗ ܠܛܠܝܐ ܕܗܪܘܕܣ (HPωΔHC); 2 hymns. Fol. 34 *b*.

b. The blessed Virgin, ܚܕ ܒܫܒܚܬܐ ܕܥܕ ܕܡܪܝܡ ܝܠܕܬܐ; 6 hymns. Fol. 34 *b*.

c. S. John the Baptist, ܚܕ ܒܫܒܚܬܐ ܕܥܕ ܕܡܥܕܢ ܒܫܡ ܡܥܡܕܢܐ; 4 hymns. Fol. 36 *a*.

d. S. Stephen, ܚܕ ܒܥܕ ܣܛܦܢܘܣ (CTEΦANOC); 2 hymns. Fol. 37 *a*.

e. The Apostles, ܚܕ ܒܥܕ ܫܠܝܚܐ; one hymn. Fol. 37 *a*.

f. S. Paul, (ΠAYΛOC) ܚܕ ܒܥܕ ܦܘܠܣ; one hymn. Fol. 37 *b*.

g. S. John the Evangelist, ܚܕ ܒܫܡ ܝܘܚܢܢ ܫܠܝܚܐ ܘܐܘܢܓܠܝܣܛܐ; one hymn. Fol. 37 *b*.

h. S. Mark the Evangelist, ܚܕ ܒܥܕ ܡܪܩܘܣ ܫܠܝܚܐ ܘܐܘܢܓܠܝܣܛܐ; one hymn. Fol. 38 *a*.

i. S. John the Evangelist and S. Thomas the Apostle, ܚܕ ܒܥܕ ܒܫܡ ܝܘܚܢܢ ܐܘܢܓܠܝܣܛܐ. ܘܬܐܘܡܐ ܫܠܝܚܐ ܚܕ ܒܥܕ; one hymn. Fol. 38 *a*.

j. S. Thomas, ܚܕ ܒܥܕ ܬܐܘܡܐ ܫܠܝܚܐ (ΘωMAC); one hymn. Fol. 38 *b*.

k. The holy Prophets, ܚܕ ܒܬ ܫܒܚܬܐ ܕܥܕ ܕܢܒܝܐ; one hymn. Fol. 38 *b*.

l. Zachariah the prophet, ܚܕ ܒܥܕ ܙܟܪܝܐ (ZAXAPIA) ܢܒܝܐ; one hymn. Fol. 38 *b*.

m. Job the just, and our brethren in the πτωχεῖον (poorhouse), ܚܕ ܒܐܝܘܒ ܩܕܝܫܐ ܘܐܚܝܢ ܒܥܠ ܒܝܬ ܡܣܟܢܬܐ ܕܚܠܝܢ ܚܕ ܒܫܒ ܒܗ (ἰωA, sic); one hymn. Fol. 39 *a*.

n. The holy Martyrs, ܚܕ ܒܫ ܫܒܚܬܐ ܕܥܕ ܕܩܕܝܫܐ; viz.

a. Leontius, ܚܕ ܒܥܕ ܠܐܘܢܛܝܣ (ΛEONTION); one hymn. Fol. 39 *a*.

β. Romanus, ܕܥܠ ܡܪܬܐ ܕܪܘܡܢܘܣ ܩܕܝܫܐ; 2 hymns. Fol. 39 *b*..

γ. Babylas of Antioch, ܕܥܠ ܡܪܬܐ ܕܒܒܝܠܐ (ΒΑΒΥΛΑΝ) ܕܐܬܝܐ ܡܢ ܐܢܛܝܘܟܝܐ ܕܥܠ ܗܠܝܢ ܬܠܬ ܬܠܡܝܕܘܗܝ ܕܡܪ (sic) ܫܡܥܘܢ; 2 hymns. Fol. 40 *a*.

δ. Sergius and Bacchus, ܕܫܡܗ ܕܥܠ ܬܪܝܢ ܩܕܝܫܐ (ϹΕΡΓΙΟϹ) ܘܒܟܘܣ ܩܕܝܫܐ (ΒΑΚΧΟϹ); 3 hymns. Fol. 40 *b*.

ε. Menas, ܕܡܝܢܐ ܩܕܝܫܐ ܕܫܡܗ ܕܥܠ (ΜΗΝΑϹ); one hymn. Fol. 41 *a*.

ζ. Simeon Stylites, ܕܥܠ ܫܡܥܘܢ ܩܕܝܫܐ ܕܥܡܘܕܐ; one hymn. Fol. 41 *a*.

η. Antony, ܕܥܠ ܐܢܛܘܢܝܘܣ ܕܐܒܐ ܕܒܝܬ ܡܢܙܚܐ (ΑΝΤωΝΙΟϹ); one hymn. Fol. 41 *b*.

θ. The Maccabees, Shamūni and her seven sons and Eleazar, ܕܥܠ ܩܕܝܫܐ ܚܢܐ ܘܒܢܝܗ ܫܒܥܐ ܘܐܠܥܙܪ ܐܚܘܗܝ ܕܐܡܗܘܢ ܬܠܬ ܬܫܒܚܬܐ ܕܫܒܥ ܐܚܝܗܝ; 2 hymns. Fol. 41 *b*.

ι. The Egyptian martyrs, ܕܥܠ ܫܡܗ ܕܩܕܝܫܐ ܕܡܨܪ (ΑΙΓΥΠΤΙΟΥϹ); one hymn. Fol. 42 *a*.

κ. The Persian martyrs, ܕܥܠ ܩܕܝܫܐ ܕܫܡܗ ܕܦܪܣ; one hymn. Fol. 42 *b*.

λ. The Gentile martyrs, Juventinus, Longinus and Maximus, who suffered under Julian, ܕܥܠ ܩܕܝܫܐ ܕܫܡܗ ܕܥܡܡܐ ܕܐܬܩܛܠ ܒܝܘܠܝܢܘܣ (ΙΟΥΒϵΝΤΙΝΟϹ) ܘܓܢܛܝܐ (ΓϵΝΤΙΑΙΟΙ) ܘܠܘܓܝܢܘܣ (ΛΟΓΓΙΝΟϹ) ܘܡܟܣܝܡܘܣ (sic) ܡܟܣܝܡ (ΜΑΞΙΜΟϹ) ܕܐܬܩܛܠ (ΙΟΥΛΙΑΝω) ܘܐܬܠܗ; one hymn. Fol. 42 *b*.

μ. The Ḥimyarite martyrs, who suffered at Najrān (نَجْرَان), in the time of Justin, under the Jewish king Masrūḳ, ܕܥܠ ܫܡܗ ܕܩܕܝܫܐ ܕܐܬܩܛܠ ܒܝܘܡܝ ܝܘܣܛܝܢܘܣ ܒܝܕ ܡܠܟܐ ܝܗܘܕܝܐ ܡܣܪܘܩ ܕܡܢ ܢܓܪܢ ܩܪܝܬܐ ܕܚܡܝܪ ܘܟܠ ܐܬܪ ܕܒܝܬ ܚܡܝܪ ܘܟܠ ܐܬܪ ܕܒܝܬ ܢܓܪܢ ܘܟܠ ܐܬܪ ܕܒܝܬ ܚܡܝܪ ܘܟܠ ܐܬܪ ܕܒܝܬ ܢܓܪܢ ܒܟܠ ܐܬܪ ܕܒܝܬ ܚܡܝܪ ; one hymn, composed by John Psaltes, ܕܥܠ ܫܡܗ ܕܩܕܝܫܐ ܕܐܬܩܛܠ ܒܝܘܡܝ ܝܘܣܛܝܢܘܣ ܒܝܕ ܡܠܟܐ ܝܗܘܕܝܐ ܡܣܪܘܩ ܕܡܢ ܢܓܪܢ ܩܪܝܬܐ ܕܚܡܝܪ. Fol. 43 *a*.

ν. The forty Martyrs of Sebaste (ϹϵΒΑϹΤΗ), ܕܫܡܗ ܕܐܪܒܥܝܢ ܘܬܪܝܢ ܕܥܠ ܩܕܝܫܐ ; 5 hymns. Fol. 43 *a*.

ο. The female Martyrs, ܕܥܠ ܩܕܝܫܐ ܢܫ ܬܩ (sic) ܕܡܨܪ ܩܕܝܫܐ ܕܫܡܗ : viz.

a. Thecla, ܕܠܗ ܩܕܝܫܐ ܕܫܡܗ ܕܥܠ (ΘϵΚΛΑ); one hymn. Fol. 44 *b*.

β. Drosis, ܕܫܘܣܝܐ ܩܕܝܫܐ ܕܫܡܗ ܕܥܠ ܕܪܘܣܝܣ ܐܚܬ ܒܢܬ ܫܡܥܘܢ (ΔΡΟϹΙϹ) ܒܬܡܪܐ. ܕܠܗܝܢ ܬܪܝܢ ܩܕܝܫܐ ܕܐܬ ܒܚܕ ܡܢ ܕܡܨܪ ; 2 hymns. Fol. 44 *b*.

γ. Euphemia, ܕܫܡܗ ܩܕܝܫܐ ܕܥܠ (ΕΥΦΗΜΙΑ) ܕܟܠܩܝ; one hymn. Fol. 45 *a*.

δ. Pelagia, ܕܫܡܗ ܩܕܝܫܐ ܕܥܠ (ΠϵΛΑΓΙΑ) ܕܒܝܠܐ; one hymn. Fol. 45 *a*.

ρ. The Martyrs in common, ܕܥܠ ܫܒܚܬܐ ܕܫܪܝܪܐ ܩܕܝܫܐ ܕܫܡܗ ܚܡܫ ; 14 hymns. Fol. 45 *a*.

ϙ. The holy Fathers, ܕܥܠ ܫܒܚܬܐ ܩܕܝܫܐ ܕܐܒܗܬ; viz.

a. The Commemoration of Bishops in common, ܫܪܝܪܐ ܕܐܬܐ ܕܫܡܥܘܢ ; one hymn. Fol. 48 *a*.

β. Ignatius, second bishop of Antioch, (ΙΓΝΑΤΙΟϹ) ܕܥܠ ܡܪܬܐ ܕܐܓܢܛܝܘܣ ܬܪܝܢ ܕܐܬܐ ; one hymn. Fol. 48 *a*. On the margin is cited the epistle of Ignatius to the Romans. See Cureton's Corpus Ignatianum, p. 296.

γ. Peter of Alexandria, who suffered under Diocletian, (ΠϵΤΡΟϹ) ܕܥܠ ܡܪܬܐ ܕܦܛܪܘܣ ܐܦܣܩܦܐ ܕܐܬܐ ܡܢ ܐܠܟܣܢܕܪܝܐ ܕܐܬܩܛܠ ܒܝܘܡܝ ,ܕܩܠܛܝܢܘܣ . ܕܫܡܥܘܢ ܩܕܝܫܐ ܕܥܠ (sic) ܕܡܨܪ . ܡܢ ܐܬܪ ܕܐܬ ܒܚܕ ܡܢ ܕܡܨܪ (sic) ܩܕܝܫܐ ܕܫܡܗ ܕܐܬܩܛܠ ܒܝܘܡܝ ܕܐܓܪܝܦܐ (σύναξις) ܕܫܡܗ ܕܐܬ ܒܚܕ ܒܫܒܬܐ ܕܠܗ ܢܬܟ ܒܫܡ ܩܕܝܫܐ ܕܫܡܗ

ܕܡܫܝܚܐ ; one hymn. Fol. 48 *b*. On the margin is cited the martyrdom of Peter, ܕܫܟ ܥܡ ܫܡܥܘܢ ܕܐܦܣܣ ܕܐܠܟܣܢܕܪܝܐ.

δ. Gregory Thaumaturgus, ܕ ܐܠ ܕܓܪܓܘܪܝܣ ; one hymn. Fol. 48 *b*.

ε. Athanasius, ܕ ܐܠ ܕܐܬܢܣܝܘܣ ܕܐܠܟܣܢܕܪܝܐ (ΑΘΑΝΑCIOC) ܕ ܐܠ ܕܫܟ ܥܡ ܫܡܥܘܢ ܕܐܦܣܣ ; one hymn. Fol. 49 *a*.

ζ. Basil and Gregory Nazianzen, ܕ ܐܠ ܕܒܣܝܠܝܘܣ (ΒΑCΙΛΕΙΟΥ) ܕܓܪܓܘܪܝܣ (ΓΡΗΓΟΡΙΟC) ; 3 hymns. Fol. 49 *a*.

η. Porphyry of Antioch, ܕ ܐܠ ܕܦܘܪܦܘܪܝܣ (ΠΟΡΦΥΡΙΟC) ܕܐܢܛܝܟ ; one hymn. Fol. 49 *b*.

θ. John Chrysostom, ܕ ܐܠ ܕܝܘܚܢܢ ܦܡ ܕܟܪܘܣܛܘܡ (sic) ; two hymns. Fol. 50 *a*.

ι. Cyril of Alexandria and the emperor Theodosius II., ܕ ܐܠ ܕܩܘܪܝܠܘܣ (ΚΥΡΙΛΛΟC) ܐܦܣܩܘܦܐ ܕ ܐܠ ܕܐܠܟܣܢܕܪܝܐ (ΕΠΙCΚΟΠΟC) ܕܐܦ ܐܝܟ ܕܬܐܘܕܘܣܝܘܣ ܩܣܪ ; one hymn. Fol. 50 *b*.

κ. Severus of Antioch, 4 hymns by John bar Aphtūnāyā, ܬܫܥ ܒܣܝܡܪ ܕܣܘܝܪܘܣ ܕܐܢܛܝܟ ܕ ܝܘܚܢܢ ܒܪ ܐܦܬܘܢܝܐ ܕܫܘܢܝܐ : (ΠΑΤΡΙΑΡΧΗC) ܕܐܢܛܝܟ (CΕΥΗΡΟΥ) (ΑΝΤΙΟΧΙΑ) ܬܪܝܢ, fol. 50 *b*; and one hymn, ascribed to an anonymous poet of Alexandria, ; ; ; fol. 51 *a*.

λ. Peter of Callinicus, patriarch of Antioch, ܕ ܐܠ ܕܐܢܛܝܟ ܕܟܠܝܢܝܩܘܣ ܕܫܘܢܝܐ ; one hymn by John Psaltes. Fol. 51 *b*.

μ. Julian, patriarch of Antioch, the syncellus of Peter of Callinicus, ; one hymn by John Psaltes. Fol. 51 *b*.

ν. John bar Aphtūnāyā, first abbat of Kinnesrīn, ; one hymn by John Psaltes. Fol. 52 *a*.

22. Two hymns on the Church, . The first is dated as follows : (Aegae) . (στρατηγέτης) . Fol. 52 *a*.

23. On the victorious and Christian Emperors, ; viz.

a. Constantine, ; one hymn. Fol. 52 *b*.

b. Honorius, ; one hymn. Fol. 53 *a*.

c. Gratian, (sic) ; one hymn. Fol. 53 *a*.

d. Theodosius the Great and the Council of Constantinople, ; one hymn. Fol. 53 *a*. On the margin the ecclesiastical histories of Socrates and Theodoret are cited, with reference to Ambrose of Milan.

24. One hymn on the Cemeteries, ܚܕ ܡܢ ܫܒܚܬܐ ܕܒܝܬ ܩܒܪܐ ܕܐܡܪ ܒܗ ܕܢܫܬܟܚ ܐܢܫ ܠܐ (*πανδέκται*) ܕܢܬܩܒܪ ܒܗ ܐܠܐ ܒܬܪ ܡܢ ܫܒܚܬܐ ܕܐܡܪ ܒܗ. Fol. 53 *b*.

25. After the lesson from the Gospel, but chanted before it (in the convent of Bar-Aphtūnāyā ?), ܫܒܚܬܐ ܕܐܡܪ ܒܗ ܕܢܫܬܟܚ ܐܢܫ ܠܐ ܒܬܪ ܡܢ ܫܒܚܬܐ ܕܐܡܪ ܒܗ ܕܢܫܬܟܚ ܐܢܫ ܠܐ ܒܬܪ ܡܢ ܫܒܚܬܐ ܕܐܡܪ ܒܗ ܕܢܫܬܟܚ ܐܢܫ ܠܐ ܒܬܪ ܡܢ ܫܒܚܬܐ ܕܐܡܪ ܒܗ ܕܢܫܬܟܚ ܐܢܫ ܠܐ ܒܬܪ ܡܢ ܫܒܚܬܐ ܕܐܡܪ ܒܗ ܕܢܫܬܟܚ ܐܢܫ ܠܐ ܒܬܪ ܡܢ ܫܒܚܬܐ ܕܐܡܪ ܒܗ ܕܢܫܬܟܚ ܐܢܫ ܠܐ ܒܬܪ ܡܢ ܫܒܚܬܐ ܕܐܡܪ ܒܗ ܕܢܫܬܟܚ ܐܢܫ ܠܐ ܒܬܪ ܡܢ ܫܒܚܬܐ ܕܐܡܪ ܒܗ ܕܢܫܬܟܚ ܐܢܫ ܠܐ ܒܬܪ ܡܢ ܫܒܚܬܐ ܕܐܡܪ ܒܗ ܕܢܫܬܟܚ ܐܢܫ ܠܐ ܒܬܪ ܡܢ ܫܒܚܬܐ ܕܐܡܪ ܒܗ ܕܢܫܬܟܚ ܐܢܫ ܠܐ ܒܬܪ ܡܢ ܫܒܚܬܐ ܕܐܡܪ ܒܗ ܕܢܫܬܟܚ ܐܢܫ ܠܐ ܒܬܪ ܡܢ ܫܒܚܬܐ ܕܐܡܪ ܒܗ ܕܢܫܬܟܚ ܐܢܫ ܠܐ ܒܬܪ ܡܢ ܫܒܚܬܐ ܕܐܡܪ ܒܗ ܕܢܫܬܟܚ ܐܢܫ ܠܐ ܒܬܪ ܡܢ ܫܒܚܬܐ ܕܐܡܪ ܒܗ ܕܢܫܬܟܚ ܐܢܫ ܠܐ ܒܬܪ ܡܢ ܫܒܚܬܐ ܕܐܡܪ ܒܗ ܕܢܫܬܟܚ ܐܢܫ ܠܐ ܒܬܪ ܡܢ ܫܒܚܬܐ ܕܐܡܪ ܒܗ ܕܢܫܬܟܚ ܐܢܫ ܠܐ ܒܬܪ ܡܢ ܫܒܚܬܐ ܕܐܡܪ ܒܗ ܕܢܫܬܟܚ ܐܢܫ ܠܐ ܒܬܪ ܡܢ ܫܒܚܬܐ ܕܐܡܪ ܒܗ ܕܢܫܬܟܚ ܐܢܫ ܠܐ ܒܬܪ ܡܢ ܫܒܚܬܐ ܕܐܡܪ ܒܗ ܕܢܫܬܟܚ ܐܢܫ ܠܐ ܒܬܪ ܡܢ ܫܒܚܬܐ ܕܐܡܪ ܒܗ ܕܢܫܬܟܚ ܐܢܫ ܠܐ ; 3 hymns. Fol. 53 *b*.

26. Three anthems, ascribed to John bar Aphtūnāyā, ܫܒܚܬܐ ܕܐܡܪ ܒܗ ܕܢܫܬܟܚ ܐܢܫ ܠܐ ܒܬܪ ܡܢ ܫܒܚܬܐ ܕܐܡܪ ܒܗ ܕܢܫܬܟܚ ܐܢܫ ܠܐ ; 16 short hymns for various occasions, ascribed to John bar Aphtūnāyā. Fol. 54 *b*.

b. Other prosphorici for different occasions, ܫܒܚܬܐ ܕܐܡܪ ܒܗ ܕܢܫܬܟܚ ܐܢܫ ܠܐ ܒܬܪ ܡܢ ܫܒܚܬܐ ܕܐܡܪ ܒܗ ܕܢܫܬܟܚ ܐܢܫ ܠܐ ; 8 in number. Fol. 55 *b*.

c. Short prosphorici, to be chanted after the reception of the holy Eucharist, ܫܒܚܬܐ ܕܐܡܪ ܒܗ ܕܢܫܬܟܚ ܐܢܫ ܠܐ ܒܬܪ ܡܢ ܫܒܚܬܐ ܕܐܡܪ ܒܗ ܕܢܫܬܟܚ ܐܢܫ ܠܐ ; 9 in number, and anonymous, ܫܒܚܬܐ ܕܐܡܪ ܒܗ ܕܢܫܬܟܚ ܐܢܫ ܠܐ ܒܬܪ ܡܢ ܫܒܚܬܐ ܕܐܡܪ ܒܗ ܕܢܫܬܟܚ ܐܢܫ ܠܐ ܒܬܪ ܡܢ ܫܒܚܬܐ ܕܐܡܪ ܒܗ ܕܢܫܬܟܚ ܐܢܫ ܠܐ ܒܬܪ ܡܢ ܫܒܚܬܐ ܕܐܡܪ ܒܗ ܕܢܫܬܟܚ ܐܢܫ ܠܐ ܒܬܪ ܡܢ ܫܒܚܬܐ ܕܐܡܪ ܒܗ ܕܢܫܬܟܚ ܐܢܫ ܠܐ ܒܬܪ ܡܢ ܫܒܚܬܐ ܕܐܡܪ ܒܗ ܕܢܫܬܟܚ ܐܢܫ ܠܐ ܒܬܪ ܡܢ ܫܒܚܬܐ ܕܐܡܪ ܒܗ ܕܢܫܬܟܚ ܐܢܫ ܠܐ ܒܬܪ ܡܢ ܫܒܚܬܐ ܕܐܡܪ ܒܗ ܕܢܫܬܟܚ ܐܢܫ ܠܐ ܒܬܪ ܡܢ ܫܒܚܬܐ ܕܐܡܪ ܒܗ ܕܢܫܬܟܚ ܐܢܫ ܠܐ ܒܬܪ ܡܢ ܫܒܚܬܐ ܕܐܡܪ ܒܗ ܕܢܫܬܟܚ ܐܢܫ ܠܐ ܒܬܪ ܡܢ ܫܒܚܬܐ ܕܐܡܪ ܒܗ ܕܢܫܬܟܚ ܐܢܫ ܠܐ ; 57 *a*.

28. Hymns on various subjects; viz.

a. In time of wrath (*θεομηνία*) and calamities, ܫܒܚܬܐ ܕܐܡܪ ܒܗ ܕܢܫܬܟܚ ܐܢܫ ܠܐ ; 7 hymns. Fol. 57 *a*. Some of them have special titles; viz. the third, ܫܒܚܬܐ ܕܐܡܪ ܒܗ ܕܢܫܬܟܚ ܐܢܫ ܠܐ (sic) ; the fifth, ܫܒܚܬܐ ܕܐܡܪ ܒܗ ܕܢܫܬܟܚ ܐܢܫ ; and the seventh, ܫܒܚܬܐ ܕܐܡܪ ܒܗ ܕܢܫܬܟܚ ܐܢܫ.

b. In scarcity of rain, ܫܒܚܬܐ ܕܐܡܪ ܒܗ ; 5 in number. Fol. 58 *a*. The last three have special titles; viz. the third, ܫܒܚܬܐ ܕܐܡܪ ܒܗ ; the fourth, ܫܒܚܬܐ ܕܐܡܪ ܒܗ ; and the fifth, ܫܒܚܬܐ ܕܐܡܪ ܒܗ ; (A.D. 515).

c. On the earthquakes in the year 562 (of the era of Antioch, A.D. 514), ܫܒܚܬܐ ܕܐܡܪ ܒܗ ; 6 hymns. Fol. 59 *a*. Some of these have special titles; viz. the third, ܫܒܚܬܐ ܕܐܡܪ ܒܗ ; the fifth, ܫܒܚܬܐ ܕܐܡܪ ܒܗ ; and the sixth, ܫܒܚܬܐ ܕܐܡܪ ܒܗ.

d. On Vitalianus the tyrant, and the victory of Anastasius, ; one hymn. Fol. 60 *a*.

e. On the invasion of the Huns; 2 hymns. Fol. 60 *b*. The first is entitled, ; the second, .

f. On the war with the Persians, ; 3 hymns. Fol. 60 *b*.

g. On the Brumalia, ; one hymn. Fol. 61 *a*.

h. Parænetic, concerning lewd spectacles and dancing, ; one hymn. Fol. 61 *a*.

i. Concerning Trimerius the dancer (ὀρχηστής), when those who were making a solemn entry (εἰσέλασμα) met him and compelled him to go by another road, ܚܕ ܡܢ ܡܠܦܢܘܬܐ ܕܐܝܟ ܕܐܬ ܒܗ ܒܐܪܥܐ ܕܐܚܪܢܐ; one hymn. Fol. 61 *a*.

j. Concerning the monks, when he (Severus) returned from visiting the monasteries, ܥܠ ܕܐܬܐ ܕܐܦ ܒܗ ܒܟܠ ܕܝܪܐ; one hymn. Fol. 61 *b*.

k. On Ps. xc. (xci.), ܥܠ ܡܙܡܘܪ; one hymn. Fol. 61 *b*.

l. Concerning Calliopius the vicarius (τοποτηρητής), who oppressed him, ܥܠ ܡܠܦܢܐ ܕܐܬܥܒܕ ܒܗ ܒܫܘܠܛܢܐ ܕܐܬܐ; one hymn. Fol. 62 *a*.

m. Paraenetic hymns, ܡܐܡܪܐ, 18 in number. Fol. 62 *a*. Some of them have special titles; viz. the fourth and sixteenth, ܕܥܠ ܡܕܒܪܘܬܐ ܕܐܬܐ ܒܫܢܐ ܕܐܬܐ; and the ninth, ܥܠ ܫܐܠ ܡܢ ܐܢ ܐܝܟ ܡܫܬܠܡ ܠܒܥܠ ܒܝܬ ܕܐܬ ܠܗ ܒܫܢܐ ܕܐܬ.

n. Of demons warring against the soul, when it leaves the body, ܥܠ ܕܐܬ ܒܗ ܒܟܠ ܕܥܐ ܕܐܬ ܡܢ ܓܫܡܐ; one hymn. Fol. 65 *b*.

29. Morning hymns, ܫܒܚܬܐ; 23 in number. Fol. 65 *b*. Of these, nos. 9, 15, 16, 17, and 18, are ascribed to the abbat John (bar Aphtūnāyā), ܡܪ ܝܘܚܢܢ; no. 14 is said to be an Alexandrian hymn, ܐܠܟܣܢܕܪܝܐ; and nos. 8, 10, 22, and 23, are anonymous, ܠܐ ܐܬܝܕܥ ܠܐ ܡܢ ܡܐܢ.

30. Evening hymns, ܫܒܚܬܐ ܕܪܘܡܫܐ, 15 in number. Fol. 67 *b*. Of these, nos. 1, 6, 8, 11, 12, 13, and 14, are ascribed to the abbat John (bar Aphtūnāyā); whilst no. 15 is anonymous.

31. Hymns for the Dead; viz.

a. ܫܒܚܬܐ ܕܐܬܐ, 9 in number. Fol. 68 *b*. The fifth is entitled ܥܠ ܫܒܝ ܕܐܬ. The ninth is ascribed to Rabūlas of Edessa, ܕܐܬ ܕܐܬ ܒܗ ܒܐܘܪܗܝ ܕܐܬ ܕܐܬ ܕܐܬ.

b. On his (Severus's) syncellus Peter, ܥܠ ܦܝܛܪ ܕܐܬ. ܕܐܬ ܕܐܬ ܕܐܬ ܥܠ ܕܐܬ ܕܐܬ ܒܗ ܕܐܬ ܕܐܬ; 2 hymns. Fol. 70 *a*.

c. On clerks and monks, ܥܠ ܕܐܬ ܕܐܬ ܕܐܬ; 4 hymns. Fol. 70 *b*.

d. On priests, ܕܐܬ ܥܠ ܕܐܬ; one hymn. Fol. 71 *b*.

e. On bishops, ܕܐܬ ܥܠ ܕܐܬ; one hymn, anonymous, ܠܐ ., ܕ ܕܐܬ ܕܐܬ ܒܗ ܕܐܬ ܕܐܬ. Fol. 71 *b*.

f. On virgins or nuns, ܕܐܬ ܥܠ ܕܐܬ ܕܐܬ ܕܐܬ ܕܐܬ; one hymn. Fol. 72 *a*.

g. On widows, ܕܐܬ ܥܠ ܕܐܬ; one hymn. Fol. 72 *a*.

h. At funerals, ܕܐܬ; 8 hymns. Fol. 72 *a*.

32. On the tonsure, ܥܠ ܫܒܝ ܕܐܬ ܫܒܚܬܐ ܕܐܬ ܕܐܬ ܕܐܬ ܕܐܬ ܕܐܬ ܕܐܬ; one hymn, by the abbat John (bar Aphtūnāyā), ܡܪ ܝܘܚܢܢ. Fol. 73 *b*.

33. On a woman, who was converted from the Arian heresy, ܥܠ ܕܐܬ ܕܐܬ ܒܗ ܕܐܬ ܕܐܬ ܕܐܬ ܕܐܬ ܕܐܬ ܕܐܬ; one hymn. Fol. 74 *a*.

34. On S. Simeon the Aged, ܥܠ ܫܒܝ ܕܐܬ ܫܒܚ; two hymns. Fol. 74 *a*. The first is an Edessene hymn, but anonymous, ܕܐܬ ܕܐܬ ܒܗ ܕܐܬ ܕܐܬ ܕܐܬ ܕܐܬ; the second is also anonymous, and, like the previous one, not found in the Greek, ܕܐܬ ܕܐܬ ܕܐܬ ܕܐܬ ܕܐܬ ܕܐܬ ܕܐܬ ܕܐܬ.

35. Four rogationary hymns, ܫܒܚܬܐ. Fol. 74 *b*.

. Colophon, fol. 74 *b*: ܫܠܡ ܬܫܒܚܬܐ ܕܐܠܗܐ ܕܟܠ ܫܒܚܐ ܘܬܘܫܒܚܬܐ ܕܟܠ ܫܒܚ ܘܬܘܫܒܚ

ܕܒ ܠܫܠܡ ܡܫܠܡܢܐ ܚܕܐ ܕܫܒܚܐ . ܠܫܠܡ
ܕܡ ܡܪܝܐ ܕܫܒܥ ܫܒܚ̈ܐ . ܠܫܠܡ ܕܡ
ܕܒܛܠ ܒܗ ܫܒܚܐ : ܫܠܫ ܫܒ ܫܒܚ
: ܫܒܚ ܕܒ ܫܒ ܫܒܚ ܠܥ ܫܒܚ
: ܫܒܚ ܫܒܥܒܚ ܫܒܥ ܫܒܥ ܥܡ
ܚܕ ܫܒܚ . ܫܒܚ ܫܒ ܫܒ ܫܒ
ܥܡ ܫܒ ܫܒ : ܠܫ ܫܒ ܫܒ
ܫܒ ܫܒ . ܫܒ ܫ ܫ
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entitled ܡܫܠ ܡܫܠܚܐ; the second, ܕܬܠ ܡܠܟ; another, ܡܫܡܫܢܐ; and the last, ܡܫܠ ܠܐ, on Julian Sābā. Fol. 2 *a*. These seem to be in the handwriting of Jacob; but the following pieces are in another hand.

45. A doxology: ܡܢܠܐ ܟܬܒ ܫܒܚ ܠܗ ܡܢ ܒܝܬ ܟܬܒ ✣ ܟܬܒ ܒܫܡ ܡܠܐ ... ܡܫܡܫ ܠܗ ܡܫܝܚܐ. ... ܠܗ ܡܫܝܚܐ ... ܡܫܡܫ ... ܡܫܡܫ ... ܡܫܡܫ

ܐܝܟ ܕܟܬܝܒ ܒܣܦܪ ܡܪܝ ܐܦܪܝܡ ܒܪ ܐܒܝ ܐܦܪܝܡ ܒܪ ܐܒܝ ܐܦܪܝܡ ܒܪ ܐܒ

occasionally been used for the rubrics, e.g. foll. 3 *b*, 4 *a*, 5 *a*, 6 *a*, 7 *b*, and 23 *a*.

[Add. 18,816.]

CCCCXXIII.

Eighteen vellum leaves, about 5½ in. by 3⅞, the last two quires (ܡ and ܢ) of a manuscript (Add. 18,819, foll. 92—109). There are from 17 to 21 lines in each page. The writing is neat and regular. They are dated A. Gr. 1195, A.D. 884, and contain—

1. The Hymns of Severus, John bar Aphtūnāyā, etc., from no. 374 (ܫܥܕ) to no. 402 (ܬܘ); viz.

a. ܡܫܬܐ ܕܫܒܚܐ, from no. 8 to no. 26. Fol. 92 *a*.

b. ܫܒܥ ܣܥܪ̈ܐ ܕܫܒܚܐ ܕܐܝܬ ܒܗ̈ܘܢ ܣܥܪ̈ܐ ܕܡܫܬܐ ܕܠܝܠܝܐ ܕܫܒܬܐ. These are 11 in number. Fol. 98 *b*.

Subscription, fol. 101 *b*: ܥܠ ܕܐܬܬ ܫܒܚܐ ܕܡܪܝ ܐܠܗܐ ܕܟܠ ܒܪ̈ܝܬܐ, ܒܝܕ ܥܒܕܐ ܕܐܝܠܝܐ ܒܪ ܣܘܪ̈ܐ ܕܓܕܡܝܢ (sic) ܕܫܡܗ ܫܡܘܢ.

2. Anthems to be chanted before the administration of the holy Eucharist: ܐܬܬ ܫܒܚܬܐ ܕܡܫܬܐ ܕܩܘܪܒܢܐ ܕܩܕܫ ܕܡܪܝ ܐܠܗܐ. ܡܢ ܫܡܝܐ ܐܬܬ ܕܐܝܬ ܒܗ ܡܕܥ ܕܩܘܪܒܢܐ ܕܩܕܫ. Fol. 101 *b*.

3. Prosphorici for several occasions: (sic) ܐܢܬܘܢ ܕܒܪ̈ܝܬܐ ܕܫܒܚܬܐ ܕܩܘܪܒܢܐ ܕܩܕܫ. Fol. 102 *a*.

Subscription, giving the date, fol. 108 *a*: ܫܒܥ ܣܥܪ̈ܐ ܕܫܒܚܐ ܐܝܬ ܒܗ̈ܘܢ ܣܝܡܘ ܕܫܠܝܚܐ ܕܐܠܗܐ ܒܝܕ ܥܒܕܐ ܕܐܝܠܝܐ ܒܪ ܣܘܪ̈ܐ, ܕܒܝܬ ܥܒܕ ܒܫ̈ܢܬ ܫܡ̈ܢ ܘܬܫܥ ܡܐ̈ܐ ܕܠܚܘܒܢ ܕܒܪ̈ܝܬܐ ܕܐܠܦ ܫܬ̈ܐ ܕܡܪܢ ܝܫܘܥ ܡܫܝܚܐ.

On the same page, fol. 108 *a*, there is a note, stating that the book was written and bound by a man from the village of Gadmīn. His name has, however, been erased, and that of Simeon substituted. ܫܡܥܘܢ ܟܬܒ ܐܓܪܬܐ ܗܕܐ ܒܐܝܕ ܥܒܕܐ ܕܐܠܗܐ ܕܫܡܗ ܫܡܥܘܢ [ܥܒܕ] ܕܐܬܐ ܡܢ ܓܕܡܝܢ ܒܫ̈ܢܬ ܫܡ̈ܢ ܘܬܫܥ ܡܐ̈ܐ ܕܠܚܘܒܢ ܕܒܪ̈ܝܬܐ ܕܐܠܦ ܫܬ̈ܐ ܕܡܪܢ ܝܫܘܥ ܡܫܝܚܐ.

Another note, on fol. 109 *a*, gives the name of the person for whom it was written, now altered into Daniel. ܫܡܥܘܢ ܟܬܒ ܐܓܪܬܐ ܗܕܐ ܒܐܝܕ ܥܒܕܐ ܕܐܠܗܐ ܕܫܡܗ ܫܡܥܘܢ ܕܐܬܐ ܡܢ ܓܕܡܝܢ ܒܫ̈ܢܬ ܫܡ̈ܢ ܘܬܫܥ ܡܐ̈ܐ ܕܠܚܘܒܢ ܕܒܪ̈ܝܬܐ ܕܐܠܦ ܫܬ̈ܐ ܕܡܪܢ ܝܫܘܥ ܡܫܝܚܐ. ܕܢ[ܐܠ] ܕܐܬܐ ܡܢ ܓܕܡܝܢ ܒܫ̈ܢܬ ܫܡ̈ܢ ܘܬܫܥ ܡܐ̈ܐ ܕܠܚܘܒܢ ܕܒܪ̈ܝܬܐ ܕܐܠܦ ܫܬ̈ܐ ܕܡܪܢ ܝܫܘܥ ܡܫܝܚܐ. ܕܐܠ ܕܐܬܐ ܡܢ ܓܕܡܝܢ ܒܫ̈ܢܬ ܫܡ̈ܢ ܘܬܫܥ ܡܐ̈ܐ ܕܠܚܘܒܢ ܕܒܪ̈ܝܬܐ ܕܐܠܦ ܫܬ̈ܐ ܕܡܪܢ ܝܫܘܥ ܡܫܝܚܐ. ܕܐܠ ܕܐܬܐ ܡܢ ܓܕܡܝܢ ܒܫ̈ܢܬ ܫܡ̈ܢ ܘܬܫܥ ܡܐ̈ܐ ܕܠܚܘܒܢ ܕܒܪ̈ܝܬܐ ܕܐܠܦ ܫܬ̈ܐ ܕܡܪܢ ܝܫܘܥ ܡܫܝܚܐ. ܕܐܠ ܕܐܬܐ ܡܢ ܓܕܡܝܢ ܒܫ̈ܢܬ ܫܡ̈ܢ ܘܬܫܥ ܡܐ̈ܐ ܕܠܚܘܒܢ ܕܒܪ̈ܝܬܐ ܕܐܠܦ ܫܬ̈ܐ ܕܡܪܢ ܝܫܘܥ ܡܫܝܚܐ.

[Add. 18,819, foll. 92—109.]

CCCCXXIV.

Vellum, about 5⅛ in. by 3⅞, consisting of 91 leaves, many of which are much stained and soiled. The quires are signed with letters; but several are missing at the beginning and end, and there is a lacuna after fol. 8. Some other lacunæ have been supplied by a later hand. The number of lines in each page varies from 18 to 22. The greater part of this manuscript is written in a small, neat hand of the ixth or xth cent.; with the exception of foll. 42—44, 49, and 80—91, which are of the xiith or xiiith cent. It contains—

The Hymns of Severus, John bar Aphtūnāyā, etc. The last number in the older portion of the manuscript is 143 (fol. 79 *b*, ܡܓ). The principal rubrics are—

1. ܕܐܠ ܣܝܪ ܕܐܬܐ ܕܫܠܝܚܐ. Fol. 2 *a*.

2. ܫܒܥ ܣܥܪ̈ܐ ܕܫܠܝܚܐ. Fol. 2 *b*.

3. ܕܐܠ ܡܠܐ. Fol. 5 *b*.

4. On the blessed Virgin, the Apostles, Prophets, Martyrs, the Church, the orthodox emperors, etc. Fol. 6 *b*.

5. ܚܠ ܡܫܚܠܢܝ. Fol. 41 *b*.

6. ܫܒܚܬܐ ܕܡܢܐ ܕܡܝܠܐ. Fol. 42 *a*.

7. In times of wrath, drought, earthquake, war, etc. Fol. 45 *a*.

8. Various ܫܒܚܬܐ ܕܫܘܐܪܝܬܐ ܕܫܢܐ, beginning with that entitled ܚܠ ܕܢܦܫܟ. Fol. 55 *a*.

9. ܫܒܚܬܐ ܕܝܘܢܐ. Fol. 66 *b*.

10. ܫܒܚܬܐ ܕܫܒܥܬܐ ܕܫܒܚܬܐ ܕܥܝܕܐ. Fol. 71 *b*.

11. ܫܒܚܬܐ ܕܚܢܢܐ. Fol. 74 *b*.

12. ܫܒܚܬܐ ܕܡܪ ܡܪܝ : ܐܠܗܐ ܕܒܪ ܐܠܗܐ ܕܐܒ ܘܕܪܘܚܐ ܩܕܝܫܐ. Imperfect at the end. Fol. 87 *a*.

The marginal notes contain the references to the passages of Scripture, which are cited in the hymns.

[Add. 18,819, foll. 1—91.]

CCCCXXV.

Vellum, about 6½ in. by 4⅜, consisting of 120 leaves, several of which are much torn, especially foll. 1, 62, 65, and 120. The quires, signed with letters, are now 13 in number, the first being lost. Leaves are wanting after foll. 4, 113 and 120. There are from 25 to 32 lines in each page. This volume is written in a neat Estrangĕlā, with the exception of the last two leaves, which are in a more cursive hand. It seems to be of the ixth cent., and contains—

The Hymns of Severus, John bar Aphtūnāyā, etc. The title of each hymn is accompanied by a letter on the margin indicating the tone (ܩܠܐ) according to which it should be chanted (ܐ, ܒ, ܓ, ܕ, ܗ, ܘ, ܙ, ܚ).

1. The Nativity of our Lord; imperfect. Fol. 1 *a*.

2. S. Simeon the Aged. Fol. 1 *b*.

3. The Massacre of the Innocents. Fol. 2 *a*.

4. The Epiphany, ܕܝܢܚܐ ܕܥܡܐ ܕܐܠܗܐ ܕܒܫ ܕܒܫ; imperfect. Fol. 2 *b*.

5. S. John the Baptist. Fol. 5 *b*.

6. Lent. Fol. 7 *a*.

The forty Martyrs. Fol. 10 *a*.

The Miracles, ܕܚܠ ܕܢܣܝܐ ܕܫܒܚܬܗ ܕܡܪܝ ܥܒܕ ܒܗ ܠܥܠܡ. Fol. 12 *a*.

7. Palm Sunday. Fol. 19 *b*.

8. Passion *or* Holy Week.

The Consecration of the Chrism, ܩܕܫ ܕܡܝܘܢ. Fol. 22 *a*.

The Consecration of a Church, ܩܕܫ ܕܒܝܬ ܩܕܫܐ ܕܥܡܐ. Fol. 22 *b*.

The Washing of Feet, ܫܒܚܬܐ ܕܚܫܐ ܕܪܓܠܝܢ. Fol. 24 *a*.

On Judas Iscariot. Fol. 24 *b*.

On the Wife of Pilate. Fol. 25 *b*.

On Simon Peter. Fol. 26 *a*.

On the Thief. Fol. 26 *a*.

The Passion and Crucifixion, ܕܚܠ ܥܠ ܨܠܒܗ ܕܡܪܝ ܥܒܕ ܒܗ ܟܠ ܢܣܝܐ. Fol. 26 *b*.

9. The Resurrection of our Lord. Fol. 30 *b*.

10. The Entrance into the Baptistery, ܫܒܚܬܐ ܕܥܠ ܕܚܠ ܠܡܥܡܕܢܐ. Fol. 38 *a*. On those that are baptized, ܕܚܠ ܚܕܬܐ. Fol. 38 *b*.

11. On S. Thomas. Fol. 41 *a*. On S. John the Evangelist and S. Thomas, fol. 41 *a*; on S. Thomas, fol. 41 *b*.

12. The Ascension. Fol. 41 *b*.

13. Pentecost. Fol. 43 *b*.

14. The holy Apostles. Fol. 46 *b*. S. Paul, fol. 46 *b*; S. John the Evangelist, fol. 47 *a*; S. Mark, fol. 47 *b*.

15. The holy Fathers. Fol. 48 *a*. Ignatius, fol. 48 *a*; Peter of Alexandria, fol. 48 *b*; Gregory Thaumaturgus, fol. 49 *a*; Athanasius, foll. 49 *b*, 54 *a*; Basil and Gregory Nazianzen, fol. 49 *b*; Ignatius, Basil and Gregory, foll. 50 *a*, 52 *a*; Porphyry, ܦܦܘܪܝ ܐܣܩܘܦܐ, fol. 50 *b*; John Chrysostom, fol. 50 *b*; Cyril, fol. 51 *b*; Severus of Antioch, composed by John bar Aphtūnāyā, fol. 52 *a*; Peter of

Antioch, fol. 53 *b*; Julian the patriarch, his syncellus (ܣܘܢܟܠܘܣ), fol. 54 *a*; John bar Aphtūnāyā, fol. 54 *b*.—The emperors Constantine, Honorius, (ܐܘܢܘܪܝܘܣ), Gratian (ܓܪܛܝܢܘܣ) and Theodosius (ܬܐܘܕܘܣܝܘܣ ܕܐܦ ܗܘ ܕܟܕ ܡܫܬܥ ܥܡ ܐܚܘܗܝ ܕܗܘ ܒܪ ܓܪܛܝܢܘܣ ܐܚܘܗ ܕܩܘܣܛܢܛܝܢ ܒܪ ܩܘܣܛܢܛܝܢ), fol. 55 *a*.—On the Cemeteries, : (κοιμητήριον) ܥܠ ܡܥܪܬܐ ܕܡܬ ܒܗ ܡܢ ܡܬ ܘܥܠ ܕܡܬ ܒܗ ܡܢ ܢܬ ܒܪ ܐܢܫ ܐܚܪ ܒܪ ܐܢܫ ܐܚܪ, fol. 56 *b*.—Peter the syncellus, fol. 56 *b*; Zechariah the prophet, fol. 57 *b*; Job, fol. 57 *b*; Simeon Stylites, ܫܡܥܘܢ ܣܛܘܢܝܛܐ, fol. 58 *a*; Antony, fol. 58 *a*.

16. The Clergy and Monks, ܥܠ ܟܗܢܐ ܘܢܣܒܐ, fol. 58 *b*; ܫܒܚܐ ܕܒܢܝ ܢܣܒܐ ܥܠ, fol. 59 *b*; ܥܠ ܒܬܘܠܬܐ, fol. 60 *a*; ܥܠ ܐܢܫ ܐܚܪ, fol. 60 *b*.

17. The holy Martyrs. Fol. 61 *a*. S. Stephen, fol. 61 *a*; Leontius, fol. 61 *b*; Romanus, fol. 62 *a*; Babylas and the three youths, fol. 62 *b*, imperfect; Menas (ܡܝܢܐ), fol. 63 *a*, imperfect; the Maccabees, the sons of Shamūnī, fol. 63 *a*; the Egyptian Martyrs, ܥܠ ܩܕܝܫܝ ܡܨܪ, fol. 63 *b*; the Persian Martyrs, fol. 64 *a*; the Galatian (sic) Martyrs, ܥܠ ܩܕܝܫܝ ܓܠܐܛܝܐ, fol. 64 *b*; the Ḥimyarite Martyrs, ܥܠ ܩܕܝܫܝ ܚܡܝܪ, fol. 64 *b*, imperfect; Thecla, ܬܩܠܐ, fol. 65 *a*, imperfect; Pelagia, ܦܠܓܝܐ, fol. 66 *a*; all martyrs, ܥܠ ܟܠ ܩܕܝܫܝ ܕܟܠ ܐܬܪ, fol. 66 *b*.

18. Paraenetic hymns, ܫܒܚܬܐ. Fol. 70 *b*. ܫܒܚܬܐ ܕܥܠ ܕܒܪ ܡܪܝ ܥܠ ܡܘܫܐ ܢܒܝܐ, fol. 70 *b*; ܥܠ (sic) ܡܘܫܐ (sic) ܢܒܝܐ ܥܠ ܝܘܚܢܢ ܒܪ ܙܒܕܝ (sic), ܫܒܚܐ ܕܐܝܠܝܐ ܢܒܝܐ ܕܐܝܠ ܒܝܬ ܫܒܚܐ ܕܫܡܥܘܢ ܒܪ ܝܘܚܢܢ, fol. 70 *b*; ܫܒܚܐ ܕܡܪܝ ܥܠ ܟܠ ܕܒܝܫ ܒܥܝܢܘܗܝ, fol. 71 *a*; on Psalm xc. (xci.), fol. 71 *b*; ܡܫܡܫ (sic) ܕܐܝܠ ܡܫܡܫ ܒܥܠ ܡܫܡܫ ܫܒܚܬܐ, fol. 71 *b*.

19. Hymns entitled, in the subscription, ܫܒܚܬܐ, "of repentance" or "penitential". Fol. 76 *b*. In time of calamity, ܥܠ ܥܢܝ, fol. 76 *b*; scarcity of rain, ܥܠ ܟܠ ܕܐܝ ܡܛܪ, foll. 77 *a*, 78 *b*; the storms at Alexandria, ܥܠ ܩܘܣ ܫܒܚܐ ܕܒܐܠܟܣܢܕܪܝܐ, fol. 77 *a*; when rain is sent, ܥܠ ܫܒܚܐ ܕܟܕ ܡܛܪ, fol. 79 *b*; earthquake, ܥܠ ܫܒܚܐ ܕܪܓܫܐ, fol. 80 *a*; of the ancient earthquakes, ܥܠ ܫܒܚܐ ܕܪܓܫܐ ܩܕܡܝܐ, fol. 81 *a*; of Vitalianus the tyrant, ܥܠ ܫܒܚܐ ܕܛܝܪܢܐ (sic) ܒܝܛܠܝܢܘܣ, fol. 81 *b*; the invasion of the Huns, ܥܠ ܫܒܚܐ ܕܫܢܝ ܗܘܢܐ, fol. 81 *b*; the Persian wars, ܥܠ ܫܒܚܐ ܕܩܪܒ ܥܡ ܦܪܣ, fol 82 *a*; the Brumalia, ܥܠ ܫܒܚܐ ܕܒܘܪܡܐ, fol. 83 *a*.

20. The Consecration of Bishops, ܣܕܪ ܩܕܘܫܝܢ. Fol. 84 *a*.

21. After the Lesson from the Gospels, at the introduction of the Elements, ܣܕܪ ܩܕܘܫ ܥܢܝ ܡܢ ܣܘܒܠܝܢ ܕܐܝܠ ܒܝܬ ܩܘܪܒܢܐ. Fol. 85 *b*.

22. The Dead, ܥܠ ܫܒܚܐ ܕܡܝܬ, fol. 86 *b*; ܥܠ ܫܒܚܐ ܕܐܒܐ ܘܐܡ ܕܡܬ ܒܠܐ ܒܢܝܢ ܡܢ ܒܝܬ ܩܒܪܐ, fol. 89 *a*; ܥܠ ܫܒܚܐ ܕܡܬ ܒܫܒܬ, fol. 91 *b*; ܥܠ ܫܒܚܐ ܕܡܬ ܒܚܕ ܒܫܒܬ, fol. 91 *b*; ܥܠ ܫܒܚܐ ܕܡܬ ܒܫܒܬ ܒܫܠܡܐ, fol. 92 *a*; ܫܒܚܐ ܕܡܬ ܒܫܒܬ ܒܫܠܡܐ ܕܐܬ ܒܗ ܒܪ ܐܢܫ, fol. 92 *b*.

23. The Tonsure of Novices, ܥܠ ܫܒܚܐ ܕܡܬ ܒܗ ܒܪ ܐܢܫ ܠܡܠܡܕܐ ܒܝܬ ܣܕܪ ܬܠܡܝܕ. Fol. 93 *a*.

24. Of a woman who forsook the Arian heresy and became a nun, ܥܠ ܫܒܚܐ ܕܐܬ ܐܢܬܬ ܡܢ ܗܪܣܝܐ ܕܐܪܝܘܣ ܘܐܬܬ ܒܬܘܠܬܐ. Fol. 93 *b*.

25. When the clergy receive a present, ܫܒܚܐ ܕܟܕ ܢܣܒܘ ܟܗܢܐ ܡܢ ܥܠ ܡܕܒܚܐ. Fol. 94 *a*.

26. Morning hymns, ܫܒܚܬܐ ܕܣܦܪ. Fol. 94 *a*.

27. Evening hymns, ܫܪܪܐ. Fol. 98 *a*.

28. Hymns with the title ܫܒܚܬܐ ܕܡܠܐ. Fol. 101 *a*.

Subscription, fol. 104 *a*: ܫܒܚ ܫܒܚܬܐ ܕܐܠ ܒܝܬ ܫܒܚܬܐ ܕܐܠ ܒܝܬ ܫܒܚܬܐ ܕܐܠ ܒܝܬ

29. Anthems, to be sung in the conchê, or apse, when the priests receive the holy Eucharist, ܬܫܒܚܬܐ (sic) ܕܩܘܕܫܐ ܕܡܫܬܘܦ ܒܟܘܢܟܐ (κώγχη) ܕܒܝܬ ܩܘܕܫܐ : ܕܒܝܬ ܩܘܕܫܐ. Fol. 104 *b*.

30. Various Prosphorici, ܫܘܒܚܬܐ ܕܦܘܣܦܘܪܐ ܕܫܢܐ. Fol. 106 *a*. Subscription, fol. 110 *a*: ܥܠ ܫܘܒܚܬܐ ܕܦܘܣܦܘܪܐ ܕܥܒܕ ܒܫܒܬܐ ܩܕܡܝܬܐ (sic).

31. ܫܘܒܚܬܐ ܕܫܢܐ for various occasions; imperfect. Fol. 110 *a*.

On fol. 83 *b* the scribe has recorded his name, Epiphanius: ܫܪܝܬ ܐܦܝܦܢܝܘܣ ܕܫܪ ܚܛܝܐ ܘܚܛܐ ܒܥܠ ܣܠܚ. ܥܠܗ ܚܘܣ ܠܗ ܠܥܒܕܗ ܕܡܪܝ ܐܡܝܢ.

On fol. 93 *b* we find another name, perhaps that of the person for whom the book was written: ܫܪܝܬ ܚ ܫܢܐ ܕܫܪ ܒܪ ܐܢܛܘܢ ܥܠ ܚܠܦ.

[Add. 14,514.]

CCCCXXVI.

Vellum, about 6¼ in. by 4¼, consisting of 108 leaves, some of which are much stained and torn, especially foll. 24, 69, 74, 85, 86, 89, and 93—102. The quires, signed with letters, were at least 18 in number. The first two are now missing, and leaves are wanting after foll. 60, 68, 76, 82, 84, 85, 86, 92, 100, and 108. The number of lines in each page varies from 13 to 22. This volume is neatly written by two hands (foll. 1—76 and 77—108), and seems to be of the xth or xith cent. It contains—

The Hymns of Severus, John bar Aphtūnāyā, etc. The last now remaining is numbered 339, ܫܠܓ.

1. Lent; very imperfect. Fol. 1 *a*.
2. The Miracles. Fol. 2 *b*.
3. Palm Sunday. Fol. 13 *b*.
4. Judas. Fol. 18 *b*.
5. The holy Chrism. Fol. 20 *b*.
6. The Washing of Feet. Fol. 21 *b*.
7. The Wife of Pilate. Fol. 22 *b*.
8. The Thief. Fol. 23 *a*.
9. The Passion of our Lord. Fol. 23 *b*.
10. The holy Cross. Fol. 27 *a*.
11. The Resurrection. Fol. 30 *a*.
12. On entering the Baptistery. Fol. 41 *a*.
13. For the newly baptized. Fol. 42 *b*.
14. The midweek of Pentecost. Fol. 46 *b*.
15. The Ascension. Fol. 47 *b*.
16. Pentecost or Whitsun Day. Fol. 50 *b*.
17. The Commemorations of Saints, etc.; imperfect. Fol. 55 *a*.
18. The Emperors; imperfect. Fol. 85 *a*.
19. In time of wrath and calamities, ܫܒܚܬܐ ܕܙܒܢ ܪܓܙܐ; imperfect. Fol. 86 *a*.
20. Paraenetic hymns, ܫܒܚܬܐ ܕܡܐܡܪܐ; imperfect. Fol. 88 *b*.
21. For the Dead; imperfect. Fol. 93 *b*.
22. Morning hymns; imperfect. Fol. 104 *a*.

[Add. 17,139.]

CCCCXXVII.

Vellum, about 5⅜ in. by 4, consisting of 151 leaves, a few of which are much stained and torn, especially foll. 1, 117, 120, 126, 145, and 151. The quires, signed with letters, were probably 18 in number, of which the first and last are missing. The number of lines in each page varies from 13 to 26. This manuscript, large portions of which are palimpsest, is written in a rather inelegant, current hand of the xth or xith cent. The first 15 leaves are of somewhat later date. It contains—

The Hymns of Severus, John bar Aphtūnāyā, etc.

1. The Epiphany; very imperfect. Fol. 1 *a*.
2. Lent. Fol. 1 *b*.
3. The Miracles. Fol. 4 *a*.
4. Palm Sunday. Fol. 10 *a*.
5. Judas the Traitor. Fol. 13 *b*.

6. The holy Chrism. Fol. 16 *a*.
7. The Washing of Feet. Fol. 17 *a*.
8. The Wife of Pilate. Fol. 17 *b*.
9. The Thief. Fol. 18 *a*.
10. The Passion of our Lord. Fol. 19 *a*.
11. The holy Cross. Fol. 22 *a*.
12. The Resurrection. Fol. 25 *b*.
13. Before the lesson from the Gospel. Fol. 30 *b*.
14. After the lesson from the Gospel. Fol. 31 *b*.
15. On Baptism, ܡܠܦܢܐ ܕܥܡܕܐ. Fol. 32 *b*.
16. For those newly baptized, ܠܡܠܦܢܐ ܕܚܕ̈ܬܐ. Fol. 34 *a*.
17. For the middle of Pentecost. Fol. 36 *a*.
18. The Ascension. Fol. 36 *b*.
19. Pentecost or Whitsun Day. Fol. 39 *a*.
20. The Commemorations of Saints, Martyrs, and Fathers. Fol. 43 *a*.
21. On the Church. Fol. 94 *a*.
22. The Emperors. Fol. 95 *a*.
23. The Cemeteries. Fol. 97 *b*.
24. The entrance of the holy Eucharist, ܠܡܠܦܢܐ ܕܥܠܘܬܗ ܕܩܘܪܒܢܐ. Fol. 98 *a*.
25. In time of calamity, etc. Fol. 100 *a*.
26. Morning hymns. Fol. 121 *a*.
27. Evening hymns. Fol. 125 *b*.
28. For the Dead. Fol. 129 *a*.
29. On priests, ܠܡܠܦܢܐ ܕܟܗܢ̈ܐ ܩܕ̈ܫܐ. Fol. 140 *b*.
30. The Tonsure. Fol. 141 *a*.
31. On a woman who was converted from the Arian heresy. Fol. 142 *a*.
32. On S. Simeon the Aged. Fol. 142 *b*.
33. Rogationary hymns, ܫܒ̈ܚܬܐ. Fol. 143 *b*.
34. The Consecration of bishops. Fol. 145 *a*.
35. The Consecration of a church or of an altar. Fol. 147 *b*.

Colophon, fol. 149 *b*: ܫܠܡ ܠܡܟܬܒ̈ܐ ܩܕ̈ܫ̈ܐ ܕܥܡܕ̈ܐ ܒܟܢܘܫ̈ܐ ܕܩܘܪܒܢܐ ܕܐܝܬ̈ܝܗ.

36. Hymns entitled ܫܒ̈ܚܬܐ or "praises," to be used on different occasions, at the celebration of the holy Eucharist, ܩܕ̈ܫ ܒܪ̈ܝܫ ܫܒ̈ܚܬܐ ܕܠܡ ܥܒ̈ܕ ܩܘܪܒܢܐ ܕܐܝܬ̈ܝܗ. Imperfect at the end. Fol. 149 *b*.

According to a note on fol. 105 *a*, this manuscript was written at Ḳūnia, or Iconium, by one Abraham Malīḥ: ܟܬܒ ܐܒܪܗܡ ܡܠܝܚ ܒܩܘܢܝܐ.

There are a considerable number of small ornamental devices in this volume, coloured with red, yellow and green paints.

From fol. 117 onwards, it contains numerous palimpsest leaves, several of which belong to the rare class of double palimpsests. They appear to have been taken from no less than five manuscripts.

1. Foll. 117 and 126. These are portions of two leaves from a Greek manuscript of the Gospel of S. John, written in double columns, in elegant uncials of the ivth or vth cent. The one leaf contains ch. xiii., vv. 16, 17, 19, 20, 23, 24, 26, and 27; the other, ch. xvi. vv. 7, 8, 12, 13, 15, 16, 18, and 19. See Tischendorf, Monumm. Sacra Inedita, Nova Collectio, vol. ii., p. xiii. and pp. 311, 312. Over these texts a Syrian scribe of the ixth cent. has written selections from several authors. For example, on fol. 117 *b* we find extracts from Ephraim, ܠܡܠ ܐ[ܦ]ܪ̈ܝܡ. ܡ[ܪ]ܝ ܕ[ܥ]ܠ ܫ ܠܡܠ ܐ[ܦ]ܪ̈ܝܡ ܒ[ܡ]ܡ̈ܪ ܕ[ܥ]ܠ ܕ[ܝ]ܢ ; and on fol. 126 *b* there is a section beginning: ܡܟܬܒ ܡܠܦܢܐ ܕܐܝܬ̈ܝ ܠܐܒܗ̈ܬ ܡܠܦܢܐ.

2. Foll. 120, 137, and 139. Three dipalimpsest leaves. Both of the ancient texts are Syriac, written in two columns, the one in an ordinary Estrangĕlā of the vith or viith cent., the other in a small character of the viiith or ixth cent. They are very indistinct.

3. Foll. 124, 125, 128, 130, 131, 132, 135, 136, 138, 140, 142, 143, 147, 148, 150, and 151, are leaves from a manuscript of the

Pauline Epistles, according to the Pĕshīṭṭā version, written in a fine, large Estrangĕlā of the viᵗʰ or viiᵗʰ cent., On fol. 125 *a* we find the commencement of the Epistle to the Galatians, ch. i. vv. 1, 2,; and on foll. 147 *a* and 148 *b*, the running title ܠܐܦܣܘܣ, "to the Ephesians."

4. Foll. 118, 123, 133, 141, 145, and 149, are leaves from another Syriac manuscript, written in a neat, small Estrangĕlā of about the viiiᵗʰ cent. The contents appear to be liturgical (see foll. 145 *b* and 149 *a*).

5. Fol. 146 is a leaf from a Syriac manuscript, written in a small, elegant hand of about the viiiᵗʰ cent.

Foll. 119, 121, 122, 127, 129, 134, and 144, do not present any traces of being palimpsest.

[Add. 17,136.]

CCCCXXVIII.

Eleven vellum leaves, about $5\frac{3}{8}$ in. by $3\frac{3}{4}$, the last four of which are much torn (Add. 18,819, foll. 110—120). They are fragments of two manuscripts of the xᵗʰ and xiᵗʰ centuries, which have been joined together by the later scribe, and contain—

Part of the Hymns of Severus; viz.

1. The Epiphany; imperfect at the beginning. Fol. 110 *a*.

2. Lent. Fol. 111 *b*.

3. The Miracles, of which we have only the first, ܕܥܠ ܦܩ ܚܢܟ. Fol. 115 *b*.

4. On Monks, ܕܥܠ ܕܡܢܝ. Fol. 116 *a*.

[Add. 18,819, foll. 110—120.]

CCCCXXIX.

Vellum, about $6\frac{1}{2}$ in. by $4\frac{7}{8}$, consisting of 130 leaves, a few of which are slightly stained and torn, especially foll. 1 and 123. The quires, signed with letters, and by a later hand with Coptic arithmetical figures, may have been 18 or 20 in number; but ܟ, ܟܐ, ܟܒ, and all after ܟܗ are lost, and several of the others are imperfect. Leaves are wanting after foll. 8, 88, 108, 116, 122, and 123. Each page is divided into two columns, of from 20 to 26 lines. This volume is written in a neat, regular hand of about the xiᵗʰ cent., and contains—

The Hymns of Severus, John bar Aphtūnāyā, etc. They are numbered, the last now extant being ܫܓ (303), and a letter is appended to each to indicate the tone (e.g. ܐ̈, ܒ̈, etc.).

1. The Epiphany; imperfect. Fol. 1 *a*.

2. Lent. Fol. 4 *a*.

3. The Miracles; imperfect. Fol. 8 *a*.

4. Palm Sunday. Fol. 15 *a*.

5. The Passion, with ܣܗܕܘܬܐ on the holy Cross. Fol. 18 *b*.

6. The Resurrection, with various ܣܗܕܘܬܐ. Fol. 29 *b*.

7. The Ascension. Fol. 41 *b*.

8. Pentecost. Fol. 43 *b*.

9. The Commemoration of the blessed Virgin, the Saints and Martyrs, and the Dead, hymns of repentance, and hymns for times of wrath and calamity, arranged according to the tones, with appropriate ܣܗܕܘܬܐ.

a. First tone, ܩܕܡܝܐ ܩܠܐ. Fol. 47 *b*.

b. Fifth tone, ܫܬܝܢܐ ܩܠܐ. Fol. 55 *b*.

c. Second tone, ܬܠܝܬܝܐ ܩܠܐ. Fol. 71 *a*.

d. Sixth tone, ܪܒܝܥܐ ܩܠܐ, imperfect. Fol. 84 *b*.

e. Third tone, ܬܠܝܬܝܐ ܩܠܐ. Fol. 93 *a*.

f. Seventh tone, ܫܒܝܥܐ ܩܠܐ, imperfect. Fol. 101 *a*.

g. Fourth tone, ܪܒܝܥܐ ܩܠܐ, imperfect. Fol. 117 *a*.

h. Eighth tone, ܬܡܢܝܐ ܩܠܐ, imperfect. Fol. 118 *b*.

The scribe has left blank the second column of fol. 103 *b*, and written at the foot

of the page: ... ..

There are some interlaced ornaments in this manuscript, and on fol. 15 *a* a drawing of a palm-branch.

[Add. 17,140.]

CCCCXXX.

Paper, about $6\frac{5}{8}$ in. by $5\frac{1}{8}$, consisting of 138 leaves, many of which are much stained and torn, especially foll. 1, 5, 18, 24, 33, and 34. The quires, signed with letters, are 17 in number; but the first six are very imperfect, leaves being wanting at the beginning, as well as after foll. 4, 5, 12, 17, 23, 25, and 31. There are from 16 to 25 lines in each page. This volume is written by two hands (foll. 1—110 and 111—138), dated A. Gr. 1386, A.D. 1075, and contains—

1. The Hymns of Severus, John bar Aphtūnāyā, etc., 394 (ܥܙ) in number.

a. The Epiphany; imperfect. Fol. 1 *a*.

b. The Presentation; imperfect. Fol. 5 *a*.

c. Lent; imperfect. Fol. 5 *a*.

d. The forty Martyrs, ...; imperfect. Fol. 9 *a*.

e. The Miracles of our Lord; imperfect. Fol. 13 *a*.

f. Other hymns on the Miracles, ...; imperfect. Fol. 17 *a*.

g. Palm Sunday; imperfect. Fol. 18 *a*.

h. Passion Week; imperfect. Fol. 20 *a*.

i. The holy Cross; imperfect. Fol. 26 *a*.

j. The Resurrection; imperfect. Fol. 28 *b*.

k. For the Baptistery, ... Fol. 39 *a*.

l. To be sung after the reading of the Gospel, before the celebration of the holy Eucharist: ... (sic) .... Fol. 44 *a*.

m. The Ascension. Fol. 45 *b*.

n. Pentecost. Fol. 48 *a*.

o. The Consecration of the Church. Fol. 52 *b*.

p. The blessed Virgin, ..., arranged according to the eight tones. Fol. 55 *a*.

q. The Prophets, Apostles and Martyrs, ..., arranged according to the eight tones. Fol. 63 *b*.

r. For times of wrath, calamity and afflictions, ..., arranged according to the eight tones. Fol. 95 *a*.

s. For the Dead, ..., arranged according to the eight tones. Fol. 116 *a*.

2. Supplicatory hymns, ..., arranged according to the eight tones. Fol. 129 *a*. Subscription, fol. 137 *a*: ... [a] : ... .

3. Supplicatory hymns for the Resurrection, ... Fol. 137 *a*.

The colophon, fol. 138 *a*, states that the first part of this book (foll. 1—110) was written in the year 1386 (A.D. 1075) by one Benjamin, and the remainder by one of his disciples, whose name appears from a subsequent note to have been Theodore. : ... (sic) ... (sic) ... .

On fol. 138 *b* there is a note, informing us that the said Theodore was born in the

year 1356 (A.D. 1045), assumed the little habit in the year 1374 (A.D. 1063), and the great habit in the following year.

On fol. 61 *a* there is a note, which states that the book belonged to the priest Yeshūyab, the son of Peter, the son of Lazarus the periodeutes, from the village of Arnos. This note was written by a monk named Jonas bar Yūḥannān.

On the margin of fol. 29 *a*, and on fol. 138 *b*, there are hymns in the handwriting of one Sergius:

[Add. 14,714.]

CCCCXXXI.

Paper, about 7½ in. by 5⅞, consisting of 114 leaves. The quires, signed with letters, are 9 in number. A single leaf is wanting after fol. 113. There are from 21 to 30 lines in each page. This volume is written in an inelegant, though tolerably regular, current hand; belongs to the xi^th^ cent. (see below); and contains—

1. The Hymns of Severus, John bar Aphtūnāyā, etc., in number 465 (ܡܡܕ). Title, fol. 2 *b*:

a. The Nativity of our Lord. Fol. 2 *b*.

b. The Commemoration of the blessed Virgin, . Fol. 6 *b*.

c. The Massacre of the Innocents. Fol. 11 *a*.

d. The Commemoration of Basil and Gregory. Fol. 11 *b*.

e. The Epiphany. Fol. 12 *b*.

f. The Commemoration of S. John the Baptist. Fol. 16 *b*.

g. Of S. Stephen. Fol. 18 *a*.

h. Of Sergius and Bacchus. Fol. 18 *b*.

i. Of S. Simeon the Aged. Fol. 19 *a*.

j. Of Severus the patriarch. Fol. 19 *b*.

k. Lent. Fol. 20 *b*.

l. The Miracles of our Lord. Fol. 23 *a*.

m. The forty Martyrs. Fol. 29 *a*.

n. Palm Sunday. Fol. 30 *b*.

o. Passion Week. Fol. 33 *a*. It includes—

- *α*. The Consecration of the Chrism. Fol. 34 *b*.
- *β*. The Consecration of a Church. Fol. 35 *b*.
- *γ*. The Reception of a Bishop, . Fol. 37 *a*.
- *δ*. On the Passion and the Cross. Fol. 38 *b*.

p. The Resurrection, arranged according to the eight tones (ܥܡܕ), including some on Baptism, . Fol. 42 *a*.

q. The Ascension. Fol. 53 *a*.

r. Pentecost. Fol. 54 *b*.

s. The Martyrs, etc., arranged according to the eight tones. Fol. 57 *a*.

t. Of repentance, in times of wrath, drought, etc., and for various other occa-

sions; arranged according to the eight tones. Fol. 73 *a*.

u. Of the Dead, ܥܠ ܡܬܝ, arranged according to the eight tones. Fol. 93 *b*.

v. Before the reading of the Epistle, ܩܕܝܫ ܥܠ ܦܬܓܡ ܕܫܠܝܚ. Fol. 107 *a*.

w. The Commemoration of Lucian, Athanasius, and others. Fol. 107 *a*.

x. For Compline, ܫܘܒܚܐ ܕܫܟܝܒ. Fol. 108 *b*.

Colophon, fol. 109 *a*: ܫܠܡ ܩܕܝܫ ܣܦܪ ܙܒܘܪܐ ܕܡܫܝܚܐ ܒܪ ܐܝܘܒ ܕܡܢ ܒܬ ܪܡܢ ܕܒܝܬ ܙܒܕܝ ܕܒܪ ܙܒܕܝ

ܐ[ܒ]ܓ (sic), ܕܗܘ ܙܒܢ ܕܫܪ ܡܢ ܫܘܬܐ ܕܥܠ ܟܠ ܚܕ ܡܢ ܐܠܝܢ ܕܫܪ ܒܗ ܠܚܢ ܕܡܪܝ ܣܒ

CCCCXXXV.

Twenty vellum leaves, about 5 in. by 3½, nearly all of which are more or less stained and torn. They are written in an inelegant hand of the xi^th^ or xii^th^ cent., and contain portions of the Hymns of Severus.

[Add. 14,524, foll. 48—67.]

CCCCXXXVI.

Paper, about 8½ in. by 5¾, consisting of 96 leaves, a few of which are much stained and torn, especially foll. 1—5 and 13. The quires, signed with letters, are 10 in number; but the first three are imperfect, leaves being wanting after foll. 1, 2, and 3. There are from 20 to 24 lines in each page. This volume is written in a neat, regular hand of the xii^th^ cent., and contains—

The Hymns of Severus, John bar Aphtūnāyā, etc., in number 396 (ܫܥܘ). Each hymn is marked in the usual way by a letter denoting its tone. Title, fol. 1 *b*: ܡܐܡܪ ܕܥܒܕ ܒܗ ܡܪܝ ܣܘܐܪܘܣ ܐܦܣܩܦܐ ܕܐܢܛܘܟܝܐ ܘܟܠ ܫܪܒܝܗ ܕܫܒܚ ܠܐܠܗܐ ܕܒܟܠ ܙܒܢ . ܐܝܬ ܠܗ ܐܦ ܠܡܪ ܕܡܫܬܡܫ ܒܗ ܠܡܪ ܡܢ ܕܠܐ ܡܫܬܡܫ ܒܗ ܠܡܪ ܐܦ ܠܐ ܡܫܬܡܫ ܒܗ .

1. The Nativity of our Lord, ܚܕ ܒܫ ܕܡܢ ܕܝܠܕܬܐ ; very imperfect (ܐ, ܒ). Fol. 1 *b*.

2. Lent, ܚܕ ܕܨܘܡܐ ; very imperfect (ܠܐ—ܠܒ). Fol. 2 *a*.

3. The Consecration of the Church, ܡܐܡܪ ܕܚܢܟ̈ܐ ; only a small fragment of ܫܡ. Fol. 3 *a*.

4. On Judas the traitor, ܡܐ ܕ[ܚܕ] ܒܝܠܕܐ ; imperfect (ܫܡ, ܫܠ). Fol. 3 *a*.

5. The holy Cross, ܚܕ ܕܨܠܝܒܐ ; imperfect (ܚܒ—ܚܗ). Fol. 4 *a*.

6. The Resurrection, ܚܕ ܕܩܝܡܬ ܡܢ ܡܝܬ̈ܐ ; beginning with ܫܒ. Fol. 6 *a*.

7. On Baptism and the newly baptized, ܚܕ ܕܥܡܘܕܝܬܐ ܘܚܕ ܕܬܥܡܕ ; beginning with ܡ. Fol. 13 *a*.

8. The midweek of Pentecost (ܡܐ), ܡܐܡܪ ܕܒܝܘܡ ܐܡܨܥ ܥܨܪܐ . Fol. 16 *a*.

9. The Ascension, ܚܕ ܕܣܠܩ ܡܢ ; beginning with ܡܦ. Fol. 16 *b*.

10. Whitsun Day, ܡܐܡܪ ܡܬܝܒ ܕܚܡܫܝܢ ܝܘܡ ܥܨܪܐ ; beginning with ܡܐ. Fol. 18 *b*.

11. The blessed Virgin, ܡܐܡܪ ܕܫܒܚ ܠܡܪܝܡ ; beginning with ܡܒ. Fol. 21 *b*.

12. The Massacre of the Innocents, ܚܕ ܕܩܛܠ ܗܪܘܕܣ ; beginning with ܡܐ. Fol. 27 *a*.

13. S. John the Baptist, ܚܕ ܕܡܥܡܕܢܐ ; beginning with ܡܒ. Fol. 28 *a*.

14. The Presentation of our Lord, ܚܕ ܕܡܢ ܠܡܪ ܐܬܝ ; beginning with ܡܕ. Fol. 29 *a*.

15. The various Apostles, Prophets, Martyrs, etc.; beginning with ܡܒ. Fol. 29 *b*.—Hymns of John bar Aphtūnāyā, the first abbat of Ḳinnesrīn, ܡܐܡܪ ܕܝܘܚܢܢ ܒܪ ܐܦܬܘܢܝܐ ܪܫ ܕܝܪ ܩܢܫܪܝܢ, fol. 50 *a*; hymn by an Alexandrian poet, ܠܐܢ ܕܐܬܝܬ ܠܗ ܠܐܠܟܣܢܕܪܝܐ, fol. 51 *b*; hymns of John Psaltes, abbat of the convent of Beth Aphtūnāyā, ܡܐܡܪ ܕܝܘܚܢܢ ܡܫܠܝܐ ܪܫ ܕܝܪ ܒܝܬ ܐܦܬܘܢܝܐ, fol. 52 *a*.

16. The holy Church, ܚܕ ܕܥܕܬܐ ܩܕܝܫܬܐ ; beginning with ܐ. Fol. 53 *b*.

17. The believing and victorious Emperors, ܚܕ ܕܡܠܟ̈ܐ ܡܗܝܡܢ̈ܐ ܘܢܨܚܢ̈ܐ . viz. Constantine, Honorius, Gratianus, and Theodosius the Great; beginning with ܐܒ. Fol. 54 *a*.

18. The Friday of the Cemetery, ܚܕ ܕܥܪܘܒ ܫܒܬܐ ܒܒܝܬ ܩܒܪܐ ; one hymn (ܐܒ). Fol. 55 *b*.

19. After the lesson from the Gospel, before the celebration of the holy Eucharist, ܚܕ ܕܐܡܪ ܡܢ ܩܕܡ ܕܡܬܩܪܒ ; beginning with ܐܒ. Fol. 56 *a*.

20. In time of calamity, scarcity of rain,

earthquakes, wars, etc.; beginning with ܐܬܝ. Fol. 57 *b*.

21. Parænetic hymns on various subjects; beginning with ܫܡܝ. Fol. 65 *a*.

22. Morning hymns, ܫܦܪ; beginning with ܐܝ. Fol. 72 *b*.

23. Evening hymns, ܪܡܫ; beginning with ܥܕ. Fol. 76 *a*.

24. The Consecration of a church, ܟܠ ܬܟܣܐ ܕܥܕܬܐ; beginning with ܐܠ. Fol. 78 *b*.

25. The Reception of Bishops, ܩܒܘܠ ܩܫܝܫܐ; beginning with ܐܠ. Fol. 80 *a*.

26. Before the lesson from the Epistles, ܩܕܡ ܩܪܝܢ ܡܢ ܫܠܝܚ ܩܘܠܐ; one hymn (ܚܕ). Fol. 81 *a*.

27. On Lucian (ܠܘܩܝܢܘܣ) the martyr, and on Julian Sābā; two hymns (ܬܪܝ, ܬܪܝ). Fol. 81 *b*.

28. On the tonsure of novices, ܟܠ ܩܒܘܠ ܩܛܘܠܐ ܠܥܠܡ ܒܝܬ ܩܕܫ ܩܕܡ; beginning with ܡܪܝ. Fol. 82 *a*.

29. On a woman who was converted from the Arian heresy, and became a nun, ܟܠ ܡܢ ܐܬܬܐ ܕܐܪܝܢ ܒܬ ܥܡ ܩܒܠ ܩܒܘܠ ܩܒܘܠ ܒܬܘܠܘ. ܒܥܕܬܗ ܕܡܪܝܡ ܩܒܘܠ; one hymn (ܚܕ). Fol. 83 *a*.

30. Rogationary hymns, ܩܒܘܠ ܨܘܡ; beginning with ܡܪܝ. Fol. 83 *a*.

31. Of Repentance, ܩܒܘܠ; beginning with ܥܕ. Fol. 84 *a*.

32. Of the Dead, ܩܒܘܠ ܬܫܥܝܬܐ, priests, monks, nuns, widows, etc.; beginning with ܐܡܪ. Fol. 85 *b*.

Subscription, fol. 96 *b*: ܫܠܡ ܠܡܥܒܕ ܩܨܝܪ ܒܥܘܬ ܩܒܘܠ ܩܨܝܪ ܐ̈ ܒ̈ ܩܒܘܠ ܩܒܘܠ ܩܒܘܠ

Martyrs and Doctors, the Dead, and of penance, arranged according to the eight tones: ...

First tone, ... Fol. 42 *b*.
Fifth tone, ... Fol. 48 *b*.
Second tone. Fol. 58 *b*.
Sixth tone. Fol. 67 *a*.
Third tone. Fol. 81 *a*.
Seventh tone. Fol. 86 *a*.
Fourth tone. Fol. 101 *a*.
Eighth tone. Fol. 110 *a*.
Subscription, fol. 120 *b*: ...

2. Supplicatory hymns of all kinds, arranged according to the eight tones, similarly to no. 1, *l*: ... Fol. 120 *b*.

3. Propsalmata, chanted before the reading of the Scripture Lessons: ... Fol. 154 *b*.

4. Hymns of praise, to be used at the celebration of the holy Eucharist: ... Fol. 157 *a*.

5. A Calendar of Feasts, Saints' Days, etc., according to the use of the Syrian church: ... (altered into ...). Fol. 158 *a*.

6. A tract entitled "Chronicle or Reckoning of the Year," ..., containing the names of the months, the number of days in each, rules for finding the commencement of each month, the "foundation (..., ὁ θεμέλιος) of the year," the "foundation of the moon" or golden number, whether the year is intercalary or not, the age of the moon, the precise date of new moon, etc., etc. Fol. 161 *b*. Here we find an extract from "Ezra the scribe," regarding the day of the Nativity, fol. 164 *b*: ...

7. Short extracts; viz.

a. From Ephraim, ... Fol. 166 *a*.

b. From John Chrysostom.

a. ... Fol. 166 *b*.

β. ... Fol. 167 *a*.

c. Enigmas, ...; e.g. ... Fol. 167 *a*.

d. The celestial and terrestrial hierarchies, ... and ..., etc. Fol. 167 *b*.

[Add. 14,713.]

CCCCXXXVIII.

Paper, about 7 in. by 4⅞, consisting of 69 leaves, some of which are slightly stained and torn, especially foll. 1—3, 7, 8, 10, 41, and 42. The quires are signed with letters from ... to ..., and by a later hand from ... to ... Consequently, the first 13 are lost; and there are also lacunæ after foll. 1 and 9.

The number of lines in each page varies from 15 to 26. This manuscript is written in a good, regular hand; dated A. Gr. 1533, A.D. 1222; and contains—

1. Part of the Hymns of Severus, John bar Aphtānāyā, etc.; viz. those that form the ܒܟܣܐ ܕܡܫܡܫܐ ܥܠ ܬܡܢܝ ܩܘܠܐ ܕܡܬܢܝ ܩܕܡܝܐ ܕܡܬܢܝ. They are arranged according to the eight tones; viz. sixth tone, fol. 1 *a*; seventh, fol. 2 *a*; fourth, fol. 10 *a*; eighth, fol. 19 *b*.

2. Supplicatory hymns, ܩܕܝܫܐ, arranged according to the eight tones. Fol. 30 *b*.

3. Chants to be sung before the Lessons, ܩܛܘܥܐ ܕܡܫܬܡܥܢܝܢ ܡܢ ܩܕܡ ܩܪܝܢܐ ܕܡܬܢ, arranged according to the eight tones. Fol. 58 *b*.

4. Hymns of praise, to be sung at the time of the celebration of the holy Eucharist, ܫܒܚܬܐ ܕܡܫܬܡܥܢܝܢ ܒܥܕܢ ܩܘܪܒܢܐ ܩܕܝܫܐ, arranged according to the eight tones. Fol. 62 *b*.

5. A hymn in commemoration of Theodore, ܡܐܡܪܐ ܚܕ ܒܙܒܢ, ܬܐܘܕܘܪܘܣ. Fol. 68 *a*.

6. Hymns for the Annunciation of the blessed Virgin, ܫܒܚܬܐ ܕܒܫܘܪܬܐ ܕܡܪܝܡ ܒܬܘܠܬܐ. Fol. 69 *a*.

On fol. 69 *a* there is a note, which states that this manuscript was written in the convent of S. Mary Deipara by one Joseph, A. Gr. 1533, A.D. 1222. ܐܬܟܬܒ ܗܢ ܣܦܪܐ ܒܥܕܬ ܡܪܝܡ ܝܠܕܬ ܐܠܗܐ ܒܫܢܬ ܐܠܦ ܘܫܠܫ ܡܐܐ ܘܫܬܝܢ ܠܡܪܝ ܝܘܣܦ ܒܥܕܬ ܡܪܝ ܡܪܝܡ ܝܠܕܬ ܐܠܗܐ ܒܕܝܪ ܦܪܐ ܕܒܬ ܩܛܪ ܒܫܡ ܡܪܝ ܝܘܣܦ ܕܗܘ ܒܢ ܒܪ

tone, imperfect; fol. 42 *b*. Sixth tone, imperfect; fol. 47 *a*. Third tone; fol. 52 *a*. Seventh tone; fol. 55 *a*. Fourth tone; fol. 62 *a*. Eighth tone; fol. 67 *a*. Subscription, fol. 71 *a*: ܥܠ ܡܫܒܚܬܐ ܕܝܘܣ ܐܚܝ ܡܪܝ ܐܠܗܐ ܚܝ:

2. Supplicatory hymns of every kind, arranged according to the eight tones: ܩܕܡ ܟܠ ܚܕ ܒܫܡ ܟܠ ܫܒܚܐ ܕܡܪܝ ܥܠ ܡܐ ܕܫܒܚ ܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ. Fol. 71 *b*. Those of the first order are ascribed in the subscription, fol. 73 *b*, to Rabulas of Edessa, ܪܒܘܠܐ ܐܦܣ, and have been edited by Dr. Overbeck, S. Ephraemi Syri etc. Opera Selecta, p. 245 (compare pp. 362 and 370). The seventh order is imperfect.

3. Cantus ad Magnificat, arranged according to the eight tones: ܩܕܡ ܡܠܐ ܕܫܒܚܬܐ ܕܡܪܝ ܥܠ ܡܐ ܕܫܒܚ ܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ. Fol. 96 *b*.

4. Additional hymns, ܫܒܚܬܐ ܫܦܝܪܬܐ (with the subscription ܥܠܝܗ ܫܒܚܬܐ ܕܝܘܣ ܐܦܣ), arranged according to the eight tones. Fol. 104 *a*.

5. Additional ܫܒܚܐ. Fol. 130 *b*.

6. A hymn on Cyriacus the martyr, ܫܒܚܐ ܕܟܠ ܫܢܐ, ܥܠ ܩܘܪܝܩܘܣ ܩܕܝܫܐ, fol. 135 *b*; and another hymn, the title of which is torn away, fol. 136 *b*.

[Add. 17,238.]

CCCCXL.

Paper, about 9⅞ in. by 7½, consisting of 138 leaves, many of which are much stained and torn, especially foll. 1—4, 13—21, and 119—138. The quires, signed with letters, were probably 18 or 19 in number, but only ܐ—ܝ are now complete. Leaves are wanting at the beginning and end, as well as after foll. 2, 14, 18, 20, 126, 127, 128, and 132. There are 15 lines in each page. This volume is written in a large, regular hand of the xiiith cent., and contains—

The Hymns of Severus, etc., to the number of 321 (ܫܟܐ). Each hymn is marked with its appropriate number, and with a letter denoting its tone, e.g. $\frac{\text{ܟܐ}}{\text{ܐ}}$.

1. The Presentation of our Lord, ܫܒܚܬܐ; very imperfect. Fol. 1 *a*.

2. Lent, ܩܕܡ ܟܠ ܫܢܐ; very imperfect. Fol. 2 *b*.

3. The Miracles, ܫܒܚܬܐ ܕܟܠ ܫܢܐ; imperfect. Fol. 5 *b*.

4. Palm Sunday, ܥܠ ܕܝܢ ܕܥܕܬܐ ܕܡܪܝ ܥܠ ܡܐ ܕܫܒܚ; imperfect. Fol. 18 *a*.

5. Passion Week, ܩܕܡ ܟܠ ܫܒܬ ܕܟܠ ܫܢܐ ܕܩܠ ܩܕܡ ܟܠ ܫܢܐ [ܫܒܬ]. Fol. 21 *b*.

6. The holy Cross, ܥܠ ܕܝܢ ܩܕܡ ܟܠ ܫܢܐ ܕܩܠ ܩܕܡ ܟܠ ܫܢܐ. Fol. 26 *b*.

7. The Resurrection, ܫܒܚܬܐ ܕܩܘܡܬܐ ܕܡܪܝ ܥܠ ܡܐ, arranged according to the eight tones (ܩܘܠܐ). Fol. 36 *a*.

8. The Ascension, ܫܒܚܬܐ ܕܟܠ ܫܢܐ ܕܟܠ ܫܢܐ ܕܡܪܝ ܥܠ ܡܐ. Fol. 50 *a*.

9. Pentecost, ܫܒܚܬܐ ܕܥܠ ܕܝܢ ܕܡܪܝ ܥܠ ܡܐ. Fol. 53 *b*. Subscription, fol. 59 *a*: ܥܠ ܕܝܢ ܩܕܡ ܟܠ ܫܢܐ ܕܟܠ ܫܢܐ ܕܡܪܝ ܥܠ ܡܐ.

10. ܫܒܚܬܐ ܕܡܪܝ ܥܠ ܡܐ ܕܩܠ ܩܕܡ ܟܠ ܫܢܐ ܕܟܠ ܫܢܐ ܕܡܪܝ ܥܠ ܡܐ ܕܫܒܚ; imperfect. Fol. 59 *a*. First tone, fol. 59 *b*; fifth, fol. 68 *b*; second, fol. 85 *a*; sixth, fol. 100 *b*; third, fol. 125 *a*; seventh, fol. 128 *a*; fourth, fol. 132 *a*.

[Add. 17,244.]

CCCCXLI.

Paper, about 5½ in. by 3¾, consisting of 196 leaves, a few of which are much stained and torn, especially foll. 8, 9, 11, 12, 20, and 21. The quires, signed with letters, are 19 in number, of which the first two are missing. Leaves are also wanting after foll. 8, 55, 138, 165, and 196. There are from 16

to 22 lines in each page. This volume is written in a small, neat hand of the xiiith cent., and contains—

1. The Hymns of Severus, etc., in number 383 (ܫܠܓ). Each hymn is marked by a letter denoting its tone.

a. The Beheading of S. John the Baptist; imperfect (ܠܐ, ܟ). Fol. 1 *a.*

b. S. Stephen (ܟܐ, ܟܒ). Fol. 1 *b.*

c. S. Simeon and the Presentation (ܟܓ, ܟܕ). Fol. 2 *b.*

d. Lent, imperfect; beginning with ܟܘ. Fol. 3 *b.*

e. The forty Martyrs, imperfect; beginning with ܟܙ. Fol. 9 *a.*

f. The Miracles of our Lord; beginning with ܟܚ. Fol. 12 *a.*

g. Palm Sunday; beginning with ܟܛ. Fol. 22 *a.*

h. Passion Week; beginning with ܟܝ. Fol. 26 *b.*

i. The Resurrection, according to the eight tones; beginning with ܟܟ. Fol. 37 *a.*

j. The Baptistery, ܬܫܒܚܬܐ ܕܥܡܕܐ ܕܡܪܝܡ ; beginning with ܠܐ. Fol. 48 *a.*

k. After the lesson from the Gospel, before the celebration of the holy Eucharist, ܒܥܕܡ ܕܫܪܝܟ ܡܢ ܐܝܟ ܕܐܬܝ ܒܫܡ ܡܪܝܡ ; beginning with ܠܠܐ. Fol. 53 *b.*

l. The midweek of Pentecost, ܒܡܨܥܬ ܕܒܝܢ ܥܪܒܬܐ ; no. ܠܠܒ. Fol. 54 *b.*

m. The Ascension, imperfect; beginning with ܠܠܓ. Fol. 55 *a.*

n. Whitsun Day; beginning with ܠܠܕ. Fol. 56 *b.*

o. ܒܟܠ ܫܒܥ ܫܒܚܬܐ ܕܥܡܕܐ ܕܡܪܝܡ ܕܒܝܢ ܥܪܒܬܐ. These are arranged according to the eight tones, beginning with ܟܟܒ. Fol. 61 *a.*

p. Hymns for compline, ܫܒܚܬܐ ܕܫܘܪܝܐ ܕܡܫܡܫ , beginning with ܫܠܓ. Fol. 152 *b.*

q. The reception of bishops, ܩܒܠ ܩܘܕܡ ܕܐܦܣܩܘܦܐ ; beginning with ܠܠܓ. Fol. 156 *a.*

r. The tonsure of monks, ܩܒܠ ܩܘܕܡ ܕܡܢܝܚܐ ; no. ܫܥܕ. Fol. 157 *b.*

s. For priests, monks, and the clergy, ܩܒܠ ܩܘܕܡ ܕܡܢܝܚܐ ܘܠܟܠܗܘܢ ; no. ܫܥܗ. Fol. 158 *a.*

Subscription, fol. 158 *b*; ܫܥܗ ܩܕܡܝܐ ܒܝܕ ܡܪ ܝܘܣܦ ܕܐܬܝ ܡܢ ܐܪܡܢܝܐ ܕܥܡܕ ܒܕܝܪ ܡܪܝ ܡܪܬܐ ܒܬܪ ܡܢ ܕܫܠܡ ܠܗ ܒܫܠܡܐ ܐܡܝܢ.

2. Supplicatory hymns, in number 124 (ܟܟܕ), arranged according to the eight tones: ܠܟܠ ܚܕ ܚܕܫ ܫܒܚܬܐ ܕܥܡܕܐ ܕܡܪܝܡ ܕܒܝܢ ܥܪܒܬܐ ܕܐܬܝ ܒܫܡ ܡܪܝܡ ܕܫܪܝܟ ܡܢ ܐܝܟ ܕܐܬܝ ܒܫܡ ܡܪܝܡ. Imperfect. Fol. 159 *a.*

On the margin of fol. 70 *b*, the names of Severus and Ignatius are traced in rude Greek letters, CЄVHPЄ • ✠ ϟHΓNATHOC. On fol. 55 *b* a later possessor has written the Armenian alphabet.

[Add. 17,251.]

CCCCXLII.

Paper, about 5¾ in. by 3⅞, consisting of 201 leaves, some of which are much stained and slightly torn, especially foll. 27, 141, 142, 187—189, and 194—201. The quires seem to have been 21 in number; but the first two and the last are now lost. Those that remain are signed with letters from ܐ to ܟ, and from ܟ to ܟܐ. Leaves are wanting after foll. 6, 16, 27, 75, 86, 97, and 129. The number of lines in each page varies from 13 to 20. This volume is written in a good, current hand of the xiiith cent., and contains—

1. The Hymns of Severus, etc., in number

310 (ܫ), each marked with a letter denoting its tone.

a. : ܡܫܒܚܐ (ܩܠܝܣܐ) ܩܠܝܣܐ ܩܕܡܝܬܐ ܬܪܝܬܝܐ ܪܒܥܝܐ ܚܡܝܫܝܐ ܫܬܝܬܝܐ ܫܒܝܥܝܐ ܬܡܢܝܐ, arranged according to the eight tones. Imperfect. Third tone, fol. 1 *a*; fourth, fol. 1 *b*; fifth, fol. 14 *a*; sixth, fol. 31 *b*; seventh, fol. 51 *a*; eighth, fol. 74 *a*.

b. The Epiphany. Fol. 89 *b*.

c. Lent; imperfect. Fol. 96 *b*.

d. The Miracles. Fol. 101 *b*.

e. Palm Sunday. Fol. 115 *b*.

f. Passion Week, ܫܒܥ ܝܘܡܝ ܕܫܒܥܐ ܕܒܝܥܐ; imperfect. Fol. 121 *a*.

g. The Resurrection. Fol. 133 *a*.

h. Of Baptism, ܫܒܥܐ ܕܡܥܡܕܢܐ. Fol. 146 *b*.

i. The Ascension. Fol. 152 *a*.

j. Pentecost. Fol. 156 *a*.

k. The holy Church, ܫܒܥ ܝܘܡܝ ܕܫܒܥܐ ܕܥܕܬܐ. Fol. 161 *a*.

l. The reception of bishops, ܝܘܡ ܩܒܠܬ ܕܫܘܠܝܡܐ. Fol. 163 *a*.

Subscription, fol. 163 *b*: ܥܠ ܫܒܥܐ ܕܡܥܡܕܢܐ ܕܝܘܚܢܢ ܣܒܝܐ, ܒܪ ܙܒܕܝ ܕܡܢ ܒܝܬ ܡܪ ܐܒܪܗܡ ܕܒܝܬ ܚܠܠ.

2. Supplicatory hymns, ascribed to Rabūlas of Edessa, Mārūthas of Tagrīt, and Ephraim: ܐܝܬ ܒܗ ܩܠܝܣܐ ܕܫܒܥܐ ܕܒܥܘܬܐ, ܐܝܬ ܒܗ ܐܦ ܐܝܬ ܒܗ ܐܦ ܕܡܪܝ ܐܦ ܕܐܦܪܝܡ. Fol. 164 *a*. These are 89 (ܠܛ) in number, and are arranged according to the eight tones. Subscription, fol. 196 *a*, ܫܠܡ ܫܒܥܐ ܕܒܥܘܬܐ ܥܠ.

3. Similar hymns of the Resurrection, ܫܒܥܐ ܕܒܥܘܬܐ, arranged according to the eight tones. They are now only 12 in number, the last being imperfect. Fol. 196 *b*.

Fol. 201 is a small fragment of some other paper manuscript.

On the margin of fol. 21 *b*, which is now slightly mutilated, an owner has recorded his name in barbarous Greek:—

. . . . . .

. ΝΗΛ ΠΡΕΖΒΗΤΕΡΟC Ο ΤΖΑΜΑΝΤ. ΝΟϹ ΗΥΑΖΡΥΝ (?) ΑΜΗΝ ΚΕ ΕΛΕΗϹΟΝ

[Add. 17,254.]

CCCCXLIII.

Paper, about 5⅝ in. by 4, consisting of 229 leaves, many of which are much torn, especially foll. 1—16 and 161—229. The quires, signed with letters, are 23 in number, the last being imperfect. There are from 10 to 16 lines in each page. This volume is written in a good, regular hand of the xiiith cent., and contains—

1. The Hymns of Severus, etc. Title, fol. 1 *a*: ܬܫܥܝܬ [ܫܒܥܐ ܩܕܡܝܐ] ܠܡܪ ܣܘܪܣ ܐܦ ܫܒܥܐ ܕܬܫܥܝܬ [ܣܒ]ܝ ܩܠܝܣܐ. Each hymn is marked by a letter indicating its tone.

a. The Dedication of the Church, ܕܬܫܒܚܬܐ ܕܥܕܬܐ. Fol. 1 *a*.

b. The Annunciation of Zacharias. Fol. 2 *b*.

c. The Annunciation of the blessed Virgin. Fol. 4 *b*.

d. The Visit of Mary to Elisabeth. Fol. 6 *b*.

e. The Nativity of S. John the Baptist. Fol. 7 *b*.

f. The Massacre of the Innocents. Fol. 9 *b*.

g. The Epiphany. Fol. 11 *a*.

h. The Commemoration of S. John the Baptist. Fol. 14 *b*.

i. The Order of Cana of Galilee, ܩܕܫ ܚܬܢܐ. Fol. 16 *a*.

j. Lent. Fol. 16 *b*.

k. The Miracles. Fol. 23 *b*.

l. On the Prodigal Son, ܥܠ ܒܪ ܢܘܪ ܕܐ. Fol. 39 *b*.

m. Palm Sunday. Fol. 40 *a*.

n. Passion Week. Fol. 46 *b*.

o. The Washing of Feet, ܩܕܫ ܚܡܝܫܝ. Fol. 50 *b*.

p. The Ascension. Fol. 54 *b*.

q. Pentecost. Fol. 56 *a*. Subscription, fol. 58 *b*, ܫܠܡ ܬܫ̈ܒܚܬܐ ܕܥܐܕܐ.

2. Supplicatory hymns, arranged according to the eight tones: ܬܘܒ ܟܠܗܝܢ [ܬܟܫ̈ܦܬܐ] ܠܩ̈ܢܝܬܐ. First tone, fol. 58 *b*; second, fol. 77 *b*; third, fol. 95 *a*; fourth, fol. 111 *b*; fifth, fol. 134 *b*; sixth, fol. 158 *b*; seventh, fol. 183 *a*; eighth, imperfect at the end, fol. 208 *b*.

[Add. 17,259.]

CCCCXLIV.

Paper, about 5½ in. by 4, consisting of 42 leaves (Add. 17,269, foll. 39—80). Foll. 41—53 are stained with oil, and fol. 47 is much torn. The quires, signed with letters, were once at least 19 in number. Leaves are now wanting at the beginning and end, as well as after foll. 39, 40, 47, 53, 54, and 62. There are from 13 to 15 lines in each page. This manuscript is written in a neat, regular hand of the xiii[th] cent., and contains—

1. Part of the Hymns of Severus, etc.; viz.

a. The Epiphany; imperfect. Fol. 39 *a*.

b. S. Simeon the Aged. Fol. 41 *b*.

c. Cana of Galilee, ܠܩܛܢܐ ܕܓܠܝܠ ܡܠܝܐ. Fol. 42 *b*.

d. Lent; imperfect. Fol. 44 *a*.

e. The Miracles; imperfect. Fol. 48 *a*.

f. The Praises of the blessed Virgin; imperfect. Fol. 54 *a*.

2. Supplicatory hymns, ܬܟܫ̈ܦܬܐ, arranged according to the eight tones; imperfect. Fol. 55 *a*.

[Add. 17,269, foll. 39—80.]

CCCCXLV.

Eight paper leaves, about 6 in. by 4⅝, several of which are torn. There are from 17 to 20 lines in each page. The writing is neat and regular, of the xiii[th] cent. They contain—

Part of the Hymns of Severus, etc., as arranged by Jacob of Edessa. Title, fol. 1 *a*: ܥܡ ܡܥܢ̈ܝܬܐ ܘܡܕܪ̈ܫܐ ܕܬܫܒܘܚܬܐ ܘܩܝ̈ܬܐ ܦܢܩܝܬܐ ܕܡܥܢ̈ܝܬܐ ܕܩܕܝܫܐ ܕܡܠܦܢܐ ܡܪܝ ܣܘܝܪܐ ܦܛܪܝܪܟܐ. ܐܝܟ ܬܘܪܓܡܐ ܚܕܬܐ ܘܡܬܬܩܢܬܐ ܕܝܥܩܘܒ ܐܘܪܗܝܐ. ܡܢܝܢܐ ܘܡܬܪܟܒܢ.

1. The Nativity of our Lord; 14 hymns. Fol. 1 *a*.

2. The Epiphany; part of the first hymn only. Fol. 8 *b*.

[Add. 17,261, foll. 1—8.]

CCCCXLVI.

Eighteen vellum leaves, about 5⅛ in. by 3¾, the last of which is much torn (Add. 14,524, foll. 30—47). The writing is of the xiii[th] cent., with from 13 to 18 lines in each page. They contain—

Part of the Hymns of Severus, etc.; viz. the hymns for the Resurrection, arranged according to the eight tones, fol. 30 *a*; the Ascension, fol. 45 *b*; S. Mark, fol. 47 *a*; S. Thomas and S. John the Evangelist, fol. 47 *b*.

[Add. 14,524, foll. 30—47.]

CCCCXLVII.

Paper, about 9⅛ in. by 6½, consisting of 58 leaves, some of which are much stained and torn, especially foll. 1, 9, 29, 30, 33—35, 39—42, 47, 49, 50, and 58. The quires, signed with letters, were originally upwards of 18 in number (ܝܚ, fol. 50 *a*); but many of them are lost, and most of the remainder are very imperfect. Leaves are now wanting at the beginning and end, as well as after foll.

28, 34, 35, 40, 48, and 49. There are 14 lines in each page. This volume is written in a large, inelegant hand of the xiiith cent., and contains—

The Hymns of Severus, etc. Each hymn is marked by a letter indicating its tone.

1. The Consecration of the Church; imperfect. Fol. 1 *a*.

2. The Annunciation of Zacharias. Fol. 2 *b*.

3. The Annunciation of the blessed Virgin. Fol. 5 *b*.

4. The Visit of Mary to Elisabeth. Fol. 8 *a*.

5. The Nativity of S. John the Baptist. Fol. 11 *a*.

6. The Nativity of our Lord. Fol. 12 *a*.

7. The Praises of the blessed Virgin, ܫܒܚܬܐ ܕܬܫܒܝܚܬܐ ܕܡܪܝܡ. Fol. 26 *b*.

8. The Massacre of the Innocents; very imperfect. Fol. 28 *b*.

9. The Commemoration of Basil and Gregory; imperfect. Fol. 29 *a*.

10. The Epiphany; imperfect. Fol. 30 *a*.

11. The Resurrection; arranged according to the eight tones, but very imperfect. Fifth tone, fol. 35 *a*; sixth, fol. 38 *b*; seventh, fol. 43 *a*; eighth, fol. 48 *a*.

12. The Ascension; imperfect. Fol. 50 *a*.

13. Pentecost; imperfect. Fol. 52 *a*.

[Add. 17,255.]

CCCCXLVIII.

Paper, about 6¼ in. by 4⅝, consisting of 63 leaves (Add. 14,723, foll. 3—65), some of which are slightly stained and torn, especially fol. 65. The quires are signed with letters, but several are lost, both at the beginning and the end, and there is also a lacuna after fol. 8. Each page has from 18 to 21 lines. This manuscript is written in a good, regular hand of the xiiith cent., and contains—

1. The Hymns of Severus, etc., 300 (ܫ) in number, arranged according to the eight tones. Those of the first and fifth tones are wanting. Second tone, ܫܒܚܐ ܕܬܪܝܢ, very imperfect, fol. 3 *a*; sixth, ܫܒܚܐ ܕܫܬܐ, imperfect, fol. 3 *b*; third, fol. 14 *b*; seventh, fol. 19 *b*; fourth, fol. 34 *a*; eighth, fol. 43 *b*. Subscription, fol. 54 *a*: ܫܠܡ ܚܡܕܢܝ ܒܥܙ ܒܫܘܥܝ ܕܡܫܚܝܢ. ܒܟܬܒ ܥܠ ܢܦܫܗ ܕܚܛܝܐ ܠܐ ܫܒܚ ܕܥܠܡ. ܠܐ ܕܥܢ ܕܐܠܗ ܢܠܒ. ܢܦܠ ܒܝ ܠܐ ܠܗ ܠܐ ܡܠܐ ܒܥܢܕ.

2. ܫܒܚܬܐ or supplicatory hymns, arranged according to the eight tones. First tone, ܫܒܚܐ ܕܩܕܡ, fol. 54 *b*; fifth, fol. 57 *a*; second, fol. 58 *a*; sixth, fol. 61 *a*; third, imperfect, fol. 64 *b*. The remaining tones are wanting.

[Add. 14,723, foll. 3—65.]

CCCCXLIX.

Paper, about 6⅞ in. by 5½, consisting of 58 leaves (Add. 17,261, foll. 9—66), some of which are much soiled and torn, especially foll. 25, 26, 33, 34, 41, 48, 52, and 61—63. The quires are signed with letters, but many of them have been lost, and others are imperfect. At present the manuscript is defective at the beginning, and there are lacunæ after foll. 16, 24, 34, 40, 48, 52, and 58. The number of lines in each page varies from 12 to 19. The writing, which is of the xiiith or xivth cent., is large and inelegant, except on foll. 63—66. The contents are—

1. Part of the Hymns of Severus, etc.; viz.

a. Lent; imperfect at the beginning. Fol. 9 *a*.

b. The Miracles; imperfect. Fol. 16 *b*.

c. Palm Sunday; imperfect. Fol. 22 *a*.

2. Supplicatory hymns, ܫܒܚܬܐ ܡܢܩܕܐ, arranged according to the eight tones; imperfect. Fol. 29 *b*. Subscription, fol. 63 *a*: ܫܠܡ ܚܡܕܢܝ ܒܥܙ ܫܒܚܬܐ ܡܢܩܕܐ. ܡܫܟܚ. ܕܥܢ ܠܐ ܠܗ ܠܐ ܫܒܚ ܕܥܠܡ ܐܡܝܢ.

3. A Calendar of Feasts and Saints' Days: ܟܬܒ ܕܥܠܡ ܫܢ[ܐ] ܗ[ܘ ܕܡ]ܪܝ ܥܒܕ ܡܢ. Fol. 63 *a*.

[Add. 17,261, foll. 9—66.]

CCCCL.

Vellum, about 9⅞ in. by 6⅝, consisting of 110 leaves, a few of which are slightly stained and soiled, especially foll. 1 and 48. The quires, signed with letters, were originally 16 in number; but three of these are now lost, and several others are imperfect. Leaves are wanting at the beginning, and after foll. 40, 48, 51, and 53. There are from 40 to 48 lines in each page. This volume is written in a good, regular hand of the viiith or ixth cent., and contains—

A large collection of hymns (ܩܠܐ, ܡܕܪܫܐ, and ܣܓܝܬܐ), ascribed to Ephraim, Isaac of Antioch, and Jacob of Batnae.

1. Madrāshē of Ephraim for the Epiphany, originally 13 in number, ܚܕ ܡܕܪܫܐ ܕܥܠ ܡܥܡܕܐ ܕܡܪܝ ܥܒܕ ܟܠ ܫܢ. Fol. 1 *a*. The first five are now lost, and of the sixth only three lines remain.

2. Madrāshē of Ephraim for the Vigils of the brethren, ܕܐܚܐ ܕܒܝܬ ܡܕܪܫܐ ܕܥܠ ܫܗܪܐ, 21 in number. Fol. 2 *b*. One of them, numbered ܟܐ, has the special title ܕܥܠ ܡܘܕܝܢܐ, "of the Confessors." Two others, numbered ܟܒ and ܟܓ, are ascribed to Jacob, and entitled ܕܥܠ ܣܗܕܐ, "of the Martyrs."

3. Penitential madrāshē, ܚܕ ܡܕܪܫܐ ܕܬܒܐ. Fol. 5 *a*.

4. Paraenetic madrāshē, ܚܕ ܡܕܪܫܐ ܕܡܘܥܛܐ. Fol. 5 *b*. One of these, fol. 10 *b*, has the special title ܕܡܬܐܡܪ ܒܡܕܪܫܐ ܕܥܠ ܟܕ ܡܐܡܪܐ; and several are alphabetical, ܕܥܠ ܐܠܦ ܚܐ, foll. 12 *b* and 13 *a* and *b*.

5. Penitential madrāshē, ܬܒܐ ܚܕ, in part alphabetical. Fol. 19 *b*. One of them is expressly ascribed to Ephraim, fol. 22 *a*.

6. On the denial of Simon Peter, ܥܠ ܟܦܐ ܕܫܡܥܘܢ, beginning, fol. 24 *a*: ܐܝܟ ܕܐܡܪ ܠܗ ܡܪܝ ܠܫܡܥܘܢ ܟܦܐ ܐܦ ܐܢ ܟܠ ܢܣܒܘܢ ܒܟ ܐܢܐ ܠܐ ܐܣܒܪ ܠܝ. ܐܦ ܐܢ ܡܘܬ ܐܡܘܬ ܥܡܟ ܐܢ ܠܐ ܐܟܦܪ ܠܟ. ✧

7. An alphabetical sūgīthā on Mary, the niece of Abraham Ḳīdūnāyā, ܣܓܝܬܐ ܕܥܠ ܡܪܝܡ ܒܪܬ ܐܚܘܗܝ ܕܐܒܪܗܡ ܩܕܘܢܝ, beginning, fol. 24 *b*: ܐܬܬܝ ܠܝ ܒܬ ܫܒ ܘ ܠ ܐܬܬ ܒܥܕ ܐܢ ܐܡܪ ✧

8. Another alphabetical sūgīthā, ܣܓܝܬܐ ܕܒܬܘܠ, beginning, fol. 25 *a*: ܐܬܬ ܐܢ ܒܬܘܠ ܐܝܟ ܕܐܡܪ ܠܗ ܡܪܝ ✧

9. Three madrāshē on Cyriacus, patriarch of Tagrīt, ܬܠܬ ܡܕܪܫܐ ܕܥܠ ܩܘܪܝܩܘܣ ܩܛܪܝܣ ܕܬܓܪܝܬ. Fol. 25 *b*.

10. Various madrāshē, without special titles. Fol. 27 *a*.

11. Three madrāshē on the Church and on Virginity, ܬܠܬ ܡܕܪܫܐ ܕܥܠ ܥܕܬܐ ܘܥܠ ܒܬܘܠܘܬܐ, by Ephraim. Fol. 37 *a*.

12. Four madrāshē on the Oil and the Olive, and the Mysteries of our Lord, ܥܠ ܡܫܚܐ ܘܙܝܬܐ ܘܥܠ ܪܙܐ ܕܡܪܢ. Fol. 38 *a*.

13. Three madrāshē on the Mysteries of our Lord, ܬܠܬ ܡܕܪܫܐ ܕܥܠ ܪܙܐ ܕܡܪܢ. The third is imperfect. Fol. 40 *a*.

14. Madrāshē from the collection entitled "the Hymns of Nisibis," by Ephraim. See Add. 14,572, and the edition of Dr. Bickell, S. Ephraemi Syri Carmina Nisibena (Leipzig, 1866), p. 2.

a. An imperfect hymn; see Bickell, no. xv. Fol. 41 *a*.

b. See Bickell, no. xvi. Fol. 41 *a*.

c. On Abraham, bishop of Nisibis, ܕܥܠ ܐܒܪܗܡ ܕܢܨܝܒܝܢ ܡܐܡܪܐ; five hymns. See Bickell, nos. xvii—xxi. Fol. 41 *b*.

d. On Ḥarrān, ܥܠ ܒܚܪܢ ܕܥܒܪ ܢܗܪܐ. See Bickell, no. xxxiv. Fol. 45 *b*.

e. On our Lord, and on Death and Satan, ܥܠ ܡܪܢ ܘܥܠ ܡܘܬܐ ܘܥܠ ܣܛܢ; imperfect. See Bickell, nos. xxxv—li. Fol. 46 *b*.

f. On the Resurrection, ܩܘܡܬܐ. See Bickell, nos. lxxi—lxxiii. Fol. 58 *b*.

15. Fifteen madrāshē on Paradise, ܡܐܡܪܐ ܕܡܢ ܦܘܪܣܐ ܕܦܪܕܝܣܐ, by Ephraim. Fol. 60 *b*. See Overbeck, S. Ephraemi Syri etc. Opera Selecta, p. xii. and p. 339.

16. Madrāshē against False Doctrines, ܡܐܡܪܐ ܕܥܠ ܣܟܠܘܬܐ, by Ephraim. Fol. 66 *b*.

17. Sūgyāthā by Ephraim; viz.

a. Penitential, ܫܘܓܝܬܐ ܕܬܘܒܬܐ ܕܡܢ ܐܦܪܝܡ, beginning, fol. 78 *b*: ܐܝ ܒܝܕ ܠܟ ܐܢܫ ܚܛܝܐ ܘܐܝ ܒܝܕ ܠܟ ܐܢܫ ܙܕܝܩ. ܐܠܐ ܐܢ ܐܬ ܠܟ ܐܢܫ ܚܛܝܐ ܘܐܢ ܐܬ ܠܟ ܐܢܫ ܙܕܝܩ. ܐܠܐ ܐܢ ܐܬ ܠܟ ܐܢܫ ܚܛܝܐ ܘܐܢ ܐܬ ܠܟ ܐܢܫ ܙܕܝܩ.

b. On Joseph, ܥܠ ܝܘܣܦ ܕܡܢ ܦܘܪܣܐ, beginning, fol. 79 *b*: ܐܠܗܐ ܕܐܒܗܬܢ ܐܒܪܗܡ ܘܝܥܩܘܒ ܘܝܘܣܦ, ܕܐܦ ܥܠ ܦܝ ܕܐܡܪ ܠܢ ܡܪܢ, ܐܢ ܐܝܬ ܒܟܘܢ ܚܕ ܕܥܒܕ ܐܠܗܐ ܐܦ ܐܢ ܐܬ ܒܟܘܢ ܚܕ ܕܥܒܕ ܐܠܗܐ ܐܦ ܐܢ ܐܬ ܒܟܘܢ ܚܕ ܕܥܒܕ ܐܠܗܐ ܐܦ ܐܢ ܐܬ ܒܟܘܢ ܚܕ ܕܥܒܕ ܐܠܗܐ ܐܦ ܐܢ ܐܬ ܒܟܘܢ ܚܕ ܕܥܒܕ ܐܠܗܐ ܐܦ ܐܢ ܐܬ ܒܟܘܢ ܚܕ ܕܥܒܕ ܐܠܗܐ ܐܦ ܐܢ ܐܬ ܒܟܘܢ ܚܕ ܕܥܒܕ ܐܠܗܐ ܐܦ ܐܢ ܐܬ ܒܟܘܢ ܚܕ ܕܥܒܕ ܐܠܗܐ ܐܦ ܐܢ ܐܬ ܒܟܘܢ ܚܕ ܕܥܒܕ ܐܠܗܐ ܐܦ ܐܢ ܐܬ ܒܟܘܢ ܚܕ ܕܥܒܕ ܐܠܗܐ ܐܦ ܐܢ ܐܬ ܒܟܘܢ ܚܕ ܕܥܒܕ ܐܠܗܐ ܐܦ ܐܢ ܐܬ ܒܟܘܢ ܚܕ ܕܥܒܕ ܐܠܗܐ ܐܦ ܐܢ ܐܬ ܒܟܘܢ ܚܕ ܕܥܒܕ ܐܠܗܐ ܐܦ ܐܢ ܐܬ ܒܟܘܢ ܚܕ ܕܥܒܕ ܐܠܗܐ ܐܦ ܐܢ ܐܬ ܒܟܘܢ ܚܕ ܕܥܒܕ ܐܠܗܐ ✣

c. On the Virgin Mary, ܥܠ ܡܪܝܡ ܐܡܗ ܕܡܫܝܚܐ, beginning, fol. 80 *a*: ܐܠܗܐ ܕܐܒܗܬܢ ܕܒܫܡܝܐ ܐܦ ܐܢ ܐܬ ܒܟܘܢ ܚܕ ܕܥܒܕ ܐܠܗܐ ܐܦ ܐܢ ܐܬ ܒܟܘܢ ܚܕ ܕܥܒܕ ܐܠܗܐ ✣

d. On the holy Church, ܥܠ ܡܪܝܡ ܕܥܠ ܥܡܘܕ ܡܪܝܡ, beginning, fol. 80 *a*: ܐܠܗܐ ܕܐܒܗܬܢ ܕܒܫܡܝܐ ܐܦ ܐܢ ܐܬ ܒܟܘܢ ܚܕ ܕܥܒܕ ܐܠܗܐ ✣

e. On the Months of the Year, ܡܐܡܪܐ ܕܥܠ ܝܪܚܐ ܕܫܢܬܐ, beginning, fol. 80 *b*: ܐܠܗܐ ܕܐܒܗܬܢ ܕܒܫܡܝܐ ܐܦ ܐܢ ܐܬ ܒܟܘܢ ܚܕ ܕܥܒܕ ܐܠܗܐ ✣

18. Madrāshē of Ephraim, to be sung at table on the Vigils of the Saints and the Dead, ܡܐܡܪܐ ܕܡܢ ܦܘܪܣܐ ܕܐܦܪܝܡ, ܕܢܐܡܪ ܥܠ ܣܥܘܕܬܐ ܕܩܕܝܫܐ ܘܥܠ ܡܘܬܐ ܕܢܐܡܪ ܥܠ ܣܥܘܕܬܐ ܕܩܕܝܫܐ ✣

19. Madrāshā on Simon Peter, ܡܐܡܪܐ ܕܥܠ ܫܡܥܘܢ ܟܐܦܐ, beginning, fol. 83 *b*: ܐܠܗܝ ܫܡܥܘܢ ܐܢ ܐܠܗܬܐ ܐܢ ܐܠܗܐ ܐܦ ܠܐ.

20. Madrāshā on S. Paul, ܡܐܡܪܐ ܕܥܠ ܫܠܝܚܐ, beginning, fol. 84 *a*: ܐܠܗܝ ܫܠܝܚ ܐܢ ܡܐܡܪܐ ܕܐܡܪ ܐܢ ܐܡܪ ✣

21. Madrāshā on S. Thomas, ܡܐܡܪܐ ܕܥܠ ܬܐܘܡܐ ܫܠܝܚܐ, beginning, fol. 85 *a*: ܐܠܗܝ ܬܐܘܡܐ ܐܢ ܐܠܗܬܐ ܐܢ ܐܠܗܐ ܐܦ ܐܢ ✣

22. Madrāshā on Judas the Traitor, ܡܐܡܪܐ ܕܥܠ ܝܘܕܐ ܣܟܪܝܘܛܐ, beginning, fol. 86 *a*: ܐܝ ܠܝ ܝܘܕܐ ܣܟܪܝܘܛܐ ✣

23. Other madrāshē, without special titles. Fol. 86 *a*.

24. A madrāshā to be used at the Consecration of a Bishop, ܡܐܡܪܐ ܕܡܬܬ ܩܫܝܫܐ, beginning, fol. 96 *a*: ܐܠܗ ܠܝ ✣

25. Madrāshē for the Dead, ܡܫܬܐ. Fol. 96 *a*. Subscription, fol. 98 *b*: ܫܠܡ ܡܐܡܪܐ ܕܥܠ ܫܠܡ ܐܦܪܝܡ ܕܐܦ ܐܢ ܐܡܪ ✣

26. A collection of Sūgyāthā, ܡܐܡܪ̈ܐ ܕܣܓܝܬ̈ܐ ܥܠ ܟܠ ܚܕ ܘܚܕ ܡܢ ܐܠܦܒܝܬ̈ܐ .

a. On Penitence, ܥܠ ܬܘܒܬܐ ܘܥܠ ܟܠ ܚܕ ܘܚܕ, beginning, fol. 98 *b*: . ܐܝܟ ܕܐܢܫ ܒܥܐ ܬܘܒܬܐ ܘܐܬ̈ܐ ܠܐ ܫܡܥ ܠܗ ܒܥܝ ܡܚܐ . ܐܦ ܐܢܐ ܒܥܐ ܐܦ ܐܢܐ ܕܐܬ̈ܐ ✧

b. Alphabetical, ܥܠ ܐܠܦܒܝܬ̈ܐ ܥܠ ܟܠ ܚܕ ܘܚܕ, beginning, fol. 98 *b*: ܐܠܗ ܕܐܒܪܗܡ ܕܐܬ ܒܪܝܬ ܐܝܟ ܫܡܫ ܘܐܠܗ ܕܐܝܣܚܩ ܐܬ ܒܪܝܬ ܐܝܟ ܕܐܢ ܠܐ ܐܦ ܐܢܐ ܐܦ ܐܬ ܒܪܝܬ ܐܝܟ ܕܐܢ ܠܐ ܐܦ ܐܢܐ ܐܦ ܐܬ ܒܪܝܬ .

c. Alphabetical, ܐܠܦܒܝܬ̈ܐ ܥܠ ܟܠ ܚܕ ܘܚܕ, beginning, fol. 99 *a*: ܐܒܓ . ܐܝܟ ܐܠܗ ✧ ܐܦ ܐܢܐ ܐܦ ܐܬ ܒܪܝܬ ܐܝܟ ܕܐܢ ܠܐ ܐܦ ܐܢܐ ܐܦ ܐܬ ܒܪܝܬ

d. On the World, ܥܠ ܥܠܡܐ ܘܚܕ, alphabetical,* beginning, fol. 99 *a*: ܐܒܓ ܐܦ ܐܠܗ ✧ ܐܦ ܐܢܐ ܐܦ ܐܬ ܒܪܝܬ ܐܝܟ ܕܐܢ ܠܐ ܐܦ ܐܢܐ ܐܦ ܐܬ ܒܪܝܬ

e. On the Months of the Year, disputing with one another, fol. 99 *b*: ܥܠ ܫܢܬܐ ܘܚܕ ܫܢܬ : ܐܢܐ ܐܦ ܐܬ ܒܪܝܬ ✧ ܐܦ ܐܢܐ ܐܦ ܐܬ ܒܪܝܬ

f. On the virgin Mary, complaining of the World, ܥܠ ܥܠܡܐ ܘܚܕ ܥܠ ܟܠ ܚܕ ܘܚܕ, beginning, fol. 100 *a*: ܡܪܝܡ ܐܦ ܐܢܐ ܐܦ ܐܬ ܒܪܝܬ

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* In these three alphabetical sūgyāthā, the names of the letters are written as follows: . ܐܠܦ . ܒܝܬ . ܓܡܠ . ܕܠܬ . ܗܐ . ܘܘ . ܙܝܢ . ܚܝܬ . ܛܝܬ . ܝܘܕ . ܟܦ . ܠܡܕ . ܡܝܡ . ܢܘܢ . ܣܡܟ . ܥܝܢ . ܦܐ . ܨܕܝ . ܩܘܦ . ܪܝܫ . ܫܝܢ . ܬܘ .

ܐܦ ܐܢܐ ܐܦ ܐܬ ܒܪܝܬ . ܐܦ ܐܢܐ ܐܦ ܐܬ ܒܪܝܬ ✧ ܐܦ ܐܢܐ ܐܦ ܐܬ ܒܪܝܬ

g. On the blessed Virgin and on sceptics, ܥܠ ܡܪܝܡ ܘܥܠ ܟܠ ܚܕ ܘܚܕ, by Isaac, beginning, fol. 100 *b*: ܐܦ ܐܢܐ ܐܦ ܐܬ ܒܪܝܬ ✧ ܐܦ ܐܢܐ ܐܦ ܐܬ ܒܪܝܬ

h. On Joseph and his mistress, ܥܠ ܝܘܣܦ ܘܥܠ ܐܢܬܬܗ ܕܦܘܛܝܦܪ, by Jacob, beginning, fol. 100 *b*: ܐܦ ܐܢܐ ✧ ܐܦ ܐܢܐ ܐܦ ܐܬ ܒܪܝܬ

i. On the female Sinner, ܥܠ ܐܬܬܐ ܚܛܝܬܐ ܘܥܠ ܟܠ ܚܕ ܘܚܕ, by Jacob, beginning, fol. 101 *a*: ܐܦ ܐܢܐ ✧ ܐܦ ܐܢܐ ܐܦ ܐܬ ܒܪܝܬ

j. On the Synagogue and the Church, ܥܠ ܒܝܥܬܐ ܘܥܠ ܟܢܝܫܬܐ ܘܚܕ ܘܚܕ, by Jacob, beginning, fol. 101 *b*: ܐܦ ܐܢܐ ✧ ܐܦ ܐܢܐ ܐܦ ܐܬ ܒܪܝܬ

k. On the World, ܥܠ ܥܠܡܐ ܘܚܕ ܥܠ ܟܠ ܚܕ ܘܚܕ, by Isaac, beginning, fol. 102 *b*: ,ܐ ✧ ,ܐ

l. On our Lord's appearance to Cleopas and his brother, after his resurrection, ,ܥܠ ܡܫܝܚܐ ܕܐܬ ܒܪܝܬ ,ܐܠܦܣ ,ܘܠܐܚܝܗ, by Isaac, beginning, fol. 103 *a*: ܐܦ ܐܢܐ ✧ ܐܦ ܐܢܐ ܐܦ ܐܬ ܒܪܝܬ

m. On our Lord and the Woman of Sa-

maria, ܕܥܠ ܡܪܝܡ ܡܢ ܒܥܝ ܕܐܒܪܗܡ ܕܥܠ ܒܪ ܐܒܪܗܡ, by Isaac, beginning, fol. 103 *b*: ܐܡ ܡܪܝ ܒܥܝ ܠܡ ܐܬܝ ܠܘܬ ܐܢ ܐܡ ܠܐ ܐܬܝ ܠܘܬ ܐܢ ✣ .

n. On Jephthah and his daughter, ܕܥܠ ܝܦܬܚ ܘܒܬܗ ܕܐܡܪ ܒܥܝ ܡܫܝܚܐ, by Isaac, beginning, fol. 104 *b*: ܡܫܝܚܐ ܕܐܡܪ ܒܥܝ ܐܢ ܐܡ ܐܬܝ ܠܘܬ ܐܢ ܐܡ ܠܐ ܐܬܝ ܠܘܬ ܐܢ ✣ .

o. On Joseph and his mistress, ܕܝܣܦ ܘܐܫܬܗ ܕܥܠ ܕܐܡܪ, beginning, fol. 105 *a*: ܐܡܪ ܠܗ ܝܣܦ . ܐܝܟܐ ܐܬܝ ܠܘܬ . ܐܢ ܐܡ ✣ ..

p. On the blessed Mary nursing, ܕܥܠ ܡܪܝܡ ܕܝܠܕܬ ܐܠܗܐ ܒܥܝ ܕܝܥܩܘܒ, by Jacob, beginning, fol. 105 *a*: ܒܥܝ ܕܝܥܩܘܒ ✣ .

q. On Eve and Mary, ܒܥܝ, ܝܥܩܘܒ ܒܪ ܐܪܬܐ ܕܥܠ ܚܘܐ ܘܡܪܝܡ, by Jacob, beginning, fol. 105 *b*: ✣ .

r. On those who disputed against Mary, ܕܥܠ ܕܐܡܪ ܠܗ ܠܡܪܝܡ ܕܐܬܝ ܠܘܬ ܐܢ ܐܡ ✣ .

s. Paraenetic, ܒܥܝ, ܝܥܩܘܒ ܡܫܚܐ ܕܡܫܠܡ ܒܬܘܒܬܐ, by Jacob, beginning, fol. 107 *a*: ✣ .

t. On S. Simeon bearing our Lord, ܕܥܠ ܫܡܥܘܢ ܕܒܪ ܠܘܬ ܥܠ ܕܐܬܐ, ✣ , by Jacob, beginning, fol. 107 *b*: ✣ .

u. On Job and his wife, ܒܥܝ, ✣ ✣ , by Jacob, beginning, fol. 108 *b*: ✣ .

v. On the Cither, ܕܥܠ ✣ ✣ , by Ephraim, beginning, fol. 108 *b*: ✣ .

w. On Mary and Joseph, ✣ ✣ , beginning, fol. 109 *a*: ✣ . See above, no. 17, *b*. This is in a different handwriting from the rest.

On foll. 109 *b* and 110 *a* there is written by a later hand—

x. A sūgīthā on the Great Church of Edessa, built by king Abgar and Addai the Apostle, ✣ (marg. ✣), beginning: ✣ . (suprascr. ✣) ✣ .

On fol. 110 *b* there is a note, stating that this volume belonged to Isaac bar Abraham

bar Dīnārā of Tagrīt, and concluding with an elaborate anathema.

ܫܒܚܐ ܕ ܫܡܫܐ ܠܡܪܢ ܝܫܘܥ ܡܫܝܚܐ ܕ ܒܝܘܡ ܝܠܕܘܬܗ ܘ ܒܥܝܕܐ ܕ ܡܝܠܕܗ ܕ ܥܡܢ ܐܝܬ ܠܗ ܫܘܒܚܐ ܘ ܬܫܒܘܚܬܐ ܕ ܐܠܗܐ ܚܝ ܕ ܥܒܕ ܠܗ ܕ ܒܥܠܡ ܐܡܝܢ . ܐܠܗܐ ܚܠ ܥܠ ܟܠ ܕ ܥܒܕ ܠܗ ܕ ܒܥܠܡ ܐܡܝܢ . ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ . ܣܠܐ ܐܡܝܢ ܠܗ ܠܥܠܡ . ܣܠܐ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ . ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ

b. ܬܫܥ, 9 in number. Fol. 46 *b*.

c. Prayers, two in the metre of Ephraim, one of Jacob. Fol. 49 *b*.

5. The Vigils of the Dead, ܫܡܫܐ ܕܡܝܬܐ.

a. ܕܝܢܐ, anonymous, ܕܡܪܝܡ ܠܥܠܡ ܐܡܝܢ, 10 in number. Fol. 50 *b*.

b. ܬܫܥ, 5 in number. Fol. 55 *a*.

c. Prayers, one in the metre of Ephraim, another of Jacob. Fol. 57 *a*.

6. Lent.

a. ܬܫܥ, six in number. Fol. 57 *b*.

b. Prayers, three of Ephraim, two of Isaac of Antioch, and two of Jacob. Fol. 59 *a*.

7. Palm Sunday.

a. ܬܫܥ, 22 in number. Fol. 60 *b*.

b. Prayers, two of Ephraim and two of Jacob. Fol. 71 *a*.

8. Passion (*or* Holy) Week, ܫܒܥ ܫܡܫܐ ܕܐܝܣܛܪܐ ܕܦܨܚܐ. ܫܪܒ. The prayers are all ascribed to Ephraim. Fol. 72 *b*.—ܫܡܫܐ ܕܡܪܝ ܫܡܥܘܢ ܟܐܦܐ ܫܒܥ, the apostasy of Simon Peter. Fol. 87 *a*.

9. Service for the Burial of the Dead: ܫܡܫܐ ܕܡܝܬܐ ܕܠܐ ܫܡܥ ܒܗ ܐܢ ܫܒܥ ܕܡܠܐ ܕܡܝܬܐ ܕܐܝܬ ܠܗ ܬܫܒܘܚܬܐ. Fol. 90 *b*.

a. Lessons (ܩܪܝܢܐ) from the holy Scriptures. Fol. 91 *a*.

b. Consolatory Discourses, ܡܐܡܪܐ ܫܡܫܐ ܕܬܫܒܘܚܬܐ. Fol. 113 *b*.

a. Theophilus of Alexandria, beginning, fol. 113 *b*: ܡܝܢ: ܐܡܪ ܠܗ ܠܐ ܫܡܥ ܠܡܐ ܐܠܐ ܒܐ ܕܐܝܬ ܠܗ ܒܪ ܐܢܫ ܕܡܬ. ... ܐܡܝܢ. Fol. 114 *a*.

β. John Chrysostom, beginning, fol. 114 *b*: ܡܫܒ: ܫܠܡ ܠܡܒܠܝ ܠܗ ܒܪ ܐܢܫ ܕܐܝܬ ܠܗ ܡܢ ܫܠܡ ... ܐܡܝܢ. Fol. 115 *a*.

γ. Basil, ܕܝܢ ܒܪ, beginning, fol. 115 *b*: ܐܡܪ ܒܣܝܠ ܕܒܪ ܐܢܫ ܕܐܝܬ ܠܗ ܡܢ ܫܠܡ ... ܐܡܝܢ: Fol. 116 *a*.

δ. Jacob of Batnae, ܕܝܢ ܒܪ, beginning, fol. 117 *b*: ܫܡܥ. ... ܐܡܝܢ. Fol. 120 *a*.

ε. Jacob, beginning, fol. 120 *b*: ܫܡܥ. ... ܐܡܝܢ. Fol. 122 *a*.

ζ. Jacob, beginning, fol. 122 *b*: ܫܡܥ. ... ܐܡܝܢ. Fol. 123 *a*.

η. Philoxenus of Mabūg, ܝܘܚ ܒܪ, beginning, fol. 123 *b*: ܫܡܥ: ... (sic) ... ܐܡܝܢ. Fol. 125 *a*.

θ. Jacob, ܝܥ ܒܪ, beginning, fol. 125 *a*: ܫܡܥ ... ܐܡܝܢ. Fol. 128 *a*.

c. ܕܝܢܐ of Ephraim and Jacob, 12 in number, several of which are alphabetical. Fol. 128 *a*.

10. A collection of Services for different occasions: ܫܡܫܐ ... ܕܐܝܬ ... ܒܪ ܐܢܫ.

a. A sedrā of John (I.), patriarch of

Antioch, ... Fol. 140 *a*.

b. The Anaphora of Timothy of Alexandria, ...; beginning, fol. 142 *a*: ...

c. The Order of Baptism, of Severus of Antioch, ... Imperfect. Fol. 155 *a*.

Foll. 2, 3, and 4 *a*, contain hymns, in a more cursive character, but probably of the same age, perhaps written in part by the same hand, as the rest of the manuscript (compare the marginal notes on foll. 145 *b* and 151 *a*).

Fol. 1 is a fragment of an ancient Arabic manuscript, of the ivth cent. of the Hijra. It is part of a collection of traditions (حديث) on various legal points. The portions legible refer chiefly to the distribution of spoil taken in battle, قسمة الغنيمة.

[Add. 14,520.]

CCCCLII.

Three vellum leaves, the second and third of which are much mutilated. There are from 31 to 34 lines in each page. The writing is small and regular, of the viiith or ixth cent. They contain—

Madrāshē for the Commemoration of the Saints, ..., the Prophets and the Apostles, ..., and some hymns (قلا) on the Resurrection of the Dead, ...

[Add. 17,218, foll. 44—46.]

CCCCLIII.

Vellum, about 8$\frac{7}{8}$ in. by 5$\frac{3}{4}$, consisting of 27 leaves, a few of which are much stained and torn, especially foll. 11—14, 26, and 27. The quires, signed with letters, were originally at least 9 in number (ا, fol. 27 *a*), but only one of them (ا) is now complete, leaves being wanting at the beginning and end, as well as after foll. 4, 10, 14, 24, 25, and 26. Each page is divided into two columns of from 31 to 60 lines. This volume is written in a small, neat hand of the viiith or ixth cent., and seems to have once contained—

Hymns and discourses for various festivals and other occasions; but the present contents are as follow.

1. Hymns of Praise, ..., imperfect at the beginning. Fol. 1 *a*. The patriarch Severus of Antioch is mentioned as the author of several of them, but his name has been everywhere erased, yet not so as to be wholly illegible.

2. Prosphorici, ... Fol. 2 *a*. Jacob of Batnae, ..., is named as the author of one of them, fol. 4 *a*.

3. Stanzas to be chanted by the priests on breaking the consecrated bread: ... Fol. 4 *a*.

4. Verses to be chanted in the church by the Psaltæ, before the introduction of the holy Eucharist: ... Fol. 4 *a*.

5. Prose homily of Jacob of Batnae on the Nativity of our Lord: ܡܐܡܪ̈ܐ ܕܝܥܩܘܒ ܡܢ ܒܛܢܝ̈ܐ ܥܠ ܝܠܕܘܬܐ ܕܡܪܢ. Imperfect. Fol. 4 *b*. See Assemani, Bibl. Or., t. i., p. 304, no. 8, and Zingerle, Sechs Homilien, p. 1.

6. Hymns for Palm Sunday, ܩܠܐ ܕܫܒܚܐ, some of which are by Severus. Imperfect. Fol. 5 *a*.

7. Hymns for Good Friday, some of which are by Severus. Fol. 11 *a*. The original writing on fol. 14 has been in great part erased, and a ܫܥܐ ܕܬܫܥܝܬܐ, or Passion-hymn, substituted, in the metre of Jacob, beginning: ܫܥܐ ܕܬܫܥܝܬܐ ܕܥܠ ܥܠܒܐ ܕܡܪܝܡ ܐܡܗ ܕܐܠܗܐ (sic) ܕܫܪܪܐ ܕܒܪ ܒܬܘܠܬܐ ܕܒܝܬ ܠܚܡ (sic), ܕܥܠ ܕܐܬܝܠܕ ܒܒܝܬ ܠܚܡ. Imperfect.

8. ܩܕܡܝܐ, or short chants before the reading of the lessons from Scripture. Imperfect. Fol. 15 *a*.

9. ܩܕܡܝܐ to be chanted at funeral services, before the reading of the Scriptures: ܡܢ ܩܕܡ ܐܢܫ ܩܕܡܝܐ ܕܐܠܗܐ ܕܥܠ. Fol. 16 *a*.

10. Order of the Funeral Service by Ephraim, ܫܘܬܐ ܕܐܠܗܐ ܕܡܪܝ ܐܦܪܝܡ. It consists chiefly of hymns, mostly alphabetical, ܒܟܠ ܒܬܫܒܚܬܐ ܕܥܠ. Owing to a lacuna after fol. 24, the nineteenth of these and the last are imperfect. Fol. 16 *b*.

11. Discourse of Theophilus of Alexandria on the Separation of the Soul from the Body, ܡܐܡܪ ܕܥܠ ܦܘܪܫܢܐ ܕܢܦܫܐ ܡܢ ܦܓܪܐ ܕܐܡܪ ܬܐܘܦܝܠܘܣ ܐܦܝܣܩܘܦܐ ܕܐܠܟܣܢܕܪܝܐ, beginning, fol. 25 *a*: ܐܠܗܝ ܕܚܝܐ ܘܡܝܬ ... ܠܟ ܫܒܚ ܠܥܠܡ ܥܠܡܝܢ.

12. A consolatory discourse for the Dead, ܡܐܡܪ ܕܥܠ ܒܬܫܒܚܬܐ ܕܡܝܬ, beginning, fol. 25 *b*: ܫܒܚܝܢ ... ܕܚܢܢ ܒܪ ... ܕܫܒܚ ... ܕܒܬܫܒܚܬܐ ... Imperfect. See no. ccccli, 9, *b*, .

The original writing on foll. 26 and 27 has been carefully erased, and these leaves now contain short hymns of Ephraim and Jacob of Batnae, fol. 26, for the Resurrection, New (*or* Low) Sunday, the Ascension, fol. 27, the Epiphany, the Commemoration of S. Simeon the Aged, and Lent, in a hand of the xth or xi^th^ cent.

[Add. 17,207.]

CCCCLIV.

A vellum leaf, much torn, about 6⅛ in. by 4⅜. It contains part of a hymn for Saturday in Passion Week, written in a good hand of the ix^th^ cent.

[Add. 14,667, fol. 54.]

CCCCLV.

Eight vellum leaves, about 9½ in. by 6⅛, all slightly stained and soiled. They once formed the eleventh quire (ܟ) of a manuscript, the two centre leaves being missing. Each page is divided into two columns, of from 29 to 33 lines. The writing is good and regular, of the ix^th^ cent. They contain—

Part of a collection of hymns, ܡܕܪܫܐ, chiefly for the Nativity and the Epiphany.

[Add. 14,506, foll. 111—118.]

CCCCLVI.

Four vellum leaves, about 10⅞ in. by 7⅛, the first and last of which are much torn. There are 29 or 30 lines in each page. The writing is good and regular, of the ix^th^ cent. They contain—

Madrāshē for the Epiphany, ܡܕܪܫ ܒܬܫܒܚܬܐ; and madrāshē and sūgyāthā of exhortation and repentance, ܡܕܪܫ ܘܣܘܓܝܬܐ ܕܬܘܒܐ ܘܕܚܫܐ ܕܥܠ ܕܐܠܗܐ.

[Add. 17,216, foll. 28—31.]

CCCCLVII.

A vellum leaf, about 8⅛ in. by 5¾, slightly torn. It contains madrāshē, written in a good, current hand of the xth cent.

[Add. 17,218, fol. 47.]

CCCCLVIII.

Two vellum leaves, both much mutilated. They contain hymns, written in a good, regular hand of the xi^th cent.

[Add. 17,218, foll. 50, 51.]

CCCCLIX.

Two vellum leaves, about 8¼ in. by 7⅛, both much mutilated. There are from 28 to 35 lines in each page. The writing is partly Estrangĕlā and partly cursive, of about the xi^th cent. They contain hymns, ܩܠܐ.

[Add. 17,218, foll. 41, 42.]

CCCCLX.

Vellum, about 9 in. by 6⅛, consisting of 14 leaves, the last of which is much stained and torn (Add. 14,506, foll. 97—110). The first of the two quires is imperfect, leaves being wanting after foll. 97, 98 and 99. Each page is divided into two columns, of from 22 to 31 lines. This manuscript, which is palimpsest throughout, is written in a rather irregular hand of the xi^th cent. It contains—

A collection of Hymns, ܡܕܪܫܐ. Title, fol. 97 *b*: ܡܕܪܫ ܥܠ ܡܪܝ ܝܘܚܢܢ ܒܪ ܙܒܕܝ ܫܠܝܚܐ ܘܚܒܝܒܐ ܕܡܫܝܚܐ ܡܢ ܡܕܝܢܬܐ ܕܐܦܣܘܣ (sic) ܕܐܢܛܘܟܝܐ ܘܡܬܬܝܪ ܒܫܡܗ. The special headings are as follow—

1. The holy Virgin, ܥܠ ܡܪܝܡ ܐܡܗ ܕܐܠܗܐ; imperfect. Fol. 97 *b*.

2. The holy Martyrs, including hymns on the Doctors and Fathers, ܥܠ ܩܠܝܢܐ ܕܩ ܫܗܝܕܐ, among which are some on Severus of Antioch, ܥܠ ܚܕ ܡܢ ܐܢܛܘܟܝܐ. Imperfect. Fol. 99 *a*.

3. The Dead, including one on Julian Sābā, ܥܠ ܡܝܬܐ ܚܕ ܡܢ ܐܠܗܐ. Imperfect. Fol. 108 *a*.

On fol. 97 *a* there is a note by the scribe, John bar Mārūthā, a Tagritan, from the city of Dolūk (ܕܠܘܟ or ܕܠܘܟ, دُلُوك; see Assemani, Bibl. Orient., t. ii., Dissert. de Monophys., art. ix., Dolucha), residing at Edessa.

ܐܢܐ ܝܘܚܢܢ ܒܪ ܡܪܘܬܐ ܒܪ ܙܒܕܝ ܡܢ ܕܠܘܟ ܩܪܝܬܐ ܕܐܘܪܗܝ ܒܝܬ ܚܕ ܒܫܢܬ ܫܬ ܡܐܐ ܘܫܬܝܢ ܘܫܬ ܐܠܦ ܕܡܪܝܐ ܥܠ ܫܢܝ ܐܠܦ ܘܫܬ ܡܐܐ

CCCCLXIII.

Vellum, about 9¼ in. by 6½, consisting of 96 leaves (Add. 14,506, foll. 1—96), a few of which are slightly stained and torn, especially foll. 1, 27, and 96. The quires, 9 in number, are signed with letters. There are from 24 to 29 lines in each page. This manuscript, the last quire of which is palimpsest, is written in a good, regular hand of the xith cent., and contains—

A collection of Hymns (ܚܘܢܝܬܐ) and Canticles (ܫܒܚܬܐ), one of which is ascribed to Jacob of Batnae (fol. 39 *a*), whilst the rest are either anonymous or assigned to Ephraim. Title, fol. 1 *b*: ܟܬܒ ܫܒܚܐ ܕܡܪܝ ܐܦܪܝܡ ܡܦܠܓܢܐ ܕܥܠ ܟܠ ܙܒܢ ܘܙܒܢ ܘܚܘܢܝܬܐ ܕܫܒܥ ܩܠܝܐ.

1. S. Simeon the Aged. Fol. 1 *b*.
2. S. John the Baptist. Fol. 1 *b*.
3. The blessed Virgin Mary, by Ephraim. Fol. 6 *a*.
4. The holy Apostles. Fol. 14 *a*.
5. The holy Martyrs and Confessors (ܩܕܝܫܐ), by Ephraim. Fol. 18 *a*.
6. Priests and Monks, ܕܟܗܢܐ ܘܕܡܢܙܪܐ ܕܡܪܝ ܐܦܪܝܡ. Fol. 29 *a*.
7. Fathers and Priests, ܠܥܠ ܚܘܢܝܬܐ ܕܩܫܝܫܐ ܘܟܗܢܐ. Fol. 31 *a*.
8. The Dead. Fol. 33 *a*.
9. Lent, ܠܥܠ ܩܕܡ ܨܘܡܐ ܕܡܪܝ ܐܦܪܝܡ. Fol. 42 *a*. Subscription, fol. 87 *a*: ܫܠܡ ܣܦܪܐ ܕܫܒܚܬܐ ܘܚܘܢܝܬܐ ܕܨܘܡܐ ܕܡܪܝ ܐܦܪܝܡ.
10. The forty Martyrs, by Ephraim. Fol. 87 *a*.
11. The Miracles of our Lord, ܚܘܢܝܬܐ ܠܥܠ ܦܪܩܢܗ ܕܡܪܢ ܝܫܘܥ ܡܫܝܚܐ ܕܥܒܕ ܒܟܠ ܫܢܐ ⁘ ܒܬܫܥܐ ܥܣܪ ܒܫܒܐ ܩܕܡ ܨܘܡܐ ܕܡܪܝ ܐܦܪܝܡ. Imperfect. Fol. 91 *b*.

The name of the scribe seems to have been ,ܐܒܪ (?). At least, on the margin of fol. 68 *a* there is a note, written partly with red, partly with black ink, the first word of which is indistinct.

ܐܒܪ, (sic) ܚܕ ܒܬܪ ܚܕ ܫܠܡ.

⁘ ܫܠܡ ܗܢܐ ܣܦܪܐ ܕܫܒܚܬܐ

ܘܚܘܢܝܬܐ ܕܡܪܝ ܐܦܪܝܡ (ܫܒܚܬܐ) ܫܒܚܬܐ.

The manuscript was corrected by one Barṣaumā of Mar'ash, as appears from two marginal notes; the one on fol. 52 *b*, ܚܕ ܫܠܡ ..... ܕܝܢܐ ܕܟܬܒܗ ܒܪܨܘܡܐ; the other on fol. 76 *a*, ܫܠܡ ܚܢܐ ܕܟܬܒܗ ܒܪܨܘܡܐ ܕܥܒܕ ܠܗ ܠܚܫܘܟ ܫܠܡ ܠܟܠ ܚܕ.

Some of the marginal corrections have the Arabic word مع appended; e.g. foll. 42 *b* and 69 *a*.

On the margin of fol. 55 *a* (in reference to the following passage in the text: ܡܢ ܐܝܢ ܐܬܐ ܠܢ ܕܥܒܕ ܒܫܒ ܫܢܐ : ܒܫܢܐ ܕܐܬ ܒܗ ܫܢܐ ܕܥܒܕ ܒܫܒ ܒܥܠܡܐ. ܒܟ ܓܝ ܫܢܐ ܕܐܬ ܒܗ ܫܢܐ ܕܥܒܕ ܒܫܒ ܒܥܠܡܐ, ܫܢܐ ܕܐܬ ܒܗ ܫܢܐ ܕܥܒܕ ܒܫܒ ܒܥܠܡܐ. ܠܐ ܫܢܐ ܕܐܬ ܒܗ ܫܢܐ ܕܥܒܕ ܒܫܒ ܒܥܠܡܐ) a reader has written the words: ܫܐ ܐܠܦܢܟ ܕܐܡ ܐܒܗܠ ܕܢܫܟܚ ܒܟ ܠܥܠܡ ܫܢܐ ⁘ (?) ⁘ ⁘ ⁘

CCCCLXIV.

Paper, about 6⅞ in. by 5½, consisting of 140 leaves, some of which are much stained and torn, especially foll. 1—4, 53, 54, 121, and 136—140. The quires, signed with letters, were 15 or 16 in number. Leaves are wanting at the beginning, as well as after foll. 4, 12 (one), 52 (one), and 136. There are from 18 to 25 lines in each page. This volume is written in a neat, regular hand of the xii[th] cent., and contains—

A collection of Hymns; viz.

1. Hymns of the Vigils, ; imperfect. Fol. 1 *a*.

2. Cantus ad Magnificat, . Fol. 27 *b*.

3. The Hymns of Severus, (sic) . Each hymn is marked by a letter denoting its tone.

a. Epiphany, . Fol. 35 *a*.

b. S. Simeon the aged, . Fol. 38 *a*.

c. Lent, . Fol. 39 *a*.

d. The Miracles of our Lord, . Fol. 41 *b*.

e. Palm Sunday, . Fol. 45 *a*.

f. Passion Week, . Fol. 47 *a*.

g. The holy Cross, . Fol. 50 *a*.

h. The Resurrection, ; imperfect. Fol. 51 *a*.

i. The Ascension, . Fol. 59 *b*.

j. Pentecost, . Fol. 61 *b*.

k. , arranged according to the eight tones. Fol. 63 *b*.

4. Supplicatory hymns, arranged according to the eight tones, . Fol. 110 *b*.

5. Additional . Fol. 131 *b*.

6. Additional hymns on the Miracles, (sic) . Imperfect. Fol. 135 *b*.

On the flyleaves, foll. 137—139, we find a , comprising prayers of Jacob and Ephraim. The handwriting is cursive, but of not much later date than the rest of the manuscript. The writer seems to have been the same Rabban Samuel bar Mĕkhīr (?), whose name appears on the margin of fol. 136 *b*, . (?)

Fol. 139 also contains a prayer of Ephraim, . This is in a different hand, apparently that of Rabban Iyūb of Māridīn, who has recorded his name, and the date A. Gr. 1552 (A.D. 1241), on fol. 140 *a*. . . . . [.] (sic)

[Add. 17,248.]

CCCCLXV.

Vellum, consisting, as at present bound up, of 24 leaves, most of which are much stained and torn, especially foll. 1, 3, 5, 6, and 14. They are all palimpsest, and formed parts of three manuscripts; viz.

1. Foll. 1—5. Leaves from a manuscript, written in a small, neat hand of the ix[th] or x[th] cent. It seems to have contained hymns and prayers, the beginnings of some of which are still legible on foll. 3 *b* (in two places, at the top of the page), 4 *a*, *b*, and 5 *a*.

2. Foll. 6—11. Six leaves from a manuscript, written in two columns, in a fine Estrangĕlā of the vth or vi[th] cent. From what is legible on fol. 9 *a*, it appears that they belonged to the apocryphal work entitled "the Obsequies of my Lady Mary," , Add. 14,484, foll. 1—8. See above, p. 99, no. clviii.

3. Foll. 12—24. Thirteen leaves from a manuscript, written in a large Estrangĕlā of about the xth cent., containing fragments of a Lectionary from the Gospels.

On fol. 12 *b* we can still discern the traces of the running title ܕܫܒܚܐ ܕܡܪܝܡ ܐܡܗ ܕܐܠܗܐ. To the same volume belonged Add. 14,451, fol. 88, and 14,452, fol. 58.

These leaves, the upper and lower halves of which are not always correctly joined together, have been folded so as to form—

4. A manuscript, about 5½ in. by 4¼, written in an inelegant hand of the xii^th^ cent. The quires are signed with letters, and the leaves have been numbered at a later period with Coptic arithmetical figures. It contains a collection of hymns for the Vigils ܫܒܚܐ ܕܥܪܒܬܐ ܕܫܒܬܐ ܩܕܡܝܐ, etc., arranged according to the eight tones.

[Add. 17,137.]

CCCCLXVI.

Nine vellum leaves, about 9⅝ in. by 6¾, most of which are much stained and soiled. There are from 18 to 21 lines in each page. The writing is large and regular, of the latter part of the xii^th^ cent. The contents are hymns (ܫܒܚܐ) for Palm Sunday.

[Add. 17,216, foll. 34—42.]

CCCCLXVII.

Paper, about 9⅞ in. by 6⅝, consisting of 268 leaves, some of which are much stained and torn, especially foll. 1, 2, 42, 43, and 257, —268. The quires, signed with letters, are 35 in number. Leaves are wanting after foll. 106, 120, 247 and 267. There are from 22 to 34 lines in each page. This volume is written in a rather peculiar hand of the xii^th^ or xiii^th^ cent., with the exception of foll. 44 and 268, which are somewhat more modern. It contains—

A Maronite collection of hymns (ܫܒܚܐ and ܫܗܪ̈ܝ̈ܬܐ) and prayers for the Vigils, etc. Title, fol. 2 *b*: ܫ[ܗ]ܪ̈ܝ̈ܬܐ ܕ ܫܒܚ ܠ ܡܪܢ ܐܡܝܢ ܕܫܒܚ ܕܡܪܝ ܡܪܝ ܕܥܡ ܡܪܝ ܕܥܡ ܕܫܒܚ ܕ[ܫ]ܒܬܐ ܩ[ܕ]ܡܝܐ ..... ܫܒܚ ܠܗ.

1. Of the holy Virgin, ܒܬܠܬܐ ܕܫܒܚ. Fol. 2 *b*. A later hand has inserted two lessons from the Pauline Epistles; viz. *a*) from 1 Corinthians, ch. xii. 28—xiii. 10, fol. 43 *b*; and *b*) from Romans, ch. viii. 28—39, fol. 44 *b*.

2. Of the holy Martyrs, ܠܫܒܚ ܕܫܗܕ̈ܐ ܩ̈ܕ̈ܝ̈ܫܐ; imperfect at the end. Fol. 45 *a*.

3. Of the Resurrection, ܠܫܒܚ ܕܚܕ ܡܢ ܫܒ̈ܬܐ ܕܩܝܡܬܐ; imperfect, and left unfinished. Fol. 107 *a*.

4. Of Repentance, ܠܫܒܚ ܕܬܘܒܬܐ ܕܡܬܩܒܠ; left unfinished. Fol. 151 *a*.

5. Of the Dead, ܠܫܒܚ ܕܚܕ ܕܡܝܬ̈ܐ. Fol. 211 *a*.

6. Of the holy Cross, ܠܫܒܚ ܕܨܠܒܐ ܩ̈ܕ̈ܝ̈ܫܬܐ; imperfect. Fol. 232 *a*.

7. Of the holy Apostles, ܠܫܒܚ ܕܚܕ ܫܠ̈ܝ̈ܚܐ ܩ̈ܕ̈ܝ̈ܫܐ; imperfect. Fol. 248 *a*.

Fol. 268 contains a ܫܗܪ̈ܝ̈ܬܐ for the Resurrection, written by a different hand.

On fol. 268 *b* there is a note in Syriac and Arabic, by a priest named Ibrāhīm or Abraham, dated A. Gr. 1558, A.D. 1247. The Arabic text is the better preserved.

.... القس ابرهيم من ا..... سنه الف وخمسماية وثمنيه وخمسين من سنين لاسكندر ابن فليبوس اليوناني في عشرين يوم من ح[زيران] يوم الثلثه ء.....

The prayer on fol. 2 *a* is apparently in the same handwriting as this note.

There is another note on fol. 268 *b*, in which the priest Daniel, from the village of Ḥagūlī, mentions that he read this volume twice, once at Ḥagūlī, and again at the village of Benīsa. ܐܫܟܚ ܕܫܒܚ ܗܢ ܡܢ ܟܦܪ ܚܓ̈ܘ̈ܠ̈ܐ ܘܒܟܦܪ ܒܢ̈ܝ̈ܣܐ.

ܕܚܢܢ ܕܐܠܗܐ ܐܒ ܥܠ ܟܠ ܒܪ ܢܫ ܕܢܚܠ ܠܗ ܒܝܕ ܠܡܐ

b. These are arranged according to the eight tones, in the usual order; viz. 1, 5; 2, 6; 3, 7; 4, 8. Very imperfect. Fol. 6 *a*.

Subscription, fol. 31 *a*:

2. Supplicatory hymns, also arranged according to the eight tones: The first tone is imperfect. Fol. 31 *b*.

3. Cathismata for various festivals, etc., Fol. 59 *b*.

4. Transitoria for funeral services, arranged according to the eight tones. Fol. 66 *b*.

5. Chants before reading the lessons from the Prophets, etc., Fol. 79 *b*.

6. A chant before reading the lesson from the Gospel on festivals, Fol. 82 *a*.

7. Anthems for the nocturnal and matutinal services of the ferial days: Fol. 82 *b*.

8. Penitential anthems for Rogations and Lent: Fol. 87 *b*.

9. Anthems and canons of the blessed Virgin, the Martyrs, and the Dead: They are arranged according to the eight tones, Slightly imperfect. Fol. 90 *a*.

10. Stanzas of the Dead, taken from Greek canons: Fol. 154 *b*.

11. A supplement to no. 9, Fol. 155 *b*.

12. Anthems and canons for the festival of the holy Cross, Fol. 158 *a*.

13. Hymns for the festival of the holy Cross, They are followed by prayers of Jacob, Ephraim, and Balaeus, , and by madrāshē. Fol. 164 *b*.

14. Services for the Commemoration of the Apostles, Fol. 175 *a*.

15. Of the holy Martyrs, Fol. 179 *a*.

16. Of any one Saint, Fol. 180 *b*.

17. Of Bar-ṣaumā, Fol. 183 *a*.

18. Of the forty Martyrs, Fol. 196 *b*.

19. Of the holy Prophets, especially of Elias, Fol. 206 *a*.

The above services comprise hymns of several kinds (, ,), Greek canons (), and prayers of Jacob and Ephraim.

20. Hymns to be chanted at mealtimes, Fol. 211 *b*.

21. Anthems to be used on assuming the monastic garb, Fol. 213 *b*.

22. A canon for the same occasion, composed by Sa'īd (or Mār John) bar Ṣabūnī, bishop of Melitene (see Assemani, Bibl. Or., t. ii., p. 211):

ܐܚܝ ܡܫܒ . ܐܬܝܗܒ ܡ ܐܬܬܡ ܕܐܬܚ ܕܐܝ ܕܐ ܐܬܚ (sic) ܐܬܚ ,ܐܚܝ ܐܬܚ . ܐܬܚ ܐܬܚ ܐܬܚ ܐܬܚ ܐܬܚ ܐܬܚ ܐܬܚ (sic) ܐܬܚ . ܐܬܚ ܐ ܐ ܐ

[Add. 17,232.]

CCCCLXX.

Paper, about 6⅞ in. by 4⅞, consisting of 88 leaves (Add. 14,716, foll. 79—166), many of which are much stained and torn, especially foll. 79—86, 138, 143, 144, 151, and 158—166. The quires, signed with letters, were originally at least 22 in number; but several of them are now either lost or defective. Leaves are wanting at the beginning and end, as well as after foll. 84, 143, 150, and 158. There are from 18 to 21 lines in each page. This manuscript is written in a good, regular hand of the xiiith cent., and contains—

1. A large collection of hymns, ܩܠܐ, arranged according to the eight tones; viz., first tone, ܟܬܒܐ ܫܒܝܠܐ, imperfect, fol. 79 *a*; fifth, fol. 85 *a*; second, fol. 104 *b*; sixth, fol. 108 *a*; third, fol. 121 *a*; seventh, fol. 124 *a*; fourth, omitted; eighth, imperfect, fol. 139 *a*.

2. A collection of ܚܓܐ, arranged ac-

cording to the eight tones; imperfect at the beginning. Fol. 144 *a*. Subscription, fol. 150 *b*: ܥܠ ܗܕܐ ܣܦܪܐ ܕܡܪ ܫܠܡ ܬܡܕ ܐܠܗ ܚܝ ܘܐܡܝܢ . ܫܒܚ ܠܡܫܝܚܐ ܘܠܐܒܘܗ ܘܠܪܘܚܐ ܩܕܝܫܐ ܟܕ ܗܘܬ ܗܫܐ ܘܒܟܠ ܙܒܢ ܘܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ .

3. Prayers; viz.

a. ܡܠܐ ܕܫܒܬܐ ܩܕܡܝܬܐ, imperfect. Fol. 150 *b*.

b. ܩܕܘܫ ܣܒ ܩܕܡ . Fol. 151 *a*.

4. Hymns called ܩܕܡܝܬܐ, arranged according to the eight tones, and ascribed—

a. To Jacob of Batnae, ܡܪ ܝܥ̈ ܒ̈ . Fol. 152 *a*. Some of these constitute the order of the convent of Bar-ṣaumā, ܣܕܪ ܩܕܡ ܒܪ ܨܘܡܐ ܕܝܪܐ, fol. 152 *b*.

b. To Ephraim, ܡܪ ܐܦ̈ ܒ̈ . Fol. 154 *b*.

c. To Balaeus, ܡܪ ܒܠ or ܡܪ ܝܠ . Fol. 156 *b*.

5. ܡܠܐ ܕܫܒܬܐ ܕܩܕܡ ܒܣ̈ . Fol. 157 *a*. The word ܩܕܡ seems to denote the first words, or catch-words, of well-known hymns, appropriate to certain occasions.

ℵ ℵ ℵ

4. ܩܛܥܐ ܕܫܒܥ ܩܛܥܐ ܕܥܕܢܐ ܩܛܥܐ ܫܒܚܐ ܕܫܒܥ ܩܛܥܐ ܕܩܠܐ, catchwords of the prayers, hymns, and stanzas, used in the daily offices of Passion Week. Fol. 76 *a*. The following extract, fol. 79 *b*, may serve as a specimen. ܩܛܥ ܩܠܐ . ܩܛܥܐ ܒܝܫ ܐ ✧ ܫܒܚܘ ✧ ܫܒ ܕܥܕܐ ܒܗܝ ܡܥܠܡ ܐܒܐ ܩܛܥ ܫܒ ܠܝ ܩܛܥ ✧ ܫܒ ܡܠ ܐܒܐ ܩܛܥ ܒܗܝ ܠܩܕܫ ܒܗ ܐ ܩܛܥ ܒܗ ܠܩܕܫ ܩܠܗ ܫܘܪܐ . ܡܪܒܚܫ, ܠ . ܫܒ ܒܟ ܠܐ ܫܘܪܐ ܠܩܕܫ ܫܘܪ ܡܥܐ . ܠܝ ܩܛ ܐܒܐ ܐܒܐ ܫܘ, ܒܗ ܫܘ, ܐ . ܐ ܒܗ ܠܩܕܫ ܫܒܟ . ܐ ܒܗ ܠܩܕܫ . ܩܠܗ ܠܝ ܠܐ ܫܘ, ܡܪܒܚܫ ܡܪ . ܫܘ ܐ ✧ ܫܒ ܩܛ ܡ ✧ ܩܛ ܫ ✧ ܐ ✧ ܩܛ ✧ ܩܛ ✧ ✧ ✧

والسبح لله دايماً [سر]مدا ايها الحبيب اذكر القاسع والمجتهد يدكرك الرب في ملكوته السمايه امين ،

2. Hymns entitled ... , or simple hymns (without any change of tone) and hymns for the Resurrection: ... Fol. 110 *b*.

3. ... or supplications, arranged according to the eight tones: ... Fol. 175 *b*.

[Add. 14,721.]

CCCCLXXIII.

Two paper leaves, about 6 in. by $4\frac{5}{8}$, the first of which is much torn. They belonged to a neatly written paper manuscript of the xiiith cent., with 22 lines in each page, and contain hymns, numbered from ... to ...

[Add. 14,723, foll. 1, 2.]

CCCCLXXIV.

Six paper leaves, about $6\frac{7}{8}$ in. by $4\frac{7}{8}$, all more or less stained and torn, with from 15 to 18 lines in each page. They contain hymns, written in a good, regular hand of the xiiith cent.

[Add. 14,737, foll. 59—64.]

CCCCLXXV.

Four paper leaves, about $6\frac{3}{4}$ in. by $4\frac{3}{4}$, all much stained and torn. They contain portions of hymns, arranged according to the eight tones, written in a hand of the xiiith cent., with 16 or 17 lines in each page.

[Add. 14,737, foll. 73—76.]

CCCCLXXVI.

Three paper leaves, about $8\frac{1}{4}$ in. by $5\frac{1}{8}$, all much torn, belonging to a manuscript of the xiiith cent., with 17 or 18 lines in each page, and containing portions of hymns.

[Add. 14,738, foll. 61—63.]

CCCCLXXVII.

Three paper leaves, about $7\frac{7}{8}$ in. by $5\frac{1}{8}$, much soiled and torn. They contain portions of hymns and prayers, written in a hand of the xiiith cent.

[Add. 14,738, foll. 79—81.]

CCCCLXXVIII.

A paper leaf, much torn, containing portions of hymns, written in a rude hand of the xiiith or xivth cent.

[Add. 14,738, fol. 84.]

CCCCLXXIX.

Paper, about $5\frac{1}{2}$ in. by $3\frac{3}{4}$, consisting of 16 leaves (Add. 14,722, foll. 62—77), the last of which is much soiled. Leaves are wanting at the beginning and end, as also after foll. 65 and 71. There are 12 lines in each page. This manuscript is written in a neat, regular hand of the xivth cent., and contains a small collection of hymns, ..., of which the twelfth is the last now extant, fol. 75 *b*.

[Add. 14,722, foll. 62—77.]

CCCCLXXX.

Two paper leaves, about $6\frac{3}{4}$ in. by $4\frac{7}{8}$, containing portions of hymns and prayers, written in a hand of the xivth cent.

[Add. 14,738, foll. 82, 83.]

CCCCLXXXI.

Four paper leaves, about 5⅛ in. by 3¾, containing hymns, written in an inelegant hand of the xiv^th^ cent.

[Add. 17,269, foll. 89—92.]

CCCCLXXXII.

Two paper leaves, about 10⅝ in. by 6⅞, The writing is good and regular, of the xv^th^ cent., with 22 lines in each page. They contain short hymns for various occasions, called ܩܛܥܐ, numbered from ܐ to ܟ; and other hymns, with the title ܡܢ ܩܠܐ ܕܫܒܚܐ ܕܬܫܥܝܬܐ.

[Add. 14,736, foll. 56, 57.]

CCCCLXXXIII.

A paper leaf, about 10⅛ in. by 6⅞, slightly stained and torn, containing psalms and hymns (ܡܢ ܡܙܡܘܪ, ܩܠܐ ܕܫܒܚܐ), written in a good hand of the xv^th^ cent.

[Add. 14,736, fol. 58.]

CCCCLXXXIV.

A paper leaf, 10⅝ in. by 6⅞, containing hymns and prayers (ܩܠܐ ܕܡܨܠܝܢ, ܩܕܘܫ ܐܠܗܝ ܕܩܕܝܫܝܢ, ܐܓܢ ܕܬܘܒܬܐ), written in a good, regular hand of the xv^th^ cent.

[Add. 14,736, fol. 59.]

CCCCLXXXV.

A paper leaf, about 9⅛ in. by 6⅞, neatly written in the Palestinian character, with 20 lines to the page. It may be of the xii^th^ or xiii^th^ cent. The signature on the recto is ✻ ✻ ٦٤

It contains three hymns on S. John the Baptist, the last imperfect.

[Add. 14,664, fol. 34.]

CCCCLXXXVI.

Vellum, about 9⅛ in. by 6⅞, consisting of 305 leaves, some of which are slightly stained and soiled. The quires were originally 40 in number, but the first is now lost. They are signed with Greek letters on the first leaf, and Syriac letters on the last, in each case at the top. The Greek numeration is continuous; the Syriac recommences at foll. 132 and 274. There are 20 lines in each full page. This volume is written in a clear, regular hand; dated A. Gr. 1367, A.D. 1056; and contains—

1. Supplicatory canons, ܩܢܘܢܐ ܕܬܚܢܘܢܐ; for the ferial days of the week, arranged according to the eight tones.

ܩܢܘܢܐ ܕܫܒܬܐ; imperfect. Fol. 1 *a*.

ܩܢܘܢܐ ܕܬܪܝܢ. Fol. 28 *a*.

ܩܢܘܢܐ ܕܬܠܬܐ. Fol. 64 *a*.

ܩܢܘܢܐ ܕܐܪܒܥܐ. Fol. 98 *b*. Subscription, fol. 131 *b*: ܫܠܡ ܠܐܠܗܐ ܕܝܗܒ ܚܟܡܬܐ ܠܥܒܕܘܗܝ ܕܡܫܝܚܐ. ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܣܠܐ ܘܣܓܕ ܠܫܡܗ ܩܕܝܫܐ ܕܐܒܐ ܘܒܪܗ ܘܪܘܚܐ ܩܕܝܫܐ.

ܩܢܘܢܐ ܕܫܒܥܬܐ, Fol. 132 *a*.

ܩܢܘܢܐ ܕܬܡܢܝ. Fol. 161 *b*.

ܩܢܘܢܐ ܕܬܫܥ. Fol. 192 *a*.

ܩܢܘܢܐ ܕܥܣܪ. Fol. 223 *a*. Subscription, fol. 260 *a*: ܫܠܡ ܠܐܠܗܐ ܕܝܗܒ ܚܟܡܬܐ ܠܥܒܕܘܗܝ ܕܡܫܝܚܐ. ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ.

Additional canons, ܩܢܘܢܐ ܕܬܚܢܘܢܐ ܕܫܒܚܐ ܘܬܫܒܘܚܬܐ. Fol. 260 *a*. Subscription, fol. 272 *b*: ܫܠܡ ܠܐܠܗܐ ܕܝܗܒ ܚܟܡܬܐ ܠܥܒܕܘܗܝ ܕܡܫܝܚܐ.

2. Macarismi, ܡܐܟܪܝܣܡܘܣ, for the days of the week, arranged according to the eight tones. Fol. 274 *a*. Subscription, fol. 305 *b*: ܫܠܡ ܠܐܠܗܐ ܕܝܗܒ ܚܟܡܬܐ ܠܥܒܕܘܗܝ ܕܡܫܝܚܐ. ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܣܠܐ ܘܣܓܕ ܠܫܡܗ ܩܕܝܫܐ ܕܐܒܐ ܘܒܪܗ ܘܪܘܚܐ ܩܕܝܫܐ. (sic)

A note on fol. 272 *b* informs us that this manuscript was written at the expense of a monk named Abbā Simon, the son of Abraham, from Maipherḳaṭ or Maiyāfāriḳīn.

in the manuscript. بسم الاب والابن وروح القدس اله واحد اشتراه سرور في بهبه (نهبة) النصاري بمنية زِفتَى ارحَمْ يا ربّ عبدك الشمّاس سرور بن الشمّاس عبد المسيح بن جرجس بن سعيد بن حواق (sic) العابودي (العابودي) وارحمْ كلّ جنسه من ما (sic) تقدّم ومَمّن تأخّر برحمة منك يا أرحَمَ الراحمين ويا غافرَ كلّ من أخطأ بنعمة منك وارحَمِ المومنين بالمسيح الأرتطكسين بشفاعةِ دارِ كلّ مدحة وقدس وطهارة امين امين امين.

This Surūr was a native of Palestine, for on fol. 305 *b* he has written in the Palestinian character (see Land, Anecd. Syr., t. i., tab. xviii) the words: هذه قونين (قوانين) سُرياني رُهوي اشتراهم اشماس (الشمّاس) سرور ابن اشماس (الشمّاس) عبد المسيح اله (الله) يرحم والدَيه جميعًا امين قوانين سورياني رهوي لكول (لكلّ) يوم طول اسنه (السَّنَة)

"These are Syro-Edessene canons, which were purchased by the deacon Surūr, son of the deacon 'Abd al-Masīḥ. May God have mercy on both his parents. Amen.— Syro-Edessene canons for every day throughout the year."

Underneath he has once more written his name in Greek letters: *σουρουρ*.

Green paint has been largely employed in the ornaments and some of the rubrics of this volume. See, for instance, foll. 28 *a*, 64 *a*, 98 *b*, 132 *a*, 161 *b*, 192 *a*, 223 *a*, 260 *a*, and 274 *a*.

[Add. 14,510.]

CCCCLXXXVII.

Paper, about 8⅛ in. by 5½, consisting of 152 leaves, some of which are much stained and torn, especially foll. 1 and 146. The quires, signed with Syriac, and by a later hand with Armenian letters, are 16 in number. A leaf is wanting at the beginning,

Another note, on fol. 273 *a*, states that it was written in the year 1367, A.D. 1056, in the monastery of Elias, on the Black mountain (near Antioch), by the priest Peter, otherwise called Polycarp, the son of Joseph.

On fol. 273 *a* there is also the following note, in an Arabic hand of about the xiiith cent., stating that the book was purchased by the deacon Surūr, at the village called Minyat Ziftā near Cairo. Most of the diacritical, and all the other points, are wanting

and there is a lacuna after fol. 149. There are 15 or 16 lines in each page. This manuscript is written in a large, regular hand; dated A. Gr. 1568, A.D. 1257; and contains—

1. A collection of Common Supplications, ܩܘܠܐ ܩܛܝܬܐ, arranged according to the eight tones.

First tone, ܩܕܡܝܐ ܩܠܐ; imperfect. Fol. 1 *a*.

Fifth tone, ܫܬܝܬܐ ܩܠܐ. Fol. 12 *a*.

Second tone. Fol. 32 *a*.

Sixth tone. Fol. 48 *a*.

Third tone. Fol. 65 *a*.

Seventh tone. Fol. 77 *b*.

Fourth tone. Fol. 92 *a*.

Eighth tone. Fol. 109 *a*.

As a specimen of the contents of each order, we may take the titles of the ܩܛܝܬܐ comprised under the fifth tone; viz.

ܥܠ ܟܠ ܡܕܒܪܢܐ, fol. 12 *a*; ܥܠ ܡܫܡ ܩܕܡܝܬܐ, fol. 15 *a*; ܕܬܠܝܢ, fol. 15 *a*; ܕܫܒܚܐ, fol. 15 *b*; ܥܠ ܟܠ ܩܕܝܫ, fol. 17 *b*; ܕܡܬܐ, fol. 18 *a*; ܕܩܕܫܐ, fol. 21 *b*; ܕܡܫܠܡ, fol. 23 *a*; ܕܒܪ, fol. 23 *b*; ܕܠܒܫ, fol. 28 *a*; ܕܩܒܠ, fol. 29 *b*.

2. Various supplications, ܩܛܝܬܐ, in irregular sequence; imperfect. Fol. 138 *a*.

A note on fol. 152 *b* informs us that this manuscript was written, A. Gr. 1568, A.D. 1257, in the convent of S. Mary Deipara, by a monk named Bacchus. At that time the see of Antioch was vacant,* Athanasius was patriarch of Alexandria,† and Rabban Yeshūa' abbat of the convent.

ܟܬܒ ܗܢ ܥܠ ܝܕ ܒܚܘܣ ܕܝܪܐ ܕܡܪܝ ܕܝܠܦܪܐ ܒܫܢܬ ܐܠܦ ܘܫܬ ܡܐܐ ܘܫܒܥܝܢ ܘܫܡܢ ܒܝܪܚ ܐܝܪ ܒܝܘܡ ܫܒܬܐ ܒܫܥܬܐ ܬܫܥܬ ܠܝܘܡܐ ܗܘ ܕܐܬܐ ܒܗ ܡܪ ܐܒ ܐܢܛܝܟ ܘܐܦ ܐܢܐ ܒܚܘܣ ܐܦ ܐܢܐ ܒܚܘܣ ܐܦ ܐܢܐ ܒܚܘܣ (sic). ܘܒܗ ܒܫܢܬ ܐܠܦ ܘܫܬ ܡܐܐ ܘܫܒܥܝܢ ܘܫܡܢ ܐܬܐ ܐܦ ܐܢܐ ܒܚܘܣ ܐܦ ܐܢܐ ܒܚܘܣ ܐܦ ܐܢܐ ܒܚܘܣ

1. ܫܘܒܚܐ, or supplicatory hymns, arranged according to the eight tones; imperfect. Fol. 114 *a*.

2. The history of John the Less, or the Younger, ܬܫܥܝܬܐ ܕܝܘܚܢܢ ; imperfect. Fol. 141 *a*.

[Add. 14,724, foll. 114—144.]

CCCCLXXXIX.

Paper, about 7 in. by $4\frac{7}{8}$, consisting of 34 leaves (Add. 17,253, foll. 70—103), a few of which are more or less torn, especially foll. 70, 75, and 103. The quires are signed with letters from ܐ to ܐ, and by later hands from ܕܐ to ܟܐ and from ܠܐ to ܡܐ. Leaves are wanting at the beginning and end, as well as after foll. 70, 74, 75, and 102. The number of lines in each page varies from 15 to 23. This manuscript is written in a rather inelegant hand of the xiiith cent., and contains—

ܫܘܒܚܐ, arranged according to the eight tones.

[Add. 17,253, foll. 70—103.]

CCCCXC.

Thirteen paper leaves, about $8\frac{3}{8}$ in. by $5\frac{5}{8}$, several of which are much torn. The quires are signed with letters, and there are from 12 to 15 lines in each page. The writing, though coarse, is good and regular, of the xiiith or xivth cent. The contents are—

Supplicatory hymns, ܫܘܒܚܐ ܕܩܢܘܢܐ, arranged according to the eight tones, but very imperfect.

[Add. 14,738, foll. 64—76.]

CCCCXCI.

Paper, about $5\frac{1}{4}$ in. by $3\frac{3}{4}$, consisting of 118 leaves, the first 40 of which are slightly mutilated. It is evidently the work of several hands of the xiiith and xivth centuries. Foll. 82 *a*—84 *b* and foll. 85 *a*—102 *b* are neatly written, with occasional Greek vowels; elsewhere the writing is more or less irregular and inelegant. This manuscript is imperfect at the beginning and end, and there are lacunæ after foll. 46, 84, and 94. The contents are—

1. Supplicatory hymns, ܫܘܒܚܐ; imperfect at the beginning. Fol. 1 *a*.

2. Similar hymns, arranged according to the eight tones: ܬܫܥ ܒܢܝ ܒܝܬ ܡܠܠ ܫܘܒܚܐ ܕܩܢܘܢܐ. Imperfect at the end. Fol. 9 *a*.

3. ܫܘܒܚܐ and ܩܠܐ; imperfect at the beginning. Fol. 47 *a*.

4. ܫܘܒܚܐ and ܩܢܘܢܐ; imperfect at the beginning and end. Fol. 85 *a*.

5. ܩܢܘܢܐ from Syrian canons. Fol. 95 *b*.

6. ܨܠܘܬܐ, or prayers, of Jacob of Batnae, etc.; imperfect at the end. Fol. 103 *a*.

[Add. 17,258, foll. 1—118.]

CCCCXCII.

Paper, about 7 in. by 5, consisting of 24 leaves (Add. 14,720, foll. 112—135), the last four of which are much torn. The quires, of which the original number is uncertain, are signed with Syriac and Greek letters (ܒ and ΙΓ, fol. 122 *b*), but by a later hand. There is a lacuna after fol. 132. Each page has from 17 to 22 lines. This manuscript is written in a rather inelegant hand, apparently of the xivth cent. It contains—

1. ܫܘܒܚܐ, or supplicatory hymns, arranged according to the eight tones, the first of which is imperfect. Fol. 112 *a*.

2. A discourse of Mār Ḥananyā or Ananias,* ܡܡܪ ܥܢܢܝܐ . Fol. 121 *a*. It is com-

* In Dr. Payne Smith's Catalogue of the Syriac MSS. in the Bodleian Library, col. 431, no. 3, this discourse is ascribed to Ananias Xenaias, or Ignatius XI, patriarch of the Jacobites, A.D. 1484—1493 (see Assemani, Bibl. Or., t. ii., pp. 386, 468); but the present manuscript seems to belong to the previous century.

posed in the metre of Jacob of Batnae, and begins: ܐܝܬ ܠܝ ܚܕ ܡܐ ܕܐܡܪ ܐܢܐ ܡܫܟܚ ܠܗ ... ܐܢܐ ܕܐܡܪ ... ܕܐܡܪ ... ܐܢܐ ... ܐܢܐ ... ܐܢܐ

SERVICE-BOOKS.

PRAYERS.

CCCCXCIV.

Vellum, about 7 in. by 4⅝, consisting of 41 leaves, some of which are much stained and slightly torn, especially foll. 7—11, 32, 36, 38, and 41. The quires, signed with letters, were originally at least 11 in number (ـ, foll. 32—37); but the first five are altogether lost, and of the remainder only ا is perfect. Leaves are wanting after foll. 6, 17, 25, 31, 32, 36, 37, and 41. The number of lines in each page varies from 20 to 23. This volume is written in a good, regular Estrangĕlā of the viith or viiith cent., and contains—

1. A collection of Sedras for various occasions, originally 16 in number; very imperfect. Fol. 1 *a*. Subscription, fol. 20 *a*: ܫܠܡ ܫܡܥ ✧ ܕܫܒܚ ܕܡܪܝܐ ܘܕܡܫܒܚ ✧ ܕܡܫܒܚ ✧

2. Prayers of various kinds.

a. Propitiatory prayers, ܨܠܘܬܐ ܕܫܘܬܦܐ ܕܡܪܝ ✧, including ܨܠܘܬܐ ܕܥܠ ܟܠ ✧, etc. Very imperfect. Fol. 20 *b*.

b. ܨܠܘܬܐ ܕܫܒܥ ܚܢܢܐ ✧, alphabetically arranged, ܫܒܥ ✧ ✧. Very imperfect. Fol. 32 *b*.

c. Prayers for the Dead, beside the grave, ✧ ✧, over the oil with which the dead body is anointed, ✧ ✧ ✧, etc. Imperfect. Fol. 33 *a*.

d. For the Martyrs, the blessed Virgin, at morning and evening, etc. Very imperfect. Fol. 37 *a*.

e. Miscellaneous prayers, ✧ ✧ ✧. Very imperfect. Fol. 37 *a*.

3. The Order of Baptism, of Timotheus of Alexandria; imperfect at the beginning. Fol. 38 *a*. Subscription, fol. 40 *b*: ✧ ✧ ✧

24 lines in each page. They contain portions of a collection of sedras and prayers for various occasions, one of which is ascribed to Severus, ܣܝܪܐ ܕܠ ܣܘܝܪܘܣ ܡܪܗܒܢܐ ܕܡܫܚܐ ܕܡܪܢ ܐܬܝ ܒܫܠܡܐ ܕܡܫܚܐ ܕܡܪܢ ܐܬܝ ܒܫܠܡܐ ܕܡܫܚܐ ܕܡܪܢ ܐܬܝ ܒܫܠܡܐ.

[Add. 14,523, foll. 10—13.]

CCCCXCVI.

Two vellum leaves, both much mutilated, perhaps belonging to the same manuscript as the preceding number. They contain prayers, written in a fine Estrangĕlā of about the viii[th] cent.; e. g. ܣܝܪܐ ܕܠ ܣܘܝܪܘܣ ܡܪܗܒܢܐ ܕܡܫܚܐ ܕܡܪܢ ܐܬܝ ܒܫܠܡܐ ܕܡܫܚܐ ܕܡܪܢ ܐܬܝ ܒܫܠܡܐ, and ܠܐ ܣܝܪܐ ܕܡܫܚܐ ܕܡܪܢ ܐܬܝ ܒܫܠܡܐ.

[Add. 14,667, foll. 44, 45.]

CCCCXCVII.

A vellum leaf, 8¾ in. by 5⅞, much soiled and torn. It contains parts of two sedras, written in a good hand of about the ix[th] cent.

[Add. 17,218, fol. 52.]

CCCCXCVIII.

Two vellum leaves, much mutilated, containing sedras (ܣܝܪܐ ܕܡܫܚܐ and ܣܝܪܐ ܕܒܬܠܐ), written in a good, current hand of the ix[th] or x[th] cent.

[Add. 17,218, foll. 48, 49.]

CCCCXCIX.

Vellum, about 10½ in. by 7⅛, consisting of 12 leaves, the remnants of a volume of 10 or 12 quires (fol. 8, ܐ; fol. 10, ܒ). Each page is divided into two columns, of from 28 to 32 lines. The writing is good and regular, of about the xth cent. These leaves contain—

Portions of a collection of Sedras and Prayers for various occasions.

1. Sedras, ܣܝܪܐ ܕܫܢܬܐ, for the several festivals; viz.

a. The Nativity; imperfect. Fol. 1 *a*.

b. The Epiphany; imperfect. Fol. 1 *b*.

c. Easter Sunday; imperfect. Fol. 2 *a*.

d. New (*or* Low) Sunday. Fol. 3 *a*.

e. The Ascension. Fol. 3 *b*.

f. Pentecost; imperfect. Fol 5 *a*.

g. The Dead; imperfect. Fol. 6 *a*.—At a funeral, ܠܫܡ ܕܒ ܚܕܘܬܐ ܕܡܬܬܘܢܝܐ; imperfect. Fol. 7 *a*.

h. ܣܝܪܐ ܕܫܢܬܐ ܕܫܒܬܐ; imperfect. Fol. 8 *a*.

2. *a*. Prayers, arranged alphabetically; imperfect. Fol. 10 *a*. Subscription, fol. 11 *a*: ܒܥܠܡ ܒܝܫܐ ܬܠܝܡܐ ܕܐܒ ܕܚܢܢ ܕܡܫܚܐ ܕܡܪܢ ܐܬܝ ܒܫܠܡܐ ܕܡܫܚܐ ܕܡܪܢ ܐܬܝ ܒܫܠܡܐ ܕܡܫܚܐ ܕܡܪܢ ܐܬܝ ܒܫܠܡܐ.

b. Prayers to be said at the end of the several daily services, ܒܝܫܐ ܬܠܝܡܐ ܕܨܠܘܬܐ ܕܫܒܥ ܫܥܝ ܕܠܝܠܝܐ ܕܡܫܚܐ ܕܡܪܢ ܐܬܝ ܒܫܠܡܐ. Of these there remain: ܣܝܪܐ, at vespers, fol. 11 *a*; ܣܝܪܐ, at compline, fol. 12 *b*.

[Add. 14,521.]

D.

Two vellum leaves, about 6½ in. by 4½, slightly stained and mutilated. They contain prayers for the feast of the Epiphany, ܣܝܪܐ ܕܐܒ ܕܚܢܢ, written in a good hand of the xth cent., with 19 or 20 lines in each page.

[Add. 14,667, foll. 52, 53.]

DI.

Four vellum leaves, about 7 in. by 5,

slightly soiled and mutilated. They contain prayers for different occasions, e.g. graces, greetings and salutations (ܫܘܠܡܗܐ), prayers for the dead, etc., written in a small, current hand of the xth cent.

The last leaf is palimpsest. The more ancient text is that of the book of Judges, ch. vi. (vv. 15—18 are still legible on the recto), according to the Pĕshiṭṭā version, written in a fine Eṣtrangĕlā of the vi^th or vii^th cent.

[Add. 14,667, foll. 46—49.]

DII.

Vellum, about 10⅛ in. by 7¼, consisting of 117 leaves, a few of which are much stained and soiled. The quires, signed with letters, were originally 14 in number (ܐ to ܝ), but two are lost (ܗ and ܘ), and they have been re-numbered from ܐ to ܢ. There are from 27 to 40 lines in each page. This volume, which is written by the same hands as Add. 17,128 (see above, p. 226, no. ccxc), and belongs to the xth or xi^th cent., contains—

A large collection of Prayers for the various festivals, the daily services, etc.

1. Prayers for the festivals and daily services: ܣܠܩ ܡܢ ܒܝܬ ܐܒܐ ... ܬܠܝ ܒܗ ... Fol. 1 *a*.

a. The Nativity. Fol. 1 *a*.

b. The Epiphany. Fol. 3 *b*.

c. ... ܬܠܝ ... Fol. 5 *b*.

d. The Commemoration of S. John the Baptist. Fol. 6 *a*.

e. The Presentation in the Temple and the Commemoration of S. Simeon the Aged. Fol. 6 *a*.

f. Lent, in part alphabetically arranged. Fol. 6 *b*.—On the Miracles of our Lord. Fol. 9 *b*.

g. Palm Sunday, in part alphabetical. Fol. 11 *b*.

h. Passion (*or* Holy) Week, in part alphabetical. Fol. 13 *b*.—Thursday, ... ܡܫܚܐ, fol. 16 *a*; the Washing of Feet, ..., fol. 16 *a*; the Adoration of the Cross, ..., fol. 16 *b*; Saturday, ..., fol. 19 *a*.

i. The Resurrection (Easter), in part alphabetical. Fol. 19 *b*.

j. New (*or* Low) Sunday. Fol. 22 *a*.

k. The Ascension. Fol. 22 *a*.

l. Pentecost, in part alphabetical. Fol. 23 *b*.

m. To be said at any Festival of our Lord.

α. ... ... Fol. 25 *a*.

β. ... ... Fol. 25 *b*.

γ. ... ... Fol. 26 *b*.

n. To be said on any Sunday.

α. ... Fol. 28 *a*.

β. ... Fol. 28 *a*.

γ. ... Fol. 28 *b*.

δ. ... Fol. 28 *b*.

ε. ... Fol. 28 *b*.

ζ. ... Fol. 29 *a*.

o. The Commemoration of the blessed Virgin. Fol. 29 *a*. — ..., fol. 29 *a*; ..., alphabetical, fol. 29 *b*; ..., alphabetical, foll. 31 *b*, 33 *b*; ..., fol. 34 *b*.

p. The Commemoration of the holy Apostles. Fol. 35 *a*.

q. The Commemoration of the holy Martyrs, in part alphabetical. Fol. 36 *a*.

r. The Commemoration of the holy Teachers, ܕܝܘܚܢܢ ܕܡܠܦܢܐ. Fol. 38 *a*.

s. The Commemoration of all Saints, ܕܟܠ ܩܕܝܫܐ ܕܥܒܕܝܢ, alphabetical; imperfect. Fol. 39 *a*.

t. Prayers for the canonical hours of the ferial days; viz.

α. ܨܠܘܬܐ ܕܫܦܪ, fol. 40 *a*; ܩܕܘܫ ܨܠܘܬܐ, fol. 41 *a*.

β. ܨܠܘܬ ܩܕܘܫ. Fol. 42 *a*.

γ. ܨܠܘ ܫܦܪ, in part alphabetical, fol. 43 *a*; ܨܠܘ ܫܦܪ ܒܠܝܐ, fol. 46 *a*.

δ. ܨܠܘ ܨܠܘܬܐ, in part alphabetical. Fol. 46 *b*.

ε. ܨܠܘ ܫܦܪ ܕܟܠ ܫܢܬܐ, alphabetical. Fol. 52 *a*. Among these are some ascribed to John the patriarch, fol. 52 *a*; Cyriacus, bishop of Tellā, ܩܘܪܝܩܘܣ ܐܦ ܗܘ ܕܬܠܐ ܕܡܪܕܘܬܐ, fol. 64 *b*; and Dionysius the Areopagite, ܕܝܘܢܣܝܘܣ ܐܪܝܘܦܓܝܛܐ ܥܠ ܩܠܝܢܐ ܕܫܒܚܐ, fol. 65 *b*.

ζ. ܨܠܘ ܕܟܠ ܫܒܬܐ. Fol. 66 *b*.

η. A prayer to be said before the hymn "Gloria in excelsis," ܨܠܘ ܫܦܪ ܩܕܡ ܕܡܫܒܚܬܐ ܕܡܠܐܟܐ ܒܥܐ ܡܢ ܥܠ. Fol. 69 *b*. It is written in large Estrangĕlā characters, and underneath it are the words (sic) ܡܕܝܢܚܐ ܕܡܫܒܚܬܐ ܕܣܘܬ, "trial of Estrangĕlā writing."

2. Prayers for various occasions, ܨܠܘܬ ܡܫܬܠܡܢܐ ܕܟܠ ܫܢܬ.

a. ܩܕܘܫ ܕܩܘܕܫܐ ܕܟܠ ܫܒܬ. Fol. 70 *a*.

b. ܡܠܐ ܕܟܠ ܫܒܬ ܥܠ ܕܟܠ ܫܢܬ. Fol. 71 *a*.

c. ܡܠܐ ܕܟܠ ܕܟܠ ܫܒܬ. Fol. 71 *b*.

d. ܥܠ ܡܐ ܕܐܡܪ : ܩܕܘܫ ܕܟܠ ܫܒܬ ܩܕܡ ܩܕܘܫ. Fol. 71 *b*.

e. ܩܦ ܕܟܠ ܫܒܬ ܕܟܠ ܐܬܝܩܘܣ, of Atticus (of Constantinople), ܩܕܘܫ. Fol. 72 *a*.

f. ܩܕܘܫ ܕܟܠ ܫܒܬ ܕܟܠ ܫܢܬ. Fol. 72 *a*.

g. . ܫܒܬ ܐܝ ܩܕܘܫ ܕܫܒܬ ܕܟܠ ܫܢܬ . ܕܟܠ ܫܒܬ ܕܟܠ ܫܢܬ ܕܟܠ ܫܒܬ ܕܟܠ ܫܢܬ ܕܟܠ ܫܒܬ ܕܟܠ ܫܢܬ. Fol. 72 *b*.

h. ܩܕܘܫ ܕܟܠ ܫܒܬ ܕܟܠ ܫܢܬ. Fol. 73 *a*.

i. ܫܒܬ ܕܟܠ ܫܒܬ ܕܟܠ ܫܢܬ, of S. Andrew the Apostle, ܐܢܕܪܐܘܣ ܫܠܝܚܐ ܕܟܠ. Fol. 73 *b*.

j. ܫܒܬ ܕܟܠ ܫܒܬ ܕܟܠ ܫܢܬ. Fol. 74 *a*.

k. ܫܒܬ ܕܟܠ ܫܒܬ ܕܟܠ ܫܢܬ. Fol. 74 *b*.

l. ܕܟܠ ܫܢܬ ܕܟܠ ܫܒܬ ܕܟܠ ܫܢܬ, of Severus of Antioch, ܐܢ ܕܟܠ ܐܝܣܘܪ ܐܝܐ. Fol. 74 *b*. —Another, fol. 75 *a*; ܐܚܪܬ ܕܟܠ ܫܢܬ, fol. 75 *b*; ܕܟܠ ܫܢܬ ܐܚܪܬ ܕܟܠ, fol. 75 *b*, margin; ܕܟܠ ܫܒܬ ܕܟܠ ܫܢܬ, fol. 76 *a*.

m. ܕܟܠ ܫܢܬ ܕܟܠ ܫܒܬ ܕܟܠ ܫܢܬ ,ܐܬܐ. Fol. 76 *b*.

n. . ܕܟܠ ܫܢܬ ,ܐܬܐ ܕܟܠ ܫܢܬ ܕܟܠ ܫܢܬ . ܐܬܐ ܕܟܠ ܫܢܬ ܕܟܠ ܫܢܬ ܕܟܠ ܫܢܬ, of Severus of Antioch. Fol. 76 *b*. —ܫܒܬ ܕܟܠ ܫܢܬ ,ܐܦ ܕܟܠ ܫܢܬ ܕܟܠ ܫܒܬ ܕܟܠ ܫܢܬ, fol. 77 *a*.

o. ܕܟܠ ܫܢܬ ܕܟܠ ܫܒܬ ܕܟܠ ܫܢܬ, of Timothy (of Alexandria), ܕܝܘܣ ܫܠܝܚܐ ܐܠܟܣܢܕܪܝܐ. Fol. 78 *a*.

p. ܫܒܬ ܐܝ ܫܒܬ ܕܟܠ ܫܢܬ ܕܟܠ ܫܒܬ ܕܟܠ ܫܢܬ . ܕܟܠ ܫܢܬ ܕܟܠ ܫܒܬ ܕܟܠ ܫܢܬ ܕܟܠ ܫܒܬ ܕܟܠ ܫܢܬ. Fol. 78 *a*.

q. . ܕܟܠ ܫܢܬ ܕܟܠ ܫܒܬ ܕܟܠ ܫܢܬ ܕܟܠ ܫܒܬ ܕܟܠ ܫܢܬ . ܕܟܠ ܫܢܬ ܕܟܠ ܫܒܬ ܕܟܠ ܫܢܬ ܕܟܠ ܫܒܬ ܕܟܠ ܫܢܬ. Fol. 78 *b*.

r. ܩܕܫ ܠܗ ܕܡܫܬܡܫ ܒܡܝܐ ܕܡܬܠܚܡܝܢ ܒܗ ܘܠܐ ܒܟܣ ܘܠܐ ܒܚܠ ܕܡܫܬܡܫ ܒܗ ܒܟܣ ܘܠܐ ܒܚܠ ܕܡܫܬܡܫ ܒܗ ܒܡܝܐ ܕܡܬܠܚܡܝܢ ܒܗ. Fol. 79 *a*. It is followed by other prayers to be said over polluted water and wine.

s. ܨܠܘܬܐ ܕܡܬܩܪܒ ܒܗ ܩܘܪܒܢܐ ܠܡܪܝܡ ܐܡܗ ܕܐܠܗܐ. Fol. 80 *a*.—ܠܗ ܩܘܪܒܢܐ ܕܩܘܕܫ, fol. 80 *a*.

t. ܩܘܕܫܬܐ ܕܩܘܕܫ ܠܡܪܝ ܥܠ ܟܠ. Fol. 80 *a*.

u. ܐܢ ܩܘܕܫ ܕܩܘܕܫ ܨܠܘܬܐ ܠܡܪܝ ܠܗ ܠܥܠܡ. Fol. 80 *b*.

v. ܩܘܕܫ ܣܝܡܘܢ ܠܡܪܝ ܠܗ. Fol. 81 *a*.

w. ܩܕܫ ܒܗ ܫܘܒܚܐ ܕܩܘܕܫ ܒܗ. Fol. 81 *b*.

x. ܨܠܘܬܐ ܠܡܪܝܡ ܡܫܠܡܬ ܠܡܪܝ ܠܗ ܩܛ ܕܒ. Fol. 81 *b*.—ܩܕܫ ܠܡܪܝ ܠܗ ܣܡ ܕܐܠܗܐ ܡܪܝܡ ܨܠܘܬܐ ܩܛ ܕܒ ܐܬܝܗ, fol. 82 *a*.

y. ܩܕܫ ܐܢ ܩܕܫ ܠܗ. Fol. 82 *b*.

z. ܩܝܢ ܩܘܡ ܠܗ. Fol. 82 *b*.

a. ,ܡܫܝܚ ܩܘܡ ܠܡܪܝ ܒܗ. Fol. 83 *a*.

β. ,ܡܫܝܚ ܠܗ ܠܡܪ ܩܘܡ ܒܥܠ ܒܗ ܩܝܡ. Fol. 83 *a*.—ܩܡܪ ܠܗ ܩܘܡ ܩܘܕܫ, fol. 83 *a*; ܐܡܪ ܠܡܪܝ ܒܗ, fol. 83 *b*.

γ. ܩܕܝ ܥܡܕ ܒܪ ܩܝܡ ܒܗ. Fol. 83 *b*.—ܩܝܡ ܩܛܠ ܩܕܫ ܠܗ, fol. 83 *b*.

δ. ܩܛ ܠܠ ܠܗ. Fol. 84 *a*.

ε. ܡܢ ܠܟ ܩܘܕܫ ܠܗ ܒܗ ܩܘܕܫ ܨܠܘܬܐ ܕܐܠ ܩܘܕܫ ܒܡ ܠܗ ܠܡܪܝ ܩܕܫ. Fol. 84 *a*.

ζ. ܡܫܡ ܩܛ ܩܝܡ ܠܗ. Fol. 84 *b*.—ܩܠܡ ܠܗ, fol. 84 *b*; ܩܒܠܬ ܩܕܫ ܠܗ, fol. 84 *b*, margin; ܩܝܡ ܩܝܡ ܠܗ, fol. 84 *b*; ܩܡ ܩܝܡ ܠܗ, fol. 84 *b*; ܐܡ ܩܝܡ, fol. 85 *a*.

η. The Order of Tonsure, ܩܝܡ ܩܡܫ ܩܝܢ ܩܡ ܩܕܫ ܒܗ. Fol. 85 *b*.

θ. ܩܛ ܩܛ ܩܕ ܩܡ ܩܕ ܩܘܕܫ ܩܘܕ. Fol. 91 *b*.

ι. Prayers for the whole congregation; imperfect. Fol. 94 *b*.

κ. ܐܡ ܩܒ ܩܕ ܠܗ ܩܡܠܡ ܩܛ ܩܕ ܠܗ. Fol. 99 *a*.

λ. ܩܛ ܩܛ ܩܕ ܠܗ. Fol. 99 *b*.

μ. ܩܠܡ ܩܛ ܩܡ ܠܗ. Fol. 100 *a*.

ν. ܡܠ ܩܒܒ ܩܡ ܠܗ. Fol. 100 *a*.

ξ. ܩܡ ܠܗ ܩܘܕ. Fol. 100 *b*.

ο. ܩܕ ܩܠ ܠܗ. Fol. 100 *b*.

π. ܩܡ ܐܢ ܩܩ ܩܘ ܩܕ ܩܕ ܠܗ. Fol. 101 *a*.

ρ. ܩܛ ܩܕ ܠܗ. Fol. 101 *a*.

σ. ܐܡ ܩܡ ܩܕ ܠܗ. Fol. 101 *b*.

3. Consolatory Discourses for the Dead, ܩܕ ܠܗ ܩܕ.

a. ܩܛ ܩܡ ܩܕ ܩܛ ܠܗ. Fol. 102 *a*.

b. ܩܛ ܠܗ. Fol. 102 *b*.

c. ܠܠ ܠܗ. Fol. 103 *a*.

d. ܠܗ ܠܗ. Fol. 105 *b*.

e. ܡܠ ܠܗ ܩܘ ܩܕ. ܩܛ ܠܠ ܩܕ ܩܕ ܩܕ ܩܕ ܠܗ. ܩܠ ܩܕ ܩܕ ܩܕ ܩܕ

g. ܐܚܕ ܐܬܝ ܕܫܡܫܐ ܕܩܕܝܫ : ܐܚܕ ܐܬܝ ܕܫܡܫܐ ܕܩܕܝܫ ܕܒܝܬ ܐܒܐ ܘܒܪܗ ܘܪܘܚܐ ܩܕܝܫܐ : ܕܐܬ ܒܗ ܐܬܝ ܐܚܪ ܕܫܡܫܐ ܕܩܕܝܫ ܕܒܝܬ ܐܒܐ ܘܒܪܗ ܘܪܘܚܐ ܩܕܝܫܐ. Fol. 108 *b*.

h. ܫܡܥܘܢ . ܫܠܝܚܐ ܕܐܚܕ ܒܫܒܐ ܒܫܪ ܡܢ ܒܝܬ . ܫܐܠܘܗܝ ܕܐܚܕ ܒܫܒܐ ܠܐ ܫܠܝܚ ܒܫܪ ܡܢ ܒܝܬ ܐܒܐ ܐܦ ܐܢܐ : ܐܡ ܐܠ ܐܡܪ ܫܐܠܘܗܝ ܕܫܡܥܘܢ ܫܠܝܚ ܕܝܫܘܥ ܡܫܝܚܐ. Fol. 110 *b*.

i. ܫܒܐ . ܫܠܝܚ ܒܝܬ ܐܒܐ . ܐܚܕ ܬܠܝܬ ܒܫܒܐ ܕܡܪܝܡ ܢܦܫܗ ܒܝܕ ܐܒܘܗܝ . ܒܫܒܐ ܕܐܚܕ ܒܫܒܐ ܕܡܪܝܡ ܢܦܫܗ ܒܝܕ ܐܒܘܗܝ ܐܡܪ ܠܗ ܫܠܡ ܠܟ . ܐܡܪ ܠܗ ܐܝܟ ܕܐܡܪ ܠܟ ܫܠܡ ܠܟ ܐܦ ܐܢܐ ܐܡܪ ܠܟ ܫܠܡ ܠܟ ܒܫܒܐ ܕܐܚܕ ܒܫܒܐ ܕܡܪܝܡ ܢܦܫܗ ܒܝܕ ܐܒܘܗܝ . ܫܠܡ ܠܟ

ܡܠܟܐ ܕܫܡܝܐ, and ܒܝܘܡ ܕܢܚܬ ܡܢ ܨܠܒܐ ܡܪܢ ܝܫܘܥ ܡܫܝܚܐ.

[Add. 14,667, foll. 39, 40.]

DVI.

Six vellum leaves, about 7 in. by 5, all of which but one are much torn (Add. 14,664, foll. 18, 19, 30—33). With the exception of fol. 33, they are palimpsest; but foll. 19 *b* and 31 *a*, as well as part of fol. 30 *b*, have not been re-written.

The more modern texts, written in a coarse Estrangĕlā of the xiith or xiiith cent., are—

1. Fragments of prayers. Foll. 18, 30, 31 *b*, and 32.

2. A fragment of a letter, seemingly addressed to the monks of four convents (ܐܚܝܢ ܕܒܝܬ ܡܢܐ). An abbat is mentioned (ܠܐܒܐ ܡܪ̈), and one rabban Yūḥannān or John (ܪܒܢ ܝܘܚܢܢ). Fol. 19 *a*.

The older text is written in the Palestinian character, in a large, regular hand, perhaps of the xth cent. The contents appear to be hymns in praise of martyrs.

[Add. 14,664, foll. 18, 19, 30—33.]

DVII.

Four vellum leaves, about 11¼ in. by 8¾, much stained and mutilated, and all palimpsest.

1. The more recent text consists of prayers, mostly written in a coarse Estrangĕlā of the xiith or xiiith cent.

2. The older text is written in a fine, regular Estrangĕlā, of the vth or vith cent., in two columns of 26 or 27 lines, and once formed part of the apocryphal ,ܡܘܬܒ ܕܝܘܚܢܢ ܡܢܗܪ, Add. 14,484, foll. 1—8. See above, p. 99, no. clviii, and Wright's Contributions to the Apocryphal Literature of the N. T., preface, p. 13.

[Add. 14,665, foll. 21—24.]

DVIII.

A vellum leaf, much stained and mutilated. It is palimpsest, but re-written on one side only. The more recent text seems to be part of the same manuscript as the preceding number. The older text, apparently of the xth cent., is too much effaced to be legible.

[Add. 14,665, fol. 25.]

DIX.

Six paper leaves, about 6½ in. by 4⅓, the first and last of which are slightly torn (Add. 14,729, foll. 193—198). There are from 19 to 23 lines in each page. The writing is of the xiiith cent. They contain—

1. An extract from the "Lives of the Egyptian Fathers," ܥܠ ܫܒܚ ܠܐܒܗ ܩܕܝܫܐ ܡܩܪܝܢ ܠܗ ܐܡܪ ܠܗ ... ܐܡܪ ... ܐܡܪ ... ܐܡܪ

e. Prayers of Jacob of Batnae and Ephraim for Palm Sunday. Fol. 198 *b*.

[Add. 14,729, foll. 193—198.]

DX.

Four paper leaves, about 9¾ in. by 6⅝, the first of which is slightly torn (Add. 14,736, foll. 49—52). They are numbered with Coptic arithmetical figures from 272 (ϛοϢ) to 275 (ϛοϵ); and the last three formed the 23d quire of a manuscript. There are 21 lines in each page. They contain prayers (e.g., a ܨܠܘܬܐ ܕܫܒܝ, fol. 50 *a*), written in a neat, regular hand, and dated A. Gr. 1794, A.D. 1483. Colophon, fol. 52 *a*: ,ܫܡ ܫܠܡ ܥܒܕ ܡܪܝ ܡܥܓܘܢܐ ܡܦܠܓ ܝܘ ܡܢ ܥܓܠ ܫܠܡ ܠܥܠܡ ܐܡܝܢ.

On fol. 49 *b* there is an Arabic note, recording its presentation as a wakf to the convent of S. Mary Deipara, written apparently in the year 1350 of the Coptic era (A.D. 1634), in the days of Amba Matthew* and the abbat 'Abdu'l-Masīḥ. هذا الكتاب المبارك الذى هو كنات (كتاب) القداسات سرياني وقفا مخلدا على دير ستنا السيدة بالبرية المقدسة المعروف بالسريان وليس لاحدا (sic) سلطان من قبل الرب سبحانه وتعالي ان يطالعه من الدير المذكور الخ وهذا الوقف فى زمن ابونا وتاج راسنا الساهر عن خلاص نفوسنا ابونا انبا متاوس ادامه الله سنين عديده يحط (ويخضع) اعداه تحت موطى قدميه وتديم (sic) لنا وعلينا رياسته [بشفا]عة ستنا السيدة وجميع الشهدا والقديسين امين الف وثلثمايه وخمسين† سنه قبطيه . . . . على زمن رياست ابونا القمص عبد المسيح ريس الدير المذكور نسال من [الرب] ان يديم رياسته ويرحم والديه امين،

On fol. 52 *a* there is an Arabic prayer by one Manṣūr, in behalf of his son Jacob. يا مريم يا ام النور انا عبدك مسمي مشهور انا عبدك واسمي منصور وفي الخطايا مطمور واطلب منك ان تطلبي من ابنك ربي يسوع المسيح ان يحفض (sic) ابني يعقوب ويطول عمره ،

[Add. 14,736, foll. 49—52.]

DXI.

Paper, about 10¼ in. by 6½, consisting of 24 leaves. The writing, which is in double columns, is good and legible, of the xvth cent., with numerous Greek and Syriac vowels. This manuscript contains—

1. A collection of Proœmia and Sedras, to be used at the daily celebration of the holy Eucharist. Title, fol. 1 *a*: ܫܢܐ ܕܥܡ ܠܟܗ ܕܐܝܬ ܠܗ ܚܕܐ ܣܝܡ ܫܡܗ ܕܐܝܬ (ἱλασμός) ܠܟܠ ܫܢܬ ܒܗ ܕܐܝܬ ܒܗ ܐܝܬ ܠܗ ܚܕ ܣܝܡ ܫܡ

day in Passion Week, the Saturday of Annunciation, and the Festivals of our Lord: ܗܘ ܨܠܘܬܐ ܕܡܫܚܐ ܒܝܘܡ ܚܡܝܫܝ ܒܫܒܘܥܐ ܕܩܕܡ ܦܨܚܐ ܘܒܫܒܬܐ ܕܒܫܪܪܐ ܕܒܫܒܬܐ ܕܒܣܘܪܝܐ ܘܒܥܝܕ̈ܐ ܕܡܪܢ. Fol. 23 *b*.*

[Add. 14,692, foll. 1—24.]

* The writer of this manuscript had it bound with no. cclxxiii (see above, p. 211), on the first page of which, fol. 25 *a*, he wrote a prayer, to be substituted for the oratio pacis on Thursday in Passion Week and on the Saturday of Annunciation: ܨܠܘܬܐ ܕܫܒܘܥܐ ܕܩܕܡ ܦܨܚܐ ܘܒܫܒܬܐ ܕܒܫܪܪܐ ܕܒܣܘܪܝܐ ܘܒܫܒܬܐ ܕܒܫܒܘܥܐ ܕܩܕܡ ܦܨܚܐ.

DXII.

A paper leaf, about 10 in. by 6½, much mutilated. It seems to contain part of a litany of the Apostles, the seventy Disciples, and various Saints and Fathers, written in a good hand of the xvth cent.

[Add. 14,736, fol. 60.]

SERVICE-BOOKS.

FUNERAL SERVICES.

DXIII.

Vellum, about 8⅛ in. by 5¾, consisting of 86 leaves, many of which are much stained and torn, especially foll. 1—3, 11—13, 19, 20, 52, 65, 70—73, 78, 80, 81, 85, and 86. The quires, signed with letters, are 10 in number, but the first is imperfect, leaves being wanting at the beginning and after foll. 1 and 9. There are from 22 to 28 lines in each page. This manuscript is written in a good, regular hand; dated A. Gr. 1188, A.D. 877; and contains—

1. Funeral Services; viz.

a. For bishops, priests, and deacons, with the running title ܥܠ ܡܬܐ .

α. The first service; now lost.

β. The second service, ܡܢܝܬܐ ܕܚܙܝܐܠ, imperfect at the beginning. Fol. 1 *a*.

γ. The third service, ܒܠܝܐ ܕܚܙܝܐܠ, imperfect. Fol. 7 *a*.

Each of these services comprises several madrāshē of Ephraim, with the title ܥܠ ܡܬܐ . ܥܠ ܡܠܟܐ ܫܒܚܐ, or something similar, foll. 2 *a*, etc., and 9 *a*, etc.

δ. Appropriate lessons from the Old and New Testaments. Fol. 15 *b*.

ε. Concluding hymns, litany, etc. Fol. 25 *a*.

b. For monks and lay persons: ܫܒܚܐ ܥܠ ܡܬܐ . ܕܡܢ ܕܚܙܝܐܠ ܥܠ ܡܬܐ ܕܚܢܢܐ ܕܫܒܚ ܥܠ ܡܬܐ ܕܚܢܢܐ. Running title, ܥܠ ܡܬܐ .

a. The first service, ܡܬܝܐ ܕܚܙܝܐܠ. Fol. 31 *b*.

β. The second service, ܡܢܝܬܐ ܕܚܙܝܐܠ. Fol. 40 *b*.

γ. The third service, ܒܠܝܐ ܕܚܙܝܐܠ. Fol. 46 *a*.

Each of these services likewise comprises several madrāshē and sūgyāthā, mostly ascribed to Ephraim, foll. 33 *a*, etc., 42 *a*, etc., and 47 *b*, etc., but also to Isaac of Antioch, fol. 37 *b*, and Jacob of Batnae, fol. 52 *b*.

δ. Appropriate lessons from the Old and New Testaments. Fol. 54 *b*.

ε. Concluding hymns, litany, etc. Fol. 64 *a*.

2. Funeral Sermons; viz.

a. Of Jacob of Batnae, ܡܡܪܐ ܡܝܡܪ ܒܪ ܥܠ ܡܬܐ . ܒܪ ܡܪܝ ܡܠܦܢ ܥܠ ܡܬܐ ܕܡܪ, beginning, fol. 72 *b*: ܐܠܗܐ ܠ ܡܠܟ ܡܠܟ ܫܠܝܛ ܡܠܟܘܬܐ ܕܫܡܝܐ . ܐܝܟ ܕܟܠ ܫܘܠܛܢ ܕܥܠܡ ܥܠ ܡܬܐ ܕܡܪ ܠܥܠܡ ܥܠ ܡܬܐ .

b. Of Ephraim, . ܡܡܪ ܒܪ ܡܝܡܪ ܥܠ ܡܬܐ ܕܡܪ

ܕܥܠ ܚܠܦ, beginning, fol. 81 *a*: ܐܡܝܢ ... ܕܟܝ ܐܝܟ ܕܐܠܦ ... ܐܡܝܢ, ܡܫܝܚ ... ܕܐܠܦ ... ܕܐܡܝܢ ... ܕܐܡܝܢ.

c. Of Jacob, ܡܢ ܚܠܦ ܕܥܠ ܚܠܦ ... ܕܐܡܝܢ, beginning, fol. 82 *b*: ... ܐܡܝܢ ... ܐܡܝܢ ... ܐܡܝܢ.

3. Two madrāshē, the one entitled ... ܕܥܠ ... ; beginning, fol. 84 *b*, ... ; the other, ... , beginning, fol. 85 *b*, ...

Colophon, fol. 85 *b*: ... ...

Moses of Nisībis. This note was written by one Yeshūa' at Ramla in Palestine, A.H. 332=A.D. 943-4. ...

[Add. 14,525, foll. 1—10.]

DXV.

Vellum, about 11 in. by 7, consisting of 57 leaves. The quires, signed with letters, are 7 in number, the last having only one leaf. Each page is divided into two columns, of from 21 to 30 lines. This volume is written in a good, regular hand of the xiith cent. Some Syriac and Greek vowels (ٮ, ٯ, ٭, ٰ, ٖ) have been added, almost exclusively by a later hand; see especially foll. 30—37 and 52—55. It contains—

Funeral Services. Title, fol. 1 *b*: ...

1. For Priests and Deacons, ..., including eight services (...), each according to a different tone (... or ...), and appropriate lessons (...) from the Old and New Testaments. Fol. 1 *b*.

2. For Monks, who are not priests, ..., including six services, according to different tones, and appropriate lessons. Fol. 42 *b*.

In these services there are prayers (...) ascribed to Ephraim (foll. 7 *b*, 16 *b*) and Jacob of Batnae (foll. 4 *a*, 10 *a*, 13 *a*, 20 *a*, 24 *a*, 30 *a*, 44 *a*, 45 *b*, 50 *a*, 51 *a*); as also extracts from the Laments of John bar Andreas, foll. 23 *b* and 48 *a*,* and madrāshē by the same author, foll. 19 *b* and 45 *b*. The commencements of the last-named pieces are as follow.

Fol. 19 *b*: ...

Fol. 23 *b*: ...

Fol. 45 *b*: ...

Fol. 48 *a*: ...

* See the companion volume, Add. 17,131. He died A. Gr. 1467, A.D. 1156. See Assemani, Bibl. Orient., t. ii., p. 362.

. ... .

After the doxology, fol. 57 *b*, there is a note, stating that this manuscript belonged to the convent of S. Mary Deipara, and was written at the expense of Rabban Isaiah, known by the name of Bar 'Othmān, from the town of Ṣalach.

... (sic) ... .

[Add. 14,502.]

DXVI.

Vellum, about 11¼ in. by 7¼, consisting of 59 leaves, the first and last of which are blank. Foll. 1—3 have been almost completely torn out, and fol. 58 is slightly injured. The quires, signed with letters, are 6 in number. A single leaf is wanting after fol. 58. Each page is divided into two columns, of from 20 to 24 lines. This manuscript is written, like its companion volume, Add. 14,502, in a good, regular hand of the xii^th^ cent., with occasional Syriac and Greek vowels, most of which have been added at a later period.

The contents are similar to those of the preceding number, viz. Funeral Services.

1. For Priests and Deacons. Fol. 2 *b*.

2. For Monks, who are not priests, ... Fol. 44 *b*.

John bar Andreas is here cited on foll. 20 *a*, 23 *b*, 47 *a*, and 49 *a*, the several pieces beginning as follows.

Fol. 20 *a*: ... as in Add. 14,502, fol. 45 *b*.

Fol. 23 *b*: ...

Fol. 47 *a*: ... as in Add. 14,502, fol. 19 *b*.

Fol. 49 *a*: ... .

The colophon consists merely of the words ..., fol. 58 *b*.

[Add. 17,131.]

DXVII.

A vellum leaf, much mutilated, written in double columns, in a regular hand of the xii^th^ cent. It contains a small portion of a Funeral Service, and closely resembles in appearance the two preceding numbers.

[Add. 17,218, fol. 55.]

DXVIII.

Paper, about 8¾ in. by 5¾, consisting of 58 leaves, the first and last of which are much torn. The quires, signed with letters, must

have been originally at least 9 in number, but the first two and the last are now missing. There is a lacuna between foll. 57 and 58. Each page has from 14 to 16 lines. This manuscript is written in a coarse, inelegant hand of the xiiith cent., and contains—

Funeral Services; viz.

1. ܩܕܝܫܐ ܕܟܗܢܐ, for Priests, of which the first three are lost.

a. ܣܘܦ ܡܢ ܩܕܝܫܐ, imperfect at the beginning. Fol. 1 *a*.

b. ܬܫܥܝܬܐ ܩܕܝܫܐ. Fol. 7 *a*.

c. ܩܕܝܫܐ ܩܕܝܫܐ. Fol. 14 *a*.

d. ܩܕܝܫܐ ܥܣܪܝܬܐ. Fol. 20 *b*.

e. ܩܕܝܫܐ ܩܕܝܫܐ. Fol. 27 *a*.

These are followed by lessons from the Old and New Testaments, etc. Fol. 34 *a*.

2. ܫܘܒ ܠܓܒܪܐ ܕܠܐ ܟܗܢܐ ܕܡܢ ܒܝܬ ܡܫܡܫܢܐ ܕܥܕܬܐ ܩܕܝܫܬܐ, for Monks, who are not priests. Imperfect. Fol. 55 *a*.

[Add. 14,717, foll. 1—58.]

DXIX.

A paper leaf, much mutilated, containing part of a Funeral Service, written in a good, regular hand of the xiiith cent.

[Add. 14,736, fol. 48.]

DXX.

Paper, about 10$\frac{1}{2}$ in. by 6$\frac{7}{8}$, consisting of 119 leaves, some of which are much stained and torn, especially foll. 1—8 and 119. The quires, signed with letters, were originally 13 in number, but the first is now lost, and the last is imperfect. There are from 24 to 30 lines in each page. This manuscript is written in a good, though rather inelegant, Nestorian hand of the xiiith cent., and contains—

The Funeral Service for all ranks, comprising—

1. ܩܕܘܣܬܐ, cathismata or sessions, each of which consists of ܩܘܕܡ, ܡܫܠܡ, and ܩܢܘܢܐ; * viz.

a. ܣܘܦ ܡܢ ܩܕܘܣܬܐ, imperfect at the beginning. Fol. 1 *a*.

b. ܬܡܢ ܩܕܘܣܬܐ. Fol. 3 *b*.

c. ܩܢܘܢܐ ܕܟܗܢܐ ܩܕܘܣܬܐ, for priests. Fol. 8 *a*.

d. ܩܕܘܣܬܐ ܩܕܘܣܬܐ. Fol. 13 *b*.

e. ܩܕܡܝܐ ܕܠ ܩܫܝܫܐ ܩܕܘܣܬܐ, for bishops. Fol. 16 *b*.

f. ܡܛܪܘܦܠܝܛܐ ܡܢ ܩܕܘܣܬܐ, for metropolitans. Fol. 20 *a*.

g. ܩܕܘܣܬܐ ܕܡܬܩܪܒ ܠܛ ܒܛܝܡܐ ܕܬܪ ܚܕܪܐ, in the *βῆμα*, or sanctuary, for all the children of the Church. Fol. 22 *a*.

2. Lessons, ܡܬܠܝ ܡܢ ܥܬܝܩܐ ܘܚܕܬܬܐ ܘܦܪܟܣ ܫܠܝܚܐ. ܫܘܒ ܡܢ ܕܠ ܩܕܡ ܠܟܗܢܐ.

a. From the Old Testament, the Apocrypha, and the Acts of the Apostles. Fol. 35 *a*.

b. From the Pauline Epistles, ܡܢ ܦܘܠܘܣ, preceded by ܩܘܕܡ. Fol. 43 *a*.

c. From the Gospels, ܡܢ ܣܘܒܠܝܐ, preceded by ܩܢܘܢܐ. Fol. 46 *a*.

3. ܡܕܪܫܢܐ or Conciones, spoken by the officiating deacon, ܡܬܚܙܝ ܡܕܪܫܢܐ ܥܡ ܫܡܫܐ ܟܕ ܡܫܠܡ ܩܕܘܣ ܠܗ ܡܢ ܕܠ ܩܕܡ ܟܗܢܐ. ܫܘܒ ܡܢ ܫܡܫܐ ܟܕ ܡܫܠܡ ܩܕܘܣ ܠܗ. Fol. 50 *b*.

4. A ܩܢܘܢܐ or hymn, ܡܬܠܝ ܡܢ ܬܫܒܚܬܐ ܕܡܫܒܚ ܠܗ ܠܚܢܫ ܡܬܫ ܠܗ ܠܡܫܠܚ ܕܐܢ ܐܝܬ ܐܢ ܡܫܬ

5. ܫܒܚܬܐ or anthems: ✧ ܐܬܝ ✧ ܡܢܥܡ ܐܢ ܫܠܡ ܫܒܚܢ ܐܢ ... ✧ ... ✧ ... ✧